THE RULING RACES OF PREHISTORIC TIMES

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THE RULING RACES
OF PREHISTORIC TIMES

IN INDIA, SOUTH-WESTERN ASIA AND SOUTHERN EUROPE

BY

J. F. HEWITT

LATE COMMISSIONER AT CHOTA NAGPORE

WITH NUMEROUS DIAGRAMS AND MAPS

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CONTENTS

PAGE

PREFACE, ... v-lxv

ESSAY I. 1

ESSAY II.—

The Primitive Village, its Origin, Growth into the Province, the City, and the State, and its Methods of Record, ... 41

ESSAY III.—

The Early History of India, South-Western Asia, Egypt, and Southern Europe, as taught by that of the worship of the Hindu Soma, the Zend Haoma, the Assyrian Istar, and the Egyptian Isis, ... 134

ESSAY IV.—

Astronomical Myths, showing, on the Evidence of Early Akkadian Astronomy, how the Hittites, Kushites, and Kushite-Semites measured the year, ... 330

ESSAY V.—

The History of the Rule of the Kushite-Semite Races as told in the early forms of the Soma Festival and the worship of the Sun-god Rā, . 414

ESSAY VI.—

PAGE

The first coming of the Fire-worshipping Heracleidæ to Greece, their Conquest of the Dorians and Semites, and their Victorious Return as Worshippers of the Sun-god, . . . 500

INDEX, ... 573

The Maps are bound in at the end of the volume.

ERRATA

For Maghadas *read* Māghadas, *passim.*
For Dhritarashtra, *read* Dhritarāshtra, *passim.*
For Ramayana, *read* Rāmāyana, *passim.*
Essay I., p. 9, l. 21, *for* Harshesu *read* Horshesu.
,, p. 11, l. 15, *for* Puse *read* Dame.
,, p. 24, l. 19, *for* Ta'az *read* Ta'uz.
,, p. 25, l. 15, *for* Damu-zi *read* Dumu-zi.
Essay II., p. 46, note 3, l. 3, *for* present *read* personal.
,, p. 80, l. 12, *for* fathful *read* faithful.
,, p. 122, l. 19, *for* Barsihadaḥ *read* Barhishadaḥ.
Essay III., p. 161, l. 1, *for* fifth *read* fourth.
,, p. 174, l. 17, *insert* Ashvināu *after* Gemini.
,, ,, l. 19, *strike out* Ashvināu.
,, p. 180, l. 11, *for* these *read* their.
,, p. 190, l. 30, *for* tuk *read* tak.
,, p. 192, l. 32, *for* Kaoush-aloya *read* Kaushaloya.
,, p. 192, l. 8, *for* Maka-kosala *read* Maha-kosala.
,, ,, l. 30, *for* token *read* totem.
,, p. 224, l. 32, *for* Sakadwipai *read* Sakadwipa.
,, p. 237, l. 23, *for* on *read* one.
,, p. 246, l. 7, *for* Pegasæ *read* Pagasæ.
,, p. 255, l. 24, *for* Vivanghvadt *read* Vīvanghat.
,, p. 262, note 1, *for* Uruash *read* Urvashī.
,, p. 271, l. 9, *for* the *read* then.
,, ,, l. 10, *for* the *read* and.
,, p. 274, l. 29, *for* seventh *read* fourth.
,, p. 276, l. 15, *for* Egyptian *read* Assyrian.
,, p. 279, l. 31, *for* sacrifice *read* sacrificer.
,, p. 284, l. 7, *for* Malla-rarashtra *read* Malla-rāshtra.
,, p. 286, l. 16, *for* who *read* she.
,, p. 310, l. 30, *for* conplexity *read* complexity.
,, p. 314, l. 22, *for* Hor-shehu *read* Horshesu.
,, p. 329, l. 25, *for* communists *read* communism.

ERRATA

Essay IV., p. 340, l. 28, *for* sea, the mother goddess *read* sea. The mother goddess.
,, p. 361, l. 5, *for* son *read* sun.
,, p. 362, l. 11, *for* with *read* within.
Essay V., p. 417, l. 14, *for* Arayaman *read* Aryaman.
,, p. 435, l. 24, *for* Yagñas *read* Yajñas.
,, p. 436, l. 11, *for* Pañketi *read* Pañkti.
,, p. 447, note 7, *for* Vodha *read* badha.
,, p. 461, l. 22, *for* Aitaryea, *read* Aitareya.
,, p. 487, note 1, *for* on *read* On.
,, p. 490, note 2, l. 23, *strike out* that of *and read* as the God Ram.
Essay VI., p. 506, l. 6, *for* Vira *read* Viru.
,, p. 511, l. 1, *for* Sarhue *read* Sarhul.
,, p. 516, l. 34, *for σκίρος read σκίρον.*
,, p. 550, l. 26, *for* Gergon *read* Geryon.
,, p. 554, l. 23, *for* Vahiṣhta Istiṣh *read* Vahistā Īstiṣh.
,, p. 559, l. 28, *for* Pasiphæ *read* Pasiphaæ.
,, p. 561, l. 31, *for* Sharvasa *read* Sharvara.

PREFACE

The Essays in this volume have been written to help those who, like myself, are trying to trace the paths worn by the ruling races of the world through the tangled jungles of past time, and thus to learn the real history of the childhood of humanity during the ages when national life began its troubled journey towards its ultimate and, as yet, unseen goal. They call especial attention to the chronological data supplied by social laws and customs, mythic history and ritual, and prove that these when studied provide guiding marks from which we can deduce, even in ages which have been hitherto called prehistoric, the order in which the leading epochs of civilisation succeeded one another. The great discoverers who have distinguished the Palæolithic, Neolithic, and Bronze Ages, and have brought before our eyes vivid pictures of infant civilised life entombed in the ancient cave dwellings, pile villages, burial-grounds, and ruined cities of these periods, have already proved that the history of the past, before national annals telling of the deeds of individual rulers and leaders of mankind began to be written, is not shrouded in impenetrable darkness. But the local researches for antiquarian remains have been almost entirely confined to northern countries, and though they and the history of language tell us a great deal as to the ethnology, mode of life, progress in agriculture, handicrafts and trade of these pioneer races,

and give us hints as to their religious beliefs and social organisation, they leave a great deal unexplained, and make us long for further information, both as to the races whose relics have been unearthed and as to those Southern people whose primæval remains have only been very partially and incompletely examined. Insight into the facts of early Southern history is more especially necessary, as most geologists believe that it is all but certain that the earliest relics of civilised man will be found in countries immediately adjoining the Southern Hemisphere. I have added further proofs in support of this conclusion, for I have shown that it was in the South that the village communities were first founded, whence provincial and national government grew. It was immigrants from the South who, during the Neolithic age, introduced into Europe the agriculture they had learnt in these Southern villages, while North-western Europe was made uninhabitable to tillers of the soil by the rigorous climate of the Palæolithic period, and Southern France was the home of the reindeer, which can only live in almost perpetual frost and snow.

In looking for the materials available to students of the history of these founders of society, we must remember that they were, like their successors, subject to the laws governing human progress. And these prove that no nation has ever yet won its spurs as a ruler and leader of mankind which has not demonstrated its right to lead by possessing social laws binding society together, a national history and a national religion. The intercourse of human beings as members of an organised society can only have been made permanent when it was regulated by the laws laid down by the representative chieftains who led the people who were to become a united nation out of the wilderness of ignorance

and savage licence, when the continuity of social life was secured by a history of the growth of the nation, and its disintegration was averted by the sanctions of religion. Furthermore, all early civilisation which has stood the test of time was intensely conservative, and it is this reverence for the past which has ensured the retention by conquering races of local institutions which have been shown by the prosperity of their predecessors to be conducive to national welfare. It is to this stubborn conservatism that we owe the conclusive proofs I have brought forward in these Essays, showing that most of ancient foundations laid by the first builders of society still survive in national laws and religion as supports of the more modern superstructures which have grown out of the rude but stable edifices of the Past. The primitive antiquity of these surviving relics of vanished races is proved by the study of their social laws and institutions, religious ritual, and the mythic tales which formed the earliest history; and it is from them that we can, as I show in these Essays, deduce the proofs which make it certain that the village communities originated in India, and that this communal system, together with the matriarchal form of government instituted by their founders, were brought by the Indian cultivating races and their allies into Europe.

Following in the footsteps of Mannhardt and other scholars who have accepted his guidance, I have shown that the traditional history derived from the earliest forms of mythic stories and popular tales, and from local customs, coincides with that deduced from a study of ancient law, antiquarian remains, philology, historical botany and zoology, and early astronomy. Also, that these conclusions as to the facts of early history are confirmed by the ritual of the

Akkadians and Egyptians, as recorded on the tablets and inscriptions found in Assyria and Egypt, and, as preserved by later historians, by that of the Hindus and Persians, as set forth in the Rigveda, Brāhmaṇas, and Zendavesta, and still retained in their antiquated forms as popular rites, and by that of the Semites and Greeks.

But I must here add to what I have already said on the subject, in so many places in these Essays, a further defence of the accuracy of mythological history, for it is upon it that a very large part of any intimate knowledge of the past must ultimately be based. And though many inquirers regard myths when rightly used as valuable guides to the historian, yet one school of literary critics maintains that their claims to teach genuine history is not proven, and that the weight of evidence is in favour of the doctrine that these stories were from the beginning tales framed to amuse a lotus-eating population of lazy savages, and that they are only worth notice as specimens of early poetic thought. When we consider that very many, if not the majority of these tales, have been tracked in more or less variant forms from nation to nation, and found to be cherished as precious popular possessions almost everywhere throughout the world, they are at once proved by this wide diffusion to date from an immeasurably remote period, and it is impossible to believe that they could have been preserved through these countless ages and prized by innumerable generations of human beings if they were originally merely stories intended for amusement. The retention of the original incidents is in itself a proof that they must once have been guarded by a religious sanction or taboo forbidding their alteration, or else they would, like the stories told in the game of Russian Scandal, have soon, in

passing from mouth to mouth, lost all semblance of their original form. Furthermore, when we remember that it was not only idle, unprogressive savages, but the pioneers of civilisation who showed their appreciation of the value of these tales by preserving them and adding to their number, we have only to picture to ourselves the mode of life of the first founders of civilised existence to see that they would not have troubled themselves about these stories, further than as a source of temporary amusement, if they were devoid of practical value. These men had to begin their work in the darkness of ignorance and the infancy of untrained faculties, and had to do tasks which would have fully occupied the time of practised experts, and it is therefore clearly impossible to believe that these busy, earnest, and practical people would have wasted their leisure time in framing tales merely intended for amusement. Their physical tasks could have left no time for mere brain-work unconnected with pressing wants. They had to clear their fields from forests, to learn the art of tracking, trapping, snaring, killing, and hunting the game which destroyed their crops, and which, with the fish they caught, added to their supplies of food; to make the first rude tools of stone and wood, to build houses, organise social life in their villages, unite allied villages into provinces, and provinces into larger confederations; to learn by experiments the rudiments of agriculture, how to turn wild grasses, vetches, and jungle roots, the parents of rice, millets, cereal, and root crops, into materials for food always available; to ascertain the times and seasons for sowing, planting, and reaping their produce, and how to cultivate fruit-trees. They had to find out the best methods of using the fibres of the fibrous plants, of which the flax grown in the Neolithic villages is

a specimen; to invent the art of spinning these vegetable fibres into thread and weaving them into linen, an art which marked the union of the pastoral and agricultural races, for vegetable cloth was an imitation of the woollen materials made by the pastoral tribes from goat and camel hair and sheep wool. They had to find out how to irrigate the dry soils of Northern India and Central Asia by water raised from rivers, by water-channels and wells, establish trade and barter by interchanging the products of agricultural and pastoral tribes, found markets and trade routes, discover how to build boats, and to use rivers for the rapid transport of their produce. When all these tasks were done their labours were added to by the greatly increased activity of trade caused by the discovery, by the mining tribes of the North of Asia Minor and Cyprus, of the ores of metals, the methods of extracting metals from the ores, and of working them when extracted.

These people found their relaxation not in telling idle and amusing stories, except as interludes, such as most people who are worth their salt delight in, but in hunting, social intercourse, and dances, which, as I show in the history of the matriarchal customs, were used as a means of cementing alliances between confederated villages, and in the rudimentary scenic ceremonies connected with the propitiation of the parent gods of their own villages and the driving away of the hostile and malignant powers who brought storms, fires, floods, and pestilences.

Whence then, it will be asked, did these elaborate mythic tales arise? The answer, as I show fully in the Essays, will be clear to those who realise the practical earnestness of these pioneer races. They meant that the work which had cost them so much trouble should last and bear fruit in new

improvements, and, therefore, they did not content themselves with securing present comfort, but provided for the future prosperity of their children. As the Indian Dravidians still do, they looked carefully after their education, and thought that one of the most important tasks they had to fulfil was that of teaching the knowledge they had acquired to the young of both sexes. In every village, as I have shown in Essay III., the rising generation was trained by their mothers and maternal uncles, and it was from the teaching instincts thus developed that the folk-tale, and the national proverbs, which are as ubiquitous as the folk-tale, originated. An analysis of the earliest of these stories, which do not profess to be historical, will show that almost all of them are connected with the explanation of natural phenomena, and that they generally are the product of the brains of agricultural or hunting races who had keen mercantile instincts. For whenever these stories have individuals for their heroes they almost always turn on the idea that happiness must follow the possession of riches. Some are too manifestly nature myths, telling of the course of the year, a subject of vital importance to the farming tribes for this ending to appear. One of these is that which tells how Proserpine, the daughter of the barley-mother Dēmētēr was carried off in the autumn and detained six months in the under-world by Hades, and another is its complementary story which, in the earliest form, relates how the god of spring who brought the April showers, our St. George, slew the dragon of winter which froze up the rain. These manifestly tell of the two seasons of the early year of the Southern races after it had been transported to the Northern Hemisphere, which I have described in Essay II. This year was divided into two periods of six months each, marked by

the appearance of the Pleiades above the horizon at sunset in November, the Southern spring, and their disappearance below it at the spring-time of the North in April.

Other stories, again, like that which tells how the Sleeping Beauty, the earth, was kissed into waking life by the spring prince, the young sun-god, repeat a similar year-story in less definite language. But the meaning of the series of stories, which apparently form the most numerous group in the folk fairy tales, those telling of the three brothers, the three sisters, and the three tasks, of which the Cinderella story and its variants is probably the most widely spread, is not so immediately evident. It can only be discerned that these stories depict the work of the three seasons of the mother-year of the barley-growing races, and the final victory of the youngest season, the winter, which gives birth to future life, when the important part assigned in old mythic history to the year of three seasons which succeeded that of two is fully understood, and when it is realised that the barley-growing races who completed their national education in Asia Minor, invariably traced their descent from the three mother-goddesses, the three seasons. They depicted this primæval Triad in the triangle inscribed on the earliest altar to the mother-earth, and used it as the first visible symbol representing the parent god, the author of all life. This Triad was the ancestor of our dogmas of the Trinity and of all the Triads worshipped by the Hindus, Akkadians, Semites, Egyptians, and Greeks. It is this symbol which, as I show in Essay III., appears not only on the earth-altars made according to the pattern prescribed in the Indian Brāhmaṇas, but also in the earliest images of Apollo Aguieus, the triangular stellæ or truncated cones which appear on Phœnician coins as symbols of the divinity,

and which, we are told by the historian El Masudi, all the Arabians worshipped,[1] and in the similar apsidal towers erected by the Kabiri at Hadjiarkim in Malta, and the 'Nuraghs' of Sardinia,[2] together with the tower of the Midianites called Pen-u-el, the Face of God, which was destroyed by Gideon.[3] This symbol, as I show in Essay III., also appears on the images of the mother-goddess found in the oldest but one of the Trojan cities of the Bronze Age, and on tombs in Mesopotamia, Cyprus, and the Cyclades. But earlier still even than the triangle is the sign for woman, meaning 'the great mother,' the three-formed goddess, which appears in the Akkadian ideograph used at Telloh, and that in old Chinese [4] This is still used in India in even a less developed form as and it is this which is the parent of the Trisūla, the trident of the sea father-god which implants life in the earth.

But the stories which bring down to us the verbal forms telling the history of the mother-year, which was afterwards more obscurely symbolised in the sacred triangle and trisūla, contain, besides the main incidents, a number of accessories, such as the animals which help the heroes and heroines, the magic dresses and other additions which can only be explained as giving indications of the close alliance of a number of originally alien tribes who believed in witchcraft; and this points to the age of these additions to the original stories as that in which the great national con-

[1] Bent, *Ruined Cities of Mashonaland*, new edition, chaps. iv. and v. pp. 116, 149, 150.

[2] *Encyclopædia Britannica*, Ninth Edit., Art. 'Malta and Sardinia,' vol. xv. p. 341, xxi. p. 309.

[3] Judges viii. 7-9.

[4] Amiaud et Mechinseau's *Tableau Comparée des Ecritures Babyloniennes et Assyriennes*, No. 163, p. 65.

federation called the union of the Kuṣhika and the Māghada, the sons of the tortoise, and the fire-worshippers, was gathered round the mother-mountain of the East.

It was when village life expanded into this primæval empire ruled by the Kuṣhika or Kaurāvya, the sons of the tortoise (*kush* or *kur*), that the village teachers, local priests and wise women prophetesses, who had been guardians of the national traditional tales, became the national Asipu, the diviners, interpreters, and accredited framers of verbal histories, who were called by the Hindus Praṣhaṣṭṛi, or teaching priests. They were trained and consecrated to the office, and were looked on as divinely inspired persons, who not only retained in their memories records of past events, but were also augurs or foretellers of the future, who learnt the meaning of the indications given by the flight when alive, and by the entrails when dead, of the mother-birds who brought their spring to the Northern children and the rains to those of India. They were the ancestors of the special castes of priestly colleges in India and Egypt, of the Magi of Persia and Assyria, and of the Augurs of Rome, who, besides their functions as national historians and diviners, were also organisers of the national ritual. This in their hands, as I show in these Essays, became, like the national tales, a vehicle of historical information, and it was in connection with this branch of their duties that they began to study astronomy as a means of teaching them how to ascertain and predict the times when the seasons changed, and to fix the annual recurrence of the days appointed for the public festivals. They were the chief advisers of the kings, or rather, second kings themselves, when the office of king and high priest, which had been combined in the early Patesi or priest-kings of the Euphratean countries, Palestine,

and Egypt, was divided, and two kings were appointed, like the twin kings of the Spartans and the hereditary Rājas, aided by the hereditary Sena-pati or commanders-in-chief of the Indian Dravidian races, whose national customs were, as I show in Essay III., reproduced in Laconia.

The order of the succession of the different families of priests arising out of the changes caused by the elaboration of religious doctrine is given in the three lines of the Hindu priests and the three families of the tribe of Levi in the Semitic ritual. The earliest of these were the Hindu Bhri-gu or priests of the mother-goddess, the earth, and the father fire-god. They stood at the basis of the ritualistic system, and like the Jewish Merari, whose name means 'the bitter or unhappy,' and who had charge of the posts, boards, and pillars or foundational supports of the tabernacle.[1] They were the priests of the earliest dawn of ritualistic worship. This, as I show in Essay III., originated in prayers for rain, and the name 'bitter' given to the Merari points to the Jewish cleansing bunch of hyssop, which I have traced as the direct descendant of the rain-making magic wand, the original *prastara*. They became in Phrygian and Akkadian ritual the *lagaru* or elders of the Sumerians, also called Kali or 'the illustrious,' who were the Galli of Phrygia, the priests of the fire-god, and these were, both in South-western Asia and India, eunuch priests. But Indian ritual tells us of a time when the Neshṭri, the successors of the consecrated maidens of Istar and the village dancers, the priests of the supreme god Tvashtar were not unsexed, while their associate the Āgnīdhra, or priest of the fire-god, was like his brethren elsewhere, an unmanned priest;[2] and the sign of duality, *tva*,

[1] Gesenius, *Thesaurus*, s.v. 'Merari;' Numbers iii. 36-38.

[2] Sayce, *Hibbert Lectures for* 1887, Lect. i. pp. 62 note 3, 63; Eggeling, *Śat. Brāh.* iv. 4, 2, 16; S.B.E. vol. xxvi. pp. 367, 368.

in the name of Tvashtar seems to denote the age of his supremacy as that before the worship of the fire-god when time was measured by the Pleiades year of two seasons. The Bhri-gu were succeeded by the Añgiras or offerers of burnt-offerings (*añga*), who were the Adhvaryu, or heads of the sacrifices in the Hindu ritual of the Brāhmaṇas and the Makkhu or great ones, the priests of the goddess Māgā in that of the Akkadians. They were the augurs or interpreters of the messages sent to her votaries by the wonder-working mother of fire through the indications of the sacrificial victims, and they were the Gershom of the Hebrew ritual, the eldest son of Moses, Levi, and Manasseh, whose name meant the outcasts.[1] They had charge of the coverings of the tabernacle,[2] showing that they were priests of the God of Heaven, the god Kṛishānu, the archer-bearer of the heavenly bow, the rainbow god of storms and showers.

They were deposed from their supremacy by the sons of Kohath, the prophet-priests, the sons of Aaron, meaning 'the ark or chest,'[3] the priests of the god of the oracle issuing from the breast or 'ephod' of the Almighty, the magic priestly robe of office consecrated to the divine service after Gideon had destroyed Pen-u-el, the tower of the Face of God, the triangular symbol of the worship of the anthropomorphic gods.[4] The supremacy of the Kohathites was gained, as I show in Essays III. and V., by their alliance with the sons of Judah and Caleb, the dog (*kalb*) of the fire-worshippers. These Semitic Kohathites, the Armenian Kahanai, were among the Hindus and Zends, the Atharvans or Athravans, the priests of the heavenly fire-god, Atar or Atri, the devour-

[1] Gesenius, *Thesaurus*; Ex. ii. 22, vi. 16; Judges xviii. 30.

[2] Numbers iii. 24-26.

[3] Gesenius, *Thesaurus*, s.v. 'Aaron.'

[4] Judges viii. 27, 28.

ing (*ad*) three (*tri*), the god of the year of three seasons, the spirit father-god who became in later theology the Nun or fish-god of the Akkadians, Jews, and Egyptians, who impregnated the year of three seasons with life. It was they who were the Ho-tar or pourers (*hu*) of libations, who were the reciting priests of the ritual of the Brāhmaṇas, and who took over the work of reciting and preserving history which had before been combined with the duties of the Bhri-gu and Añgiras, and became the Asipu of the Akkadians, the Praṣhaṣhtṛi of the Hindus, and the sons of Joseph of the Jews. It was from the ranks of these three orders that the Hindu caste of Brahmins and the Hebrew tribe of Levi were formed.

These priestly historians, who had become the sons of Shem, the name, when framing nature myths, and changing those formerly made into national histories, began the custom of giving names to the mythic heroes, thus showing that they belonged to the age when the fear of mentioning names, which might lead to danger to the person named from private feuds, had passed away. The names, however, in historical myths, never denoted individuals, but personified ideas describing epochs, and their meaning, as I show in Essays I. and II., give a clew to the purport of the story in which they appeared. It is names thus formed which are those of the fathers and mothers named in the primitive genealogies of the Jews. One of the earliest instances of this process, to which I have several times called attention in these Essays, is the transformation of the myth of the three mother-seasons into one which told of the union of the Northern and Southern races, under the names of Lamech, the Akkadian and Hindu father-god Lamga or Linga, and his two wives, Adah, the Akkadian, Edu, the darkness, the

Northern winter-mother of the young sun-god, and Zillah, the Akkadian Tsil-lu or Tsir-lu, the Southern mother of the snake (*tsir*) race (*lu*).

It was from the union of these races that the sons of the rivers, the people called in Genesis the Hebrew sons of Eber, the grandson of Arpachsad, meaning Armenia, and in their original home in Georgia or Armenia, Ibai-erri, the people (*erri*) of the rivers (*Ibai*),[1] the Iberian or Basques, were born. It is in the mythic history of their birth that we find a most marvellous instance of a widespread historical myth which, in its earliest form, was a nature myth, dating back to the beginning of cereal cultivation in the North. The two mother-goddesses who are called in Genesis Adah and Zillah were those more universally known as Is-tar and Sar. I have traced the mythological descent of Is-tar at great length in Essay III., and have also shown the transformations of the goddess Sar after she became the cloud-goddess of Armenia. It is here that I must set forth the stages of her earlier descents as mother-goddess of the confederated barley-growing races of Asia Minor. The Iberians, also known as Basques, meaning the sons of the forest or village (*baso*),[2] are by this last name shown to count among their ancestors, the Indian villagers, the sons of the tree and Southern snake. They were, as I show in Essay III., the first growers of wheat, barley, and other Northern cereal crops, and they called wheat Ogai, meaning the material (*kai*) for bread (*ogi*), or Gari, meaning the summer grain ripening in the hot season (*gar*), and this last name 'Gari,' is still used by the Arme-

[1] Gen. xi. 12-14.

[2] This and all other interpretations of Basque names, for which I have not given other authorities, are taken from Van Eys' *Dictionnaire Basque-Français*.

nians to denote barley.[1] They, like the wheat and barley growers of India at the present day, lived on bread made of the grain they grew, and hence grain was to them the staff or bread of life, the father of the race, the god Linga.

But before grain was made into bread, it had to be separated from the husk, and this was done by throwing it from baskets against the wind, so as to winnow it. These baskets were the Greek Liknos and the Latin Vannus of the Bacchic processions, the fan-shaped basket in which were carried the sacrificial utensils and *the first fruits*, the symbol of the Semitic sacrifice of the eldest son. The mention of them together with the hurdles of Arbutus wood in Virgil's list of the paraphernalia of the festival of the Eleusinian mother, the barley-goddess, Dēmētēr, shows not only that they had a mystic meaning, but also gives a clew to their mythic history. He speaks of the 'Arbuteæ crates et mystica vannus Iacchi.'[2] Here the crates or hurdles are described as made of Arbutus wood, an evergreen tree, and in its name we find the same root, *ra* or *ar*, denoting the Northern sun Rā as an artificer, which appears in that of the Sanskrit Ribhus, the Greek Orpheus, and the Hebrew Arba, meaning four. In the sacrificial ceremony marked as mystic by the epithet given to the Vannus or winnowing fan, the grain was, after it had been trodden out by oxen, winnowed in the square enclosure railed off from the rest of the threshing-floor by hurdles of Arbutus, the evergreen tree sacred to the four makers or artificers, the earthly fire and sun-god of the year of four seasons. The grain stored in this consecrated

[1] *Transactions of Ninth International Congress of Orientalists*, Minas Tchéraz, 'Notes sur la Mythologie Armenienne Akhbour,' Sect x., Anthropology and Mythology, iii. vol. ii. p. 824.

[2] Virgil, *Geor.* i. 166.

enclosure was that which had been cleansed of its impurities and released from its cradle, the husk, and which had thus become the full-grown son of the barley-mother Iacchus, whose name means the 'moving'-god (*jaksh*), the father of life to the sons of the rivers. But the grain could never have come to maturity without the protection of the mother-husk or sheath, and it and the winnowing basket which held, before their separation, the aged and withered mother-husk united to her son, were both regarded with reverence. Thus the basket became the symbol of the mystic mother-husk, the cradle in which the grain was swung in the breeze during the process of growing and ripening, and hence it is that in the Gond *Song of Lingal*, the god Lingal, the Hebrew Lamech, was swung by the seven days of the week, the seven wives of the four original Gonds, the season-gods of the year of four seasons whom he had trained to be growers of rice and founders of villages.[1]

This swinging of the infant-god in the winnowing basket, his cradle, is still celebrated in India on the 3d of the light half, or about the 18th of Ṣrāvan (July-August),[2] the month consecrated to the serpent-mothers of the matriarchal age.

This reverence for the basket as the cradle whence the young father-god, the Bread of Life, the husked grain, stepped forth to be the father of the corn-growing and corn-eating races, must have come down from the original wheat and barley growers, the Basques, who spoke an agglutinative language akin to that now spoken by their descendants. Hence it is to Basque we must look for the original name of the basket-mother. This is found in the name Sare or Zare,

[1] Hislop, *Aboriginal Tribes of the Central Provinces*, 'Song of Lingal,' Canto ii. 338-438.

[2] F. S. Growse, *Mathura, A District Memoir.* 'Festivals at Brindābun,' p. 247.

meaning a basket, and its root is the same as that of Zarika or Sarats, meaning 'osier,' which becomes in the Latin Salix, with the same meaning. It was, therefore, from the osiers growing round the sources of the mother-rivers of the Iberian race of Asia Minor, sons of the twin-gods Day and Night, born on the Xanthus, or yellow river, whence the yellow men sprang, that they took the name of the goddess Sar or Shar or Tzar, the basket-mother of the grain which was the father of the descendants of the sons of the rivers, and it was these same people who originated this myth who made that, telling how the seven Heliadæ, or daughters of the sun, the sisters of Phæthon, the god of the burning and destroying summer of the South, were changed into the poplar trees,[1] which belong to the same order of *Salicaceæ* as the willows, and also line the rivers of Asia Minor, where they are worshipped as parent-trees by the Armenians.[2] It was this goddess-mother Sar of the Basques of Asia Minor, the land of copper, who became the goddess-mother of the Akkadians, called 'Sala with the copper hand,' the wife of Dumu-zi, the young sun-god at Eridu, the great Euphratean port,[3] and her name also appears in that of the Akkadian god Serakh, the god of corn, who is said to be the spirit of I-ṣhāra, the Home of Sar or Ṣhar.[4]

In this genealogy of the goddess Sar, the corn-goddess, daughter of the willow, we see the origin of the symbol of

[1] *Encyclopædia Britannica.* Art. 'Phaethon,' vol. xviii. p. 727; *Hyguras Fabulæ*, cliv.

[2] Minas Tchéraz, 'Notes sur la Mythologie Armenienne.' Arbres Sacrés says that the parent-trees worshipped by the Armenians are the Sos, the Silver Poplar, and another poplar called the 'Pardi,' *Transactions of the Ninth International Congress of Orientalists*, Sect. x. 'Anthropology and Mythology,' vol. ii. p. 826.

[3] Sayce, *Hibbert Lectures for* 1887, Lect. iii. p. 212.

[4] *Ibid.* p. 134 note 1.

the reed cradle in which all the fathers and leaders of the great tortoise or Kuṣhite race were consigned to the guardianship of the rivers.

But, far as we have tracked the myth of the goddess Sar, we have not yet reached the original seed-bed of the story. The name Sar, Tzar, or Ṣhar is clearly one which shows traces of being a Southern sibilant form of an original Northern syllable containing a guttural, and I have also shown that the goddess Sar was originally looked on as the husk or sheath of the seed. This brings us to the English word 'shard,' meaning the wing-case or husk of a beetle, and the original form of this word 'shard' appears in the Low German *skaard*, the Icelandic *skard*, the High German *scharte*, and they mean, like 'sherd' in our 'potsherd,' a piece of pottery. The trade of the potter originated in the North, and it was by this invention that the Northern races supplied themselves with the vessels for carrying liquids which Southern forest races found ready to their hands in the gourds and hollow bamboos, to which they added the goat-skin bags tanned by the bark of the Southern forest trees. Therefore before the goddess-mother of the grain became an osier basket, she must have been called in an earlier age, by the Northern section of the united confederacy of the sons of the rivers, an earthen jar or vessel. It is these united Northern and Southern races who appear in the Mahābhārata and Brāhmaṇas as the worshippers of the jar containing originally both the seed-grain and that husked for bread-making, and this became the Droṇa-kalaṣha or vessel in which the Soma, the seed or sap of life, was mixed. This is, at the Soma festival, worshipped as the god called in the ritual in the Brāhmaṇas Prajāpati, the lord (*pati*) of living beings (*praja*), who makes the seasons, the god Ka,

that is, the god who infused the soul of life (*ka*) into the grain.[1] Droṇa, born of the jar, becomes in the Mahābhārata the tutor of the young Kaurāvya or tortoise, and the Pāṇḍava or sun-princes, and he is called the 'pot-born' son of Bharad-vāja, the lark, the bird of heaven born from the seed of the gods, the grain placed in an earthen vessel.[2] Hence it is perfectly clear that the myth, which arose in Asia Minor, and made the barley and wheat growing races sons of the seed-grain stored in earthen jars, was one that they brought with them to India. This is made still more certain when we remember that Droṇa is the father of the Kaurāvya leader called Aṣhvatthāman, the Aṣhvattha or *Ficus religiosa*, the father-tree of the Buddhists, and of the generations of religious teachers, of whom Gautama Buddha is the first individual whose existence is a certain fact. Aṣhvatthāman, at the close of the war between the Kaurāvyas and Pāṇḍavas, killed Drishthadyumna, meaning the 'seen' (*drishtha*) bright one (*dyumna*), the miraculously born king of the Pañchālas or five- (*pañch*) headed Nāga race, whom I have shown in Essay III. to be the sacrificial flame of the altar of burnt offering, together with his brother or sister, the bisexual god Shikhandin, the Somakas, idolatrous worshippers of Soma, the seed of life, and all the sons of the Pāṇḍava princes,[3] except the son of Arjuna, the fair (*arjun*) prince called Phalguni, or the young bull-god, the fruit (*phul*) of the ploughing race, and, therefore, the grain-god, and Su-bhadra, meaning the blessed Su, or sap of life. She, as I show in Essay IV., was the mountain-goddess, the counterpart of Durga, the twin sister of Kriṣhṇa, the black

[1] Eggeling, *Sat. Brāh.* iv. 3, 1, 6; iv. 5, 5, 11; iv. 5, 6, 4; S.B.E. vol. xxvi. pp. 318, 408, 410.

[2] Mahābhārata Ādī (*Sambhava*) Parva, lxxxi. pp. 383-386.

[3] *Ibid. Sauptika Parva*, viii. pp. 24-34.

antelope, and also of the mother of the sons of the cow, the Phrygian mother-goddess Iḍā or Iṛā, whose name appears in Basque as Iru (three), that is, the mother-year of three seasons, all of which appear on the mountain, in its snowy summit of winter, the cool spring half-way down, ending with summer at its foot. Hence the barley-growing races, whose royal stock was left by the father-tree of righteousness to rule the land, were the sons of the year of three seasons, and the young bull-god reared on the corn preserved in the mother-jar. It is this myth, which is again exactly reproduced in that of Ab-ram and Sara, in which the sun-god Rā or Ram, the son of Terah, the antelope of Nahor, or the Euphrates, becomes by Sara the withered husk which nurses the seed grain in its growth out of the earth, the father of Isaac, the 'laughing'[1] corn-stalk crowned with its ripe ear. He is the blind house-pole father of the generations of barley-growers born from his twin sons Esau, the goat-god, and his Hittite wives, parents of the sons of Edom, or the red earth, the home of the red race, and from Ya-kob, the sun water-god Ia, and his wives Leah, the wild cow, and Rachel, the ewe, daughters of Laban, the moon-god of Haran. They were the mothers of the law-abiding ploughing race, the sons of the bull and wild cow, and the prophet shepherd sons of the sheep-mother and the ram, the sun-god consecrated to Varuṇa, the god of the rain (*var*), and of the dark heaven of night. The race thus born was that of the Semitic traders which constantly strove to make morality and religion synonymous terms, and who changed the parent-tree of the trading races, the Vaiṣhya, from the Udumbara or *Ficus glomerata*, the tree out of which the Aṃshu Graha, or cup representing the Soma plant or tree of life, drunk at

[1] Isaac means 'laughter.'

the idolatrous Soma sacrifices was made[1] to the Ashvattha or Pipul-tree, the *Ficus religiosa*.

But there is also another mythology in which we find the husked grain worshipped as the parent of life. This is the Egyptian, which makes the sacred beetle (*khpr*), the scarab, the symbol of life protected, like the grain, by its 'shard,' and this is sacred to Osiris, the god who taught men how to grow wheat, barley, and cereal crops. It is as the 'shard' or sheath of the year, the winter season, that in the fairy tales founded on the three seasons, Cinderella, the guardian jar of the seed grain, the winter marked by her glass or ice shoe, becomes the wife of the sun-prince, and mother of the sun-god of the coming year.

It was among the worshippers and sons of the goddess Sar that the astronomical computation of time, the stages of which I have traced in Essays III. and IV., began. And it was they who framed the myth of the twin children of Saranyu, the goddess Sar, the twins Day and Night, originally born on the osier and poplar-lined river Xanthus, the yellow river of Asia Minor, the mother-river of the yellow race. It was they who, in Greece, worshipped the goddess Sar, not only as the mother of the later Erinnyes, but as the twin Charites who bear her name (*khar=sar*), the two seasons of the year of the Pleiades, who were the first supreme local gods of Sparta. And it was this same race who, when they declared themselves to be the sons of the god of thought and measurement (*mna, men*), and called themselves Minyans, established the capital of the corn-growing races at Orchomenos in Bœotia. It was then that they substituted the year of three seasons for that of two, and made the three Charites the three mother-goddesses of the year of the

[1] Eggeling, *Ṣat. Brāh.* iv. 6, 1, 3; S.B.E. vol. xxvi. p. 424.

barley-growers, whose festivals were celebrated with the dances which the matriarchal section of the confederacy had brought with them from India.[1] They, as the corn-growing races, became the great irrigators of the ancient world, who made in Bœotia the stupendous series of underground channels by which they regulated the flow of the waters of Lake Copais.[2] It was they who, as the Minæan Sabæans in South-western Arabia, built the gigantic dam which irrigated the lands of Ma'rib, their capital, the destruction of which is spoken of as a great national calamity in the Korān.[3] Their presence in Egypt is attested by the great barrage of the Nile made by the first-named king of Egypt, Mena, who perpetuates the name of their father-god.[4] In India they are the sons of Manu and Iḍā, Iḷā, or Iṛā, who covered the Central Provinces and Southern India with great irrigating reservoirs such as the great lake at Nowagaon in the Bhandāra district, which is seventeen miles round,[5] and the age during which they established their rule in Greece is marked by the circular beehive tombs at Orchomenos,[6] which are forms of the round barrows, the distinguishing marks of the Bronze Age.[7] It was these barley-growing yellow races who, in India, worshipped the goddess-mother Sar, as the god Hari, son of Har or Sar, born on the river Yamuna, the river of the twins (*yama*). It was they who, as the barley-growing races, formed part of the confederacy of the Ooraons who, as I show in Essay III., made the barley-

[1] *Encyclopædia Britannica*, Ninth Edition, vol. xi. Art. 'Graces,' p. 26.

[2] *Ibid.* vol. iii. Art. 'Bœotia,' p. 854.

[3] *Ibid.* vol. xxiv. Art. 'Yemen,' p. 739; Palmer, *Qur'ān*, xxxiv. 11; S.B.E., vol. ix. p. 152.

[4] *Encyclopædia Britannica*, Ninth Edition, vol. vii. Art. 'Egypt,' p. 731.

[5] Hunter, *Gazetteer of India*, s.v. 'Bhandāra,' vol. ii. p. 361.

[6] Schuchhardt's Schliemann's *Excavations*, chap. v. pp. 299-303.

[7] Lubbock, *Prehistoric Times*, Second Edition, chap. v. p. 129.

sowing festival one of their most important seasonal feasts. It is these tribes which have perpetuated the name of Sar, their goddess-mother, in that of the village Sarna, consecrated to the gods of life, and in the name of the Sal-tree, their parent-tree. It is also the goddess-mother Sar who has given her name to the Sanskrit autumn season called 'Ṣhar-ad,' and to the Ṣhrāddha or funeral feasts of roasted barley and barley porridge offered at the autumn Pitṛi-yajña or father's sacrifice to the fathers of the corn-growing races. The earliest of these were the Turanian sons of Danu, the judge called Tur-vasu, or people whose Bas or Vas, the creating tree-god, was the meridian pole. They were also the Hittites called Khati by the Assyrians, a name meaning the 'joined' race, which they still preserve in the Punjāb, and in their western kingdom of Kāthiāwār known to Sanskrit geographers as Sau-rashtra, the kingdom of the Sus, Saus or Shus, the descendants of Su-bhadra, the blessed Su or Shu, who was originally, as I show in this Essay and in Essay IV., the mother-bird 'khu,'[1] which brings the rains, the mother of the Khati, and also of the Kuṣhite race. It was in Sau-rashtra, at the holy hill of Pālitāna, that, as I show in Essays II. and III., the Jain religion was founded, which venerated the Aṣhvattha or Pipul-tree as the mother-tree of the holy race, and which discarded all sacrifices save that of the sacrificer himself, who was to die symbolically as a sacrificial victim, and to be born again in the baptismal bath of regeneration prescribed for Soma sacrificers, and

[1] The syllable χυ (*khu*) is also represented in Egyptian hieroglyphics by an Ibis, the sacred bird which was supposed to destroy snakes, and which was the form in which the original mother storm-bird, the parent god of the sons of Kush, the tortoise, who succeeded the guardian snake of the matriarchal races, was worshipped in Egypt. *Encyclopædia Britannica*, Ninth Edition, vol. xi. Art. 'Hieroglyphics,' p. 802.

thus to acquire the new nature which would prompt him to obey both in deed and spirit the moral law.

It was these descendants of the mother-goddess Sar who were also called the sons of Kapila, the yellow Pṛiṣhi or antelope, that is, of the female antelope, as opposed to the male, 'the black antelope.' They were the united agricultural races, the sons of the fire-god, the Nun, and the rain-goddess, the mother-bird, the race who, like the Akkadians of Girsu, adopted for their symbol of god the fire-cross ┼ placed upon the rain-cross X to form the eight-pointed star ✳ which, in the earliest Akkadian script, denotes both god 'Dingir' and 'Anu or Esh-shu,' both of which words mean an ear of corn.[1] It was they who first cleared the forests of Ayodhya or Oude, the land of the god Rāma, the mother (*ma*) of Rā, who has the plough for his weapons (*ayudha*), and tilled the Gangetic valley. They are called in the Zendavesta 'the golden-crowned Hitāshpa,' the horses (*ashpa*) of the Hittites who killed Ur-vakshaya, the ancient (*Ur*) speaker (*vakshaya*), a name of Danu, the judge, who was the eldest of the sons of Sāma or Shem, the traditional ancestor of the Semitic races.[2] The death of Ur-vakshaya commemorates the change in the reckoning of time from that which measured it by the voice of the thunder-god in the storms which precede the rains, and by the weeks of gestation to that which measured it by the yearly journey of the sun-god from east to west, and west to east, round the four points of the compass, described in Essay IV.

[1] *Transactions of the Ninth International Congress of Orientalists*, 'The Akkadian Affinities of Chinese,' by the Rev. C. J. Ball, M.A., § viii. 'China, Central Asia and the Far East,' p. 685.

[2] Darmesteter, *Zendavesta Zamyād Yaṣt*, 41; *Rām Yaṣt*, 42; Mill's *Yaṣna*, ix. 10; S.B.E. vols. xxiii. pp. 296, 255, xxxi. pp. 223-224.

The races united, as the Khati or Hittites, were those called by the Hindus Ashura, or believers in six (*ash*) gods, the male and female gods of the year of three seasons, and with those two united races were joined the Gautuma, or sons of the bull (*gut*). These became in the list of Hebrew tribes the sons of Asher—the sea-faring dwellers on the coast of Tyre, a name which reproduced that of their god Tur, —and of their primitive settlement in the Persian Gulf, Turos, and the tribe of Gad, the builders of the stone cities of Bashan, the land of the bull, and of their god Bash or Vash. These sons of the bull were the first conquering swarm of the great building race of the Goths, the Getæ of Herodotus and the Jats of India, whose history I have traced in Essay v. pp. 480-485.

But further, most convincing proofs of the great historical value of the evidence given by mythic tales, ritual, and linguistic changes, are to be found in the myth and ritual of the worship of Dēmētēr. In the older form of the Eleusinian myth, the gods worshipped were not the barley-mother and her son, the nurse-child Demophoon, who became the young Iacchus, and was the baked bread or cakes tried in the fire,[1] but the father and mother of the barley-growing races and their daughter. The mythic history of the worship of these three parent-gods gives us, as I shall now show, a complete account of the union of the three races and of the establishment of their imperial rule under the guidance of the Gautuma, Guti or Goths. The three gods of the united confederacy were Ploutōn (*Pluto*), Dēmētēr, and Korē. The root of Ploutōn is *pel*, in the word πέλω, 'to turn,' and

[1] Dēmētēr, after the loss of Korē or Persephone, became nurse to the child Demophoon, son of Celeus, and, to make him immortal, placed him each night in a bath of fire, *Encyclopædia Britannica*, Ninth Edition, Art. 'Eleusinia,' vol. viii. p. 126.

this is also the root of our word *pole*: thus the turning god means the revolving meridian pole, the god Tur of the Indian Turvashu, the twin races, the heavenly fire-drill, generating heat and life by his revolutions. He is the god of the Māghada fire-worshippers, otherwise called Rā-hu or the creator (*hu*) of Rā, who was originally the sun-god of the Lithuanians. He is the sun of the South to whom the maiden Korē or Persephonē descends in the winter when the seed is in the ground.

The name of Dēmētēr, the barley-mother, contains the root of the Cretan *de-ai*, barley, and it was in Crete that she was worshipped as the mother of Plutus or Ploutōn, and the wife of Jasion, the Greek form of the Akkadian water-god Ia or Ya. In *de*, the root of *de-ai*, we find the original root of the Greek *zeia* or *zea*, meaning barley. The form *zi* which appears in *zeia*, is also found in the Akkadian *zi*, life, and the Basque *zi*, an acorn, the seed of the sacred tree of life of those races whose priests were the tree- (*dru*) born Druids. That the Akkadian and Basque *zi* represents the Northern *de* or *di* in Dēmētēr, is shown by comparing the Basque and Akkadian *zu*, thou, with the German *du* and the English *thou*. This *zi* also appears again in the Hindu *ji*, life. Thus barley, called *de-ai*, means the plant of life, and the Greek *Zeus* and *Theos* and the Latin *Deus*, all mean that the Supreme God is the Spirit of Life (*ze*, *the*, or *de*), or life itself, the life which exists in the seed. This life is shown by the meaning of 'brightness' given to the root *div*, formed from *de*, to be the life of daylight and sunlight which ripened the barley. But the mother of the light of life was the mother-earth, who was both mother of the barley and of the Kuru or sons of the tortoise born from the barley seed, the maiden Korē or Kourē. She was the child

of the revolving pole and the mother earth, to whom the pole gives life-giving heat, and she is also the winter-bride of her father, hidden out of sight below the earth.

The name Korē or Kourē comes from *kur* or *kor*, the Turanian forms of the root *gur*, meaning in all its forms, 'bent or curved.' Thus Korē means something 'bent or curved.' But it also means a puppet or doll, and this connects the last of the triad of parent-gods, the curved seed grain with the last sheaf of the harvest, which is in many countries dressed as a woman and hung up after the harvest-home to bless the house of the farmer. Her birth as the daughter of the barley or corn-mother, is distinctly symbolised in a custom of the commune of Saligne, Canton de Poiret, Vendée, where the farmer's wife, as the corn-mother, is placed in a blanket with the last sheaf, and the two are tossed together to represent the winnowing which is to shake out from the ears of the last sheaf the seed grain, the mother of life. In West Prussia, which, like East Prussia, was once the country of the Lithuanians, who worship the sun-god Rā, the last sheaf is called 'the corn baby.' Thus the original daughter of the earth-mother and the meridian pole, the parents of the corn-growing races of Asia Minor, was the seed grain, the corn-mother of the future year. That the myth in this form was conceived by a Turanian race speaking an agglutinative language and believing in the divinity of pairs, is shown by the worship in Java of the first and last sheaf, as the rice-bride and bridegroom called Paḍi-pĕn-gunten, where the father-sheaf Paḍi, the foot (*paḍ*) or the begetter (*per*), is, as in the Greek myth, the Southern winter sun, and the mother (the Tamil, *pen*), the woman, is the mother-earth.[1]

[1] Frazer, *The Golden Bough*, vol. i. pp. 33 ff., 343.

But before this myth was born in the corn-fields of Asia Minor, the Northern races traced their birth to the mother-mountain whence life issued, and it was this mother-mountain which was the first bent or curved mother-goddess before the swelling grain. This mountain was the mother *kur*, and one form of this root survives in the Persian *koh*, meaning mountain. But that the original form was *kur* or *gur*, is shown in the name of the Kouretes, the dancing priests of Dēmētēr, the Korubantes of Phrygia. They watched the birth of her son in Crete, who was first Plutus, the revolving pole, and afterwards the young Zeus, the god of the bright day. They were called τρικόρυθες,[1] or men with the three helmets, the tiara; and this name shows that they were the priests of the mother-goddess of the three seasons. They were in Rome called the Salii, the leaping priests of the Sabine god Quirinus or Kuirinus, whose name contains the root *kur*, and whose festival was held on the 17th of February, at the same time as the lesser Eleusinia at Athens, and as the great Māgh festival of the Gonds, Santals, Ooraons, and Mundas is celebrated in Bengal and Northern India. In these last feasts the dancers are the village maidens, and they are the prototypes of the unsexed dancing priests of Phrygia and the consecrated maidens of Istar, the mother-mountain goddess. These Salii were also the priests of Mars,[2] the Etruscan Mas, the god of increase, the Greek Ploutos, or wealth. He was called by the Sabines Mar-mar. In this name we find the root *mar*, meaning to destroy by friction, to grind,[3] and this identifies him with Plutus, the

[1] *Eur. Bacch.* 123. This was the peaked 'tiara,' the distinctive cap of the Hittites, *Encyclopædia Britannica*, Ninth Edition, vol. xii. p. 26, Art. 'Hittites,' by Professor T. K. Cheyne.

[2] *Encyclopædia Britannica*, Ninth Edition, vol. xv., Art. 'Mars,' p. 510.

[3] Max Müller, *Lectures on the Science of Language*, Second Series, pp. 314, 316.

revolving pole. But the name Mar-mar is all but an exact repetition of Mer-mer, the Akkadian name of the Assyrian Semite god, Ram-ānu, the god (*ana*) Ram. He, as I show in Essay v., was first the Indian Rā-ma, the mother of Rā, the sun-god, the mother-earth, which was the socket in which the god of the pole generated life-giving heat, otherwise called Ur-vasi, the primæval (*ur*) creatrix (*vasi*), the wife of Pururavas, the thunder-god. She became the Kuṣhite and Semite father-god, the son of Kauṣhaloya, the house (*aloya*) or mother of Kuṣh; the tortoise, as the father-god, was the revolving pole, the god of time, the god still called by the Hindus Ram-ram. The revolution of the pole was apparently symbolised in the transposition of the consonants which turned Ram-ram into Mar-mar. But whether this is the real history of the origin of the name Mar-mar or not, it is at any rate clear that the Salii in their two functions, and the Kouretes, were the dancing-priests of the mother-mountain and the revolving pole, which last was descended through the fire-drill from the parent-tree of the village grove. It is also clear that these two gods were the parents of the sons of the last sheaf, the corn-baby Korē. In the word 'corn' the root *kur* also appears, for it is the Gothic Kaur-n, and from this root the word 'kernel,' the inner seed protected by the outer shell of the nut, also comes. Thus Korē or Kourē is the seed-grain in the mother-mountain. She is thus the correlative of the Sala-gramma of the Hindus, the fire-stone, the mother of fire placed in the centre of the mother-mountain. This stone has in the Hittite sign for Istar become the triangular seed-grain, the cone worshipped as the sign of the Divinity by the Phœnicians and Kabiri. The inner seed-triangle in the mother-mountain is the Phœnician goddess Ba-hu, the creator (*hu*) of existence (*ba*), who became

in Genesis Bohu, or the void.[1] She is the Shamir or wonder-stone of the Semitic legend, called by Ælian, in the Greek form of the myth, *πόα*, the grass. It is said in the Talmud to be as small as a barley-corn, but to be able to pierce even the hardest rocks.[2] Thus this seed of life is clearly the seed of the sacrificial Kuṣha grass, which in the Kuṣhite ritual supplied the 'barhis,' or sacred seats of the barley-eating fathers, to whom the autumn, the barley season, was dedicated, the parent of the Hindu Kuṣhika, of which I have spoken at length in Essay III. But the original seed in the centre of the mother-mountain was not barley or grass-seed, but the fire-stone, and I must now trace the history implied in the transfer of divine power from the fire-stone to the seed.

The root *kur* appears in the names of the sons of Kur, the Kurds of Armenia, and the variations of their name show *kur*, *kal*, *gor*, and *gar*, as variant forms of the root, for they are the Chaldean race, called by the Assyrians Kar-du, Kal-du, and Gar-du, while *gor* appears in the name Gordiani. These point to an original form of the root beginning with the Northern *g*, and this is found in the Basque *gar*, fire, and its primary form, *ghar*, means in Sanskrit 'to be warm.' Therefore the 'curved one,' the mother-mountain, must have been originally the fire-mountain made pregnant and raised by fire. This is the volcano Mount Ararat, the burning mother-

[1] The goddess Ba-hu is the old Slav god Bo-gu, our Bogie, the distributor, the Santa Claus of nursery mythology, and the earliest form of the name was Bhu-ghu. This is shown by the Sanskrit Bha-ga and the Zend Ba-gha, from whence comes the Hindi Bagh, garden. Bhaga in the Rigveda is the god of the tree of life, the tree with the edible fruit (Jevons, Schrader, *Prehistoric Antiquities of Aryans*, p. 24; Tiele, *Outlines of the History of Ancient Religions*, 'Religion among the Wends,' p. 185). The root *bhu* in Sanskrit means 'to exist.' This god, the Giver of Life, was worshipped by the Phrygians as Zeus Bagaios.

[2] See the myth given at length, Essay I., pp. 27-30.

mountain of the Armenian Kurds of Kurdistan, whence their parent-river Kur descends to the Caspian or Kuṣhite sea. This was the home of the people called by Herodotus' informants the Massa, or the Greater Getæ, whose ethnology I have discussed in Essay v. One of their original totems was apparently the ploughing bull and the milk-giving cow, and they were a mixed race of nomadic herdsmen and agricultural farmers. It was these latter who, on their union with the pastoral tribes, the sons of the goat, made the antelope the totem of the united races, which was afterwards changed to the bull, and these farming races first, as I shall show presently, called themselves the sons of the enclosing snake (*áhi* or *echis*), and also the sons of the bird. The dominant tribe among the Kurd confederacy are the agricultural Gar-ans, who speak an Aryan tongue with no Semitic intermixture. They are growers of wheat and barley, whose name shows that their god 'An' was Gur, the burning mountain or the household fire, which gave the name *ghur* to the house in Hindi. These people, called by the Assyrian Semites who succeeded them and the Akkadians Gur-du and Kal-du, were called by the Akkadian Finns, who disliked double consonants, and changed the Northern *d* into a *t*, the Guti, and from this name they took that of Gutium, the name given by the Akkadians to Assyria. Thus these Guti were identical with the race of Chaldean astronomers who preceded the Semitic sons of Assōr.[1] As the Guti they were the sons of Gut, the bull, but before they were the sons of a named father they were, as the Gūr, the sons of the wild cow, Gaurī, the mother of the Indian Gonds. They, when they became the Gautuma, the sons of the bull,

[1] *Ency. Brit.*, 9th edition, vol. xiv., Art. 'Kurdistan,' by Sir H. Rawlinson, pp. 156-159. Lenormant, *Chaldean Magic*, chaps. xxvi. xxvii. pp. 339, 361.

made Rohinī, the red cow, the star Aldebaran, their goddess-mother, who was also the goddess-mother of the Arabian sons of Sheba. It was as the Gaurians that they ruled the Euphratean Delta under the Patesi, or priest-kings of Gir-su, who ruled the confederations governed by a central city, of which I have traced the history in Essay II. They were the Gond worshippers of the plough-god, Nagur, who, as we learn from the *Song of Lingal*, formed in India the imperial race of Kurus or Kaurāvyas, sons of Kur, by uniting the Māghadas or fire-worshippers, sons of Mug-ral, the alligator, with the sons of Dame, the tortoise, the earlier dwellers in the land. But before this they had in their home in Asia Minor formed the first confederacy of the Kur, and united together as the Hittites the three races of the fire-worshipping Bhrugas or Phru-gas, the matriarchal Amazons, and the sons of the bird or cow, the Northern Goths. These confederated races, as I show in Essays IV. and V., were, before they were the sons of the bull or cow, the sons of the goat and antelope, who traced their origin to the antelope's favourite food, the Kuṣha grass (*Poa cynosuroides*) growing on the river banks. When they had replaced this grass by corn they became the sons of corn, the mother Gaurī or Kourē. They then called in India the wild cow, parent of their ploughing cattle, by the name of Gaurī, in memory of the burning mountain, while in Europe she became Kourē, the last sheaf, the emblem of the winter season, the mother of the future year.

But in this abstract of the mythic history of the barley-growing races, as gathered from the worship of the barley-mother, I have not accounted for the ruling race who traced their descent to the mother-bird Khu, the maker of the wind which bore her sons, the Shus, on the voyages whence they gathered the wealth which made them lords of the

world, the mother-bird which, by its messengers, the stork, the rain-bird, and the swallows, brought the winds and the seasons of the year. It was the earliest section of this great race which intervened as rulers between the fire-worshippers and the sons of the antelope and cow. I have in Essay I. shown that the earliest myth, attesting the supremacy of the rain-god over the god of the fiery cloud which will not give up its rain, is that which exhibits Horus, the god of the revolving pole, as the hawk-headed warrior who kills the dragon or crocodile of drought. It is also as sons of the conquering rain-bird that the Kaurāvya, or sons of Kur, are said in Indian mythology to be born from the egg laid by the goddess-mother Gan-dhāri, for she, as I show in Essay III., is the goddess Dharti, the goddess of the springs supplied with water by the vanquished rain-cloud. She is worshipped by the Cheroos, Kharwars, Santals, Mundas and Ooraons, and it is through these tribes that we are able to trace the origin of the hawk-headed Horus, and to show that this myth, like that of Rā, the god Rā-hu of the Dosadhs, the Māgadha priests, came from India, whither it had been imported from Asia Minor, to Egypt. The chief totems of the Cheroos, who, as I have shown in Essay II., were the chief rulers of ancient Māgadha, are Besra, the hawk, and Kachchhua, the tortoise, and these totems are repeated among those of the Gonds, Kharwars, Lohārs, or iron workers, Mundas and Santals, while the Kandhs or Khonds, the swordsmen conquerors of Orissa, call one of their Gochis (cow-stalls), or septs, Besringia, and one of their Klambus, or sub-septs, Besera.[1] These tribes were those who first utilised the mineral wealth of Chota Nagpore, and it is in Egyptian

[1] Risley, *Tribes and Castes of Bengal*, vol. ii. App. I. pp. 35, 54, 68, 78, 94, 103, 125.

mythology that we find the connection between them and the hawk explained. The hawk is the emblem of Hat-hor, the mother of Horus, to whom all mines are sacred. She was worshipped in the Sinaitic Peninsula, the great mining country of Egypt, as 'the sublime Hat-hor, queen of heaven and earth, and the dark depths below,' and it was there that she was associated with the sparrow-hawk of Sopt, the lord of the East. Mr. Boscawen, when inspecting ancient Egyptian quarries, found that the hawk was depicted as a guardian emblem in most of those of an early period. Thus we see in this emblem of the mother-hawk, as the guardian goddess of the mining races, a wonderful instance of primæval historical metaphor as a source of totemistic names. For the sons of the hawk were those tribes who possessed the hawk's gift of piercing sight and intuitional observation, which enabled them to discover the treasures hidden by nature in the rocks beneath the surface of the ground. It was probably in Asia Minor, where mining originated, that they first acquired their totemistic name.[1] These tribes all reverence the goddess Dharti, the mother of the tortoise race, and they represent the cultivating yellow races who preceded the sons of the ass, or the Ooraons, the growers of barley. It was they who introduced the earliest form of plough cultivation in the growth of millets, the crops grown by the Gonds of the second immigration, led by Lingal after he had been carried by the black Bindo bird to the creating mountain of Mahadeo, whence the rains followed the release of the Gonds.[2] It was these tribes who, after the

[1] This information is taken from a letter by Mr. W. St. Chad Boscawen, Lecturer at the British Museum, on Oriental subjects, to Mr. Theodore Bent, quoted in an article in the *Nineteenth Century Magazine*, December 1893, pp. 993, 994, Art. 'On the Origin of the Mashonaland Ruins.'

[2] See Essay III. p. 223.

fire-worshippers, ruled Magadha, and this country, which had, before their arrival, been the land of the fire-god and the witch-mother Māga, became under them the land of the god Vasu, and he is called in the Mahābhārata the king of Chedi.[1] In this name Chedi we find another form of Cheroo, for a sept of the Bēdiyas of Behar, one of the forest races, whose totem is the squirrel, is called Chiryā-mār, Chedi-mār or Chodi-mār, meaning the bird-killers,[2] and Chiriya, the Hindu word for bird, is as clearly allied to the Basque Cho-ri, meaning bird, as Vasu, Vāsuki, or Basuki is to the name Basque. Thus Chirya, Chedi and Chodi are different words for bird, and the land of Chedi means the land of the bird, and that of Cheroos the sons of the bird, and that this bird was the hawk I shall now proceed to show; for it was the hawk which, in the birth legend of the fish-god in the Mahābhārata, carried the seed of life from the father-god Vasu to the mother of the sacred fish, Adrikā, meaning the rock.[3] The hawk was thus the parent of Adrikā's children, the twin fish-gods Satya-vatī, the mother-fish, and Matsya, the fish-father, and of the hawk-headed Horus of the Egyptians, who was the son of the Southern goddess Hat-hor, meaning the house (*hat*) of Hor. The dwellers in the bird land of Chedi were also called Kashu or Kushu, for in the Rigveda the king of the Chedi is called Kasu.[4]

In Essay IV. I have shown that among the Egyptians the vulture or storm-bird ruled the year beginning with the summer solstice and the rains of northern India, and this

[1] Mahābhārata Ādī (*Adivanṣhavatarna*) Parva, lxiii. p. 171.

[2] Risley, *Tribes and Castes of Bengal*, vol. i. p. 206.

[3] Mahābhārata Ādī (*Adivanṣhavatarna*) Parva, lxiii. pp. 174, 175.

[4] Rigveda, viii. 5, 37.

was the bird which, like the hawk-headed Horus in the Egyptian bas-relief in the Louvre, brought the rain out of the cloud to the rock-mother, whence she became the parents of the fish-god. This year, ushered in by the rain-bird, is that symbolised in the Mahābhārata in Shishupāla, king of Chedi, the commander-in-chief of the armies of Jārasandha, king of Magadha. His name means the nourisher (*pāla*) of children (*shishu*), and he is the bird-king of the year of the bird representing the months of gestation, who was deposed by Krishṇa, the black antelope, from his supremacy in the council of kings, and slain by him with the discus, representing the ring of the year formed by a series of months.[1]

But these forms, Chedi, Chero, Chori, Chiriya are shown by the Tamil form Chera, with its variant Kērala, to come from an original guttural root, and it is the Cheros or Kēralas who, with the Cholas or Kolas, and the Pāṇḍyas or Pāṇḍavas, form the three parent races of India in the Tamil genealogy. Thus it comprises the sons of the mountain (*ko*) Kōlas or Cholas, the sons of the bird Cheros or Kēralas,[2] and the sons of the sun-antelope (*paṇḍu*), the Pāṇḍyas.[3] The root of the name Chero, and its cognate forms, was, therefore, clearly one in which the *ch* was *kh*, as in the Akkadian and Egyptian *khu*, and this must, from the presence of *r* in the Indian forms, have been *khur*. It was this which was changed into the *Hor* of Horus, meaning the supreme god, the magic bird who rules the year, and directs the march of time by the revolutions of the pole.

[1] Mahābhārata Sabha (*Shishupāla badha*) Parva, xl.-xlv. pp. 112-124.

[2] Kērala is an ancient name for Malabar, hence it was from Malabar, the western coast of India, that the Kēralas, the sons of the bird, the Shus, used to start for their sea voyage. Wilson, *Glossary of Judicial and Revenue Terms*, London, 1855, p. 401.

[3] Caldwell, *Comparative Grammar of the Dravidian Languages*, p. 15.

But, as I have shown in Essay I., these Northern aspirated gutturals became among the Dravidian races, who formed the sounds of the Indian Sanskrit, sibilants, and hence *khur* became *shu*, and the process of the change is shown by the name Seori and Sauri assumed by the Orissa Cheroos, and from this analysis we see that the original Kaurāvyas of India were Khūr-āvyas, or sons of the bird Khur; and it was they who formed the religion founded on the worship of the mother-bird, the father-pole, and the rain-sun of the summer solstice, which I have analysed in Essay IV.,[1] which was the religion of the Minæan-Sabæans of Southern Arabia, and of the mining races of Mashonaland. They were followed by the sons of the antelope, the Pāṇḍavas, the sons of the seed-grain worshipped at Eleusis, and both they and the Kaurāvyas were descendants of the fish mother-goddess Satyavatī, who, as we have seen, was the daughter of the hawk. Thus we see how, in both Egyptian and Akkadian, *khu*, the bird, becomes *kha*, the fish, and the sacred hawk is changed into the Ibis, or water-bird, which depicts the sound *khu* in Egyptian hieroglyphics, while the symbol for *kha* is the fish. This name of the fish-god appears in that of the Kharwars, and of the still more aboriginal Khariās, who are parent tribes of the Cheroos, and include among their totems Aind or Indu, an eel. This, in the list of the totems of the Khariās, appears with an alternative form Dung-dung, of which Aind or Indu, meaning the son of the drop (sap or essence) (*Indu*), the life-giving water, is apparently a translation, and both Dung-dung and Aind appear among the totems of the Mundas. The totem Aind is one common not only to the Khariās, Kharwars and Moondas, but also to the land-holding Rautias, the Asuras,

[1] Essay IV. pp. 347, 348.

(workers in metal), the cow-keeping Goālas, the Pans (weavers and basket-makers), and the Santals. Under the form Ainduār it is a totem of the mountain Korwas, and under that of Aindwar, a totem of the Behar Goālas, and the Goraits or boundary guardians. These last also use the alternative form Induar, which is also that used by the Nāgeshurs, or worshippers of the Nāg, the cloud-snake, the Turis, or basket-makers, the Chiks, a branch of the Pans, the Lohārs, or workers in iron, and the Ooraons.[1]

From this last it is clear that it was the races who fed their cattle on the mountains, whence the rivers rose, from which they, as the sons of the hawk, got the metallic ores, and—as the sons of the mother-cloud, the storm-bird—the osiers and bamboos to make their baskets, who first called themselves the sons of the eel, the fish-god of the sons of the rivulets rising in the mountain springs sacred to the goddess-mother Dharti. The word *eel* is the Icelandic *āll*, the German *aal*, the Finnish *il-ja*, and it becomes the Sanskrit *áhi*, the encircling snake, the Greek *echis*, which, as I show in Essay III., is the parent-god of the Greek Achaioi. In the Finnish *il-ja* the first syllable is the sign of divinity, and it appears in the name of Il-marinen, the constellation of the Great Bear, who is one of the triad of gods Väinämöinen, Ilmarinen and Ukko in the Kalevala. Ukko, the thunder-god, whose history I have traced in Essay III., being the offspring of Väinämöinen, the god of moisture, the rain-god, and the Bear, or 'eternal forger,' Il-marinen,[2] and the *Il* in Il-marinen is the Finnic form of the name of the original

[1] Risley, *Tribes and Castes of Bengal*, vol. i. pp. 14, 259, 337. Aind, Ainduār, Aindwār, Dung-dung, Induar. See also the lists of the totems of the tribes named, vol. ii. App. i.

[2] Lenormant, *Chaldæan Magic*, chap. xvi. pp. 246, 247 ; *De Gubernatis Die Thiere*, German translation, by Hartmann, pp. 113, 114.

mother-goddess of time, Iḍā, Iḷā or Iṛā, the year of the three (*iru*) seasons forged by the revolutions of the Great Bear, the Greek virgin goddess-mother Artemis, the Bear-mother, who was, as I have shown in Essay VI., the Great Bear. It was these Finns who called the eel the son (*ja*) of Il who apparently introduced the form *Il* or *El* which is universally used for the sign of the divinity in Semitic countries. It was these people who looked on the fish Kha, or Khar, as the offspring of the bird Khu or Khur, and that Khar was the original form of the word is shown in the Mordvin and Vogul forms *kal* and *khal*, meaning fish, used by the nations who changed *r* into *l*.[1] But I have already shown that the form *khur*, *khu*, for bird, becomes in Dravidianised Sanskrit *shu*, and in the same way the original *khar*, the fish, becomes in the mythology of the Souris of Orissa, who were Cheroos in Behar, *sal*, and it is this word which appears in the Souri totem the Sal-rishi, or fish-antelope (*rishya*), which is, as I have shown in Essay III., their parent-god. This long analysis shows us that the sons of the burning mountain (*gur*), or household fire (*ghur*), the sons of the bird (*khur*), and the sons of the fish (*khar*), formed the race of the yellow Ibai-erri, or sons of the rivers, who introduced the cultivation of the Northern cereals, and founded the ritual of Dēmētēr, the barley-mother, worshipped at Eleusis in Greece, and by the Kabiri in Thrace and Asia Minor. They are all bound together by one chain of historical mythology, which shows how the sons of the household fire ruled the land, which was made wealthy by the mining sons of the hawk, and fruitful by the rains brought by the mother-bird; and it was these rains which descended from the mountains as the irrigating streams,

[1] Lenormant, *Chaldæan Magic*, chap. xxii. p. 202.

whose banks and waters were peopled by the sons of the fish-god, who grew millets and cereal crops in the fertile lands indicated by the father-antelope, who was born from the short sweet grass called Kuṣha, to show the sons of the corn-seed the most fertile spots in the lands watered by the rivers of the fish-god, which were to become the tortoise earth. It also shows that these people came to India, and survive in the races known as the Khāti and Jāts in the Punjāb, and Khātiāwār in the West, and as the Gautuma of Eastern India. They are also represented in their unamalgamated form by the tribes who, as I show, still preserve among their totems the bird and the river-fish, the eel. It was they who became afterwards the Shus, and who founded the empire of the Kuṣhika, characterised, as I show in Essay III.,[1] by the formation of castes like those of the Kurmi, cultivators, the Teli, oil-sellers, and others, based not on community of birth, worship, or common residence, but on community of function.

Having shown clearly the historical lessons to be learned from the variant forms of the three Eleusinian gods, I must now explain the no less important information to be gathered from the ritual of the Eleusinian festival in which they were worshipped. Only those initiated were allowed to take part either in the Eleusinian mysteries or the Indian Soma sacrifice, in which the mother-cow and the mother-plant Soma was adored, and which, like the Eleusinian festival, was instituted by the yellow trading sons of the barley-mother, the Hindu Vaiṣhya or Shus. In both, the ceremonies were strikingly similar. The initiation of the Mastai, or penitents, at Eleusis began with the confession of sins, but the first rites of the Indian Soma sacrifice tell of a

[1] Essay III. pp. 310, 311.

much earlier age of religious development, forming a transition link between the worship of the winnowed grain at the old harvest festival and the Greek confessional. As in the harvest festival an enclosed place was railed off from the threshing-floor for the winnowing of the grain, so in the Soma sacrifice, where the sacrificer was the victim, symbolically offered, he began the sacrifice in an enclosure made of mats to the north of the sacrificial area. Into this he, attended by the barber, whose importance in early Kuṣhite ritual I have shown in Essay III.,[1] entered by a door on the east side, sacred to the sun. He there cut his own nails, and then took up, one after another, two stalks of sacrificial Kuṣha grass, placing them by the side of one hair on each side of his beard, and dropping the severed grass and hair, as he cut them, into the bath in which he was to complete his purification. The barber then cut off the rest of his hair and beard, except the crest lock at the top of his head, still religiously preserved by all men of the yellow race, from the Chinese to the Indian Mundas, and for this he used a copper razor, thus marking the ceremony as one of the Copper Age which preceded that of Bronze.[2] From the time when the shaving began till the end of the sacrifice the sacrificer had to forego all food except fast-milk (*vrata*), and this to make himself one of the brotherhood of the sons of the cow, the Vrātya, or children of the same stock described in the Laws of Manu,[3] who are called in the Mahābhārata the Virātā, or worshippers of the father-god as the Viru or sign of virile energy. Further evidence of the connection between the cutting of the hair and that of the corn or

[1] Essay III. p. 279.

[2] Eggeling, *Ṣat. Brāh.* iii. 1, 2, 1-9; ii. 6, 4, 5-7; S.B.E. vol. xxvi. pp. 5-7; xii. p. 450; also vol. xii. Introductory Note, pp. 1-2.

[3] Bühler, *Manu*, x. 20; S.B.E. vol. xxv. pp. 405, 406.

mother-grass is given in the Greek *κούρα*, a form of Kourē and Korē, meaning the cutting of grass or hair, and the thought running through the whole ceremony is evidently founded on the primæval worship of the grass or grain-seed as the god of life, the parent of the grain cut from the mother-earth as her hair, and consecrated in the baptismal bath of the dewy atmosphere to the rain-father as the seed of the future year. It was only when the old crop was off the ground, and the hair and nails of the sacrificer were cut, that the cornfield and his body were fit to produce the crop grown from the consecrated seed; and the tillage necessary to fit them for this function was useless till the earth and the body of the sacrificer were sanctified by the rains and baptismal bath, and thus endued with the life-giving power symbolised in the latter. The tillage of the soil, and its clearance from the old crop and noxious weeds were symbolised in the Soma festival by the confession of sin made by the sacrificer before he and his wife bathed together at the close of the sacrifice,[1] and by the confession of the penitent Mastai at the Eleusinian mysteries. This preliminary eradication of evil by the shaving and confession was in both festivals followed by the bath of regeneration, called in Sanskrit *dīksha*, or the consecration, described in Essay III.,[2] which gave the blessing of the rain father-god to the sacrificer, and made him his son. But when the ritual had travelled from India to Greece the seed-grain mother of the race of corn-growers, and of Soma, the creating (*su*) plant grown on the mother-mountain, had become the earth-tortoise, resting on the mother-ocean, and hence in Greece the initiated had to bathe in the sea. In both cases the

[1] Eggeling, *Ṣat. Brāh.* iv. 4, 5, 22, 23; S.B.E. vol. xxvi. p. 385.

[2] Essay III. pp. 309, 310; IV. p. 367.

bath was the prelude to the new birth, called in Greek *κάθαρσις*, and the number of immersions required in Greece to clear away the last traces of the slough of sin varied with the degree of guilt confessed to by the newly baptized penitent. Also, as in the Soma sacrifice, the sacrificer was restricted to milk diet, so in the Eleusinian mysteries the penitents could only eat the holy food, which I shall describe presently. The object of this rule was in both cases to prevent the entry into the body of any impurities which might make the new birth, and the total change of nature wrought by the prescribed diet and consecrating ceremonies, impossible. In Greece, as in India, the connection of the festival with that of the national festival of the ploughing race, who called themselves the sons of the cow, is obvious, for in Greece it was held in the month consecrated to the ploughing-ox called Boe-dromion, or the course (*dromos*) of the ox (*Bous*). Both at Eleusis and in the Soma festival the baptismal bath was followed by sacrifices. In the Soma sacrifice eleven cakes were offered to Agni-Vishnu, the twin gods of generation, the god of fire, and of the time of gestation, rice-porridge to Ādityā, the bird-mother of the Kuṣhite race, and heated milk to the three Upasads, or mother-seasons, the object aimed at in these sacrifices being to give a new body to the sacrificer.[1] These were followed in the Soma sacrifice by the slaying of the eleven animal victims offered to the Ashvins, or twin gods of day and night. In Greece, where the sacrifice had become entirely individual, instead of being, like the Soma sacrifice, a combined personal and national ceremony, each penitent had to offer a pig, which, as I show in Essay III.,[2]

[1] Eggeling, *Ṣat. Brāh.* iii. 1, 3, 1-3; iii. 4, 4, 1; S.B.E. vol. xxvi. pp. 12 note 3, 104 note 3.

[2] Essay III. p. 181.

was the animal always offered in Greece by offenders to cleanse them from guilt, and reconcile them to the mother-earth, to whom pigs, the totemistic parents of the first fire-worshippers, were sacred.

In the Soma sacrifice the Soma distilled from the holy plant was poured in libations, and drunk by the priests, who ate the offered food, but in Greece the priests gave the penitents the sacred food and drink. The declaration made by each penitent at the close of the ceremony explains both the ritual and its meaning. Each of them had to say: 'I have fasted, and have drunk the *κυκεών*,' made of flour and water, and pounded mint, the bread and water of life mixed with the sap of the green mother-tree; 'I have taken from the *κίστη*' the seed-grain jar; 'after tasting' the sacred cakes, the bread of life taken from the *κίστη*, 'I have placed them in the *κάλαθος*,' the basket, that is, the Liknos or Sare, the winnowing basket, 'and from the *κάλαθος* (I have placed them) in the *κίστη*.'[1] From this it is clear that the sacrificer, having drunk from the cup the elementary seed of vital power dwelling in the blessed bread and water, took the young god, the seed of the new life, the cakes baked in the generating and cleansing fire from the mother-jar, and partook of his body, thus incorporating into himself the divine seed. What was left he placed in the winnowing basket, to be there cleansed from any taint it might have received by being touched by him before he was made holy by eating it, and he returned it, after its purification, to the mother-jar.[2]

[1] Hatch, *Hibbert Lectures for* 1888, Lect. x. pp. 287, 288; *Encyclopædia Britannica*, Ninth Edition, Art. 'Mysteries,' by Professor W. M. Ramsay, vol. xvii. p. 127; Clem. Alex. *Protrep.* ii. p. 18.

[2] The original belief in bread as the seed of life, and the symbol and Son of God is perpetuated in the Hebrew custom of breaking and distributing

In this analysis of the myths, and the most significant of the Greek and Roman ceremonies of the several stages of the sacramental sacrifice of the corn-growing races, we find a complete history of the union of the three parent tribes, a history which would doubtless be much more clear to us than it is at present if we could see, as the Greek penitents did, the scenes of the myth of Korē acted before them. The evidence shows us that the confederated tribes were the sons of the fire-god, the revolving pole, and his two wives, his mother and daughter, the mother-earth and the seed-grain, and we can trace the development of the national ritual as it passed from India to Phrygia, and from Phrygia back to India, and from thence when the ritual of the regenerating sacrifice of the Semite-Kuṣhites had been evolved, we trace it in an altered form to Greece as the sacrifice of the Greater Eleusinia celebrated in Boe-dromiōn, the month of the course (*dromos*) of the ox (*Bous*), the month of the autumnal equinox, which succeeded the winter solstice as the time when the barley-growing races of Syria began their year. But this last importation had been preceded by the earlier sacrifice of the Dorians, sons of the Dor or Tur, the pole, and also the sons of the twin gods,

bread at the beginning of every meal. The bread is broken and distributed by the father of the family, or whoever in his place says the grace or prayer of consecration before meat. It also appears among the beliefs of Germany, where the peasant women think it sacrilege to place the naked foot on a loaf. They tell the story of how a girl who had walked barefoot to market, and was putting on her stockings before entering the town, placed her naked foot on one of the loaves she was carrying to prevent it being soiled, and was at once swallowed up by the earth. The same fate befell a mythical lady, Bridget, whose story is told to account for the sanctity of a well called Brittenbronn, near Landeck, on the Kaiserstuhl in Baden. The well is said to have been found miraculously when Lady Bridget was swallowed up as a punishment for having used the loaves she was taking for distribution to the poor as stepping-stones over a muddy bit of road. (Wolffe, *Rambles in the Black Forest*, Longmans, 1890, chap. xviii. pp. 251, 252.)

who were first Day and Night, and afterwards the stars Castor and Pollux. This was preserved in the mysteries of February called Anthesterion, or the month of the flower-goddess, and of the Saturnalia of the Indian Nāga races whose customs were, as I show in Essays III. and VI., brought to Greece by those who were reputed in mythic history to be the voyagers in the heavenly ship Argo, and by the overland traders, who brought by the way of Harran (the road) and the Euphrates valley Indian commodities and customs to Europe, and among these last was the ritualistic use of incense taken from the mother-tree Lēda, the incense-tree, the mother of Castor and Pollux, which was, as I show in Essay III.,[1] originally the Indian Salai-tree (*Boswellia thurifera*). These trading races, the founders of the worship of the heavenly twins, and the first astronomical measurers of time, were the people who believed in the divinity of pairs, and in the origin of life from the union of the male principle symbolised by the pole or Tur, the Ashēra or rain-pole of the Jews, with the female represented by the mother-bird, the Akkadian Khu, and the Hindu Shu, whence they got their name of Saus. As a result of the transfer of the origin of life from the mother to the united pair they made the male and female trees of the date-palm the Babylonian tree of life their parent-tree instead of the bisexual fig-tree. This new parent-tree became in mythic history Tamar, the date-palm, the second wife of Judah, after Shua, the mother-bird, and Vala-rāma, the son of Rohinī, the red cow, the star Aldebaran, whose cognisance was the date-palm. They also, as I show in Essay IV., began their year with the heliacal rising of Sirius at the summer solstice. Starting from the Indian western port of

[1] Essay III. pp. 300, 301.

Dwāraka, the modern Ila-pura, the city of Ilā, Iḍā or Iṛā, the mountain and river-goddess of the three (*iru*) seasons. They instituted the world-wide maritime trade of the Phœnicians, or red men, the sons of the united races descended from the twin sons of Tamar, Perez and Zerah. The latter, marked with the red thread,[1] was the father of Dara, the antelope, whose history I have traced in Essay v., called Darda, the son of Mahol, or the great god, and described as one of the wisest of men before Solomon.[2] Dara was the ancestor of the great Dardanian race of Troy, of which Paris, the Sanskrit Paṇi, the trader, was the representative, and of the race of the same name placed by Herodotus[3] on the Gyndes, an Armenian tributary of the Tigris, who were the barley-growing sons of the antelope (*dara*). From Perez, the fire-god, the brother of Zerah, sprang the royal race of Ram,[4] the sons of Rā, the sun-god. Their first settlements outside India were on the island called by them, after their father-god, Tur-os, the modern Bahrein, the headquarters of the pearl fishery of the Persian Gulf. This was the holy island of Dilmun, where the fish-god of the Akkadians En-zag, meaning the first-born (*zag*) of the almighty (*en*), first landed, and taught civilisation to the Euphratean races.[5] He, as I show in Essay III.,[6] was in India the Sal-rishi, or fish-antelope, the god also called by the Akkadians and Assyrians Sala-manu, the fish, the prototype of the Jewish Solomon. It was thence that the sons of Tur made their way to Egypt after establishing, as I show in Essays IV. and V., their rule in Southern Arabia

[1] Gen. xxviii. 38.
[2] 1 Chron. ii. 6; 1 Kings iv. 30.
[3] Herod. i. 189.
[4] 1 Chron. ii. 10.
[5] Sayce, *Hibbert Lectures for* 1887, Lect. ii. p. 114 note 1.
[6] Essay III. pp. 285, 286.

and in Egypt. There they founded the government of the Kuṣhite kings, who transmitted to their successors, on the throne of Southern and Northern Egypt the sign of the Uræus snake, worn on the king's forehead as a sign of his royal dignity. It was also from the Persian Gulf that they went to Ur, and afterwards to Harran on the Euphrates, meaning Kharran, the road, and there founded the trade route through South-western Asia, between the Persian Gulf and the Mediterranean ports, whence Asiatic products were disseminated through Europe. It was in Harran that they solved the astronomical and ethical problems which enabled them to measure in the heavens the paths of the moon and sun, and thus calculate the lunar year of thirteen months described in Essay IV., and to cement the union of the two races called the two Ashes (*eper*), forming the tribe of Ephraim. This alliance united the Eastern and Western races together by the binding rite of circumcision, as described in Essay V. It was this rite which made all the worshippers of the Nun, or spirit father-god, the father of Hoṣh-ia, or Joshua, their leader, members of the Semitic brotherhood who had been previously united in the East as the sons of the cow, the star Rohinī and the ram-god, by the regenerating baptismal bath. These Semite traders, by taking under their protection the whole maritime and land traffic of South-western Asia, became rulers of the countries on the Indian Ocean and Mediterranean, and thus established the universal empire of the confederated Semite tribes, one branch of the confederacy being descended from Rā, the sun-god, the father (*Ab*) Ram, and Sara, the grain-mother, and the other from the anthropomorphic fire-drill, the pole Tur, united with the mother-earth.

Their rule, which, like others which have since succeeded

it, began with the fairest prospects of creating a heaven on earth, ended in the grinding and intolerable tyranny which led to the great Aryan revolt, described in Essay VI., led, as I have there shown, by the wine-drinking sons of Semele, the vine-goddess, and the races who substituted the solar for the lunar-solar year, and who thought free and living life more divine than ascetic devotion to metaphysical abstractions and cast-iron rules. This Aryan conquest was, in the land where the first and most signal victories of the reformers were gained, the parent of Greek poetry and art, and ultimately of the Greek drama, but the spirit of individuality, which was the moving power of this new creative impulse, was the indirect cause of the death, or rather of the transformation of the old historical myth. The conquest made by the new rulers differed fundamentally from most of those which preceded it, for both the Aryan rulers and the rank and file of their army belonged to those North-western races who based property on individual and family possession, and not on the communal system of the Southern village races. Hence individuals were always much more important people in the North-west than in the South, and this national tendency towards individual freedom was increased by the warlike habits of an age when battles were chiefly personal combats. The soldiers of a race of warriors to whom military glory and personal distinction were the great objects of ambition could not be contented with the historical methods of the races who looked on history as a help to national progress, and not as a record of individual prowess. The Northern conquerors did not care to be entombed in histories which did not, like the historical songs of their own clan-bards, record their names, and thus preserve the memory of each individual chief. These

Northern races were also intensely proud of their families, and in every ruling family, or gens, the ashes, deeds and names of their ancestors were preserved in the ancestral home, and in the songs and genealogies compiled by the family and clan-bards. These bards, called in India the Māghadas, or sons of the witch-mother, Māgha, superseded in the new age the hereditary Asipu of the Assyrians and the Praṣhaṣtṛi, or trading priests of the Kuṣhite ritual; and it was they who first, by genealogies and ballads, and afterwards when syllabic characters were introduced by written annals, changed history into an account of the deeds done by the Gentile ancestors called by the names they bore when alive. It was they who, from the old mythic stories, framed the first national epics, such as the primitive forms of the *Kalevala* and the *Nibelungen Lied*, and of the story of the Akkadian Gilgames, who became the Greek Hercules. Though the writers of those epics, which, like those of the Hindus, are based on the national history of the land where they were written, preserved the means of reproducing the old stories, either by retaining the original names or by accurately translating into the language of the conquerors the names given to the heroes of the conquered race, yet this original meaning was, owing to the altered spirit of the age, gradually forgotten, and these stories became, not only to the common people, but to poets, dramatists, and philosophers, tales told of individuals. When they were thus transmogrified, and when the retailers of mythology told how Kronos, the god of Time, ate his own children, and Œdipus married his mother Jocasta, and related what seemed to be the numerous other evil deeds of the gods and heroes, their stories were naturally denounced by all moralists from Plato downwards, as demoralising and absurd. It is only when

they are traced up to their original sources, and when the real meanings of their authors are discovered, that they are found to be reliable records of past history, which do not tell us that our ancestors were fools who believed in stupid fables as inspired utterances, but that they were earnest and intelligent workers who transmitted to their posterity in these stories the accumulated results of their experience. One most unfortunate result of this Aryan travesty of ancient history is to be found in the notions of the origin of the idea of property to which it has given birth. Thus many writers start with the assumption that property was originally individual, whereas the history of village communities shows that where society was first founded by the hunting races, land did not belong to individuals but to the tribe, which occupied definite areas as their tribal hunting grounds. When hunting gave place to agriculture, and definite village areas were formed in the tribal territory, the ownership of these tracts passed to the village community, subject to the control of the united council of the confederated villages. Neither under this form of government nor in that of the hunting races, was any right to private property recognised, for the game killed by the tribal hunters was divided among the whole tribe, and the crops grown were, when gathered, stored in the village barns, and used to supply the materials for the village meals, which were all eaten in common. Individual rights had no protection beyond those given by the village and federal councils. Those who were out-casted by these tribunals passed out of the protection of the community and could obtain neither shelter nor land for tillage, except as wanderers in the wilderness, unless they were reinstated in their old confederacy, or obtained entrance into another. Individual property in land first appeared in Southern coun-

tries when the confederacy of the fire and sun worshipping Māghadas and Gautumas entered India and introduced the semi-feudal system, which gave to the king and the primæval chiefs appointed by him a right to a definite share of land in each village. Under this form of government the former joint-village proprietors became, in respect of the royal lands, serfs of the crown, who were required to till it, sow and reap the crops, and store the produce in the royal barns, and also to repair the royal residences. But apart from these duties, the old village organisation remained intact, and no man who had not a definite place among the members of the dominant tribe, from which the national kings and chiefs were chosen, or who had not secured their special protection, had any rights against the village and territorial councils. But under this constitution, kings, chiefs, and people were all equally bound to the state, and none of them, as in the later feudal era, were the vassals or men of an individual lord. The king who held the central province, and the chiefs who ruled the boundary districts, only held their lands for revenue purposes, to enable them to provide for the defence of the community, and though the chiefs as officers of the army, and therefore more immediately under the orders of the king, bore some likeness to the feudal retainers of later times, yet the absence outside military exigencies of any conception of individual rule, made the resemblance very remote. It was under the rule of the Northern tribes, who were more warlike than those of the South, that a definite military force sprang up, for, as can still be seen in the old Tributary States in India, care was taken that the chiefs and soldiers to whom the frontier provinces were confided, should always be men who could be relied on to defend them from outside attacks. Hence in the

Tributary States in Chota Nagpore, the frontier provinces were generally assigned to the Kaur caste, that is, to men who trace their descent to the warlike Kurs. That on the failure of these guardian races to provide adequate security new tribes were brought in from the outside, is shown clearly by one instance in the Bonai State, where, within traditional memory, the old Bhuya guards, who had ceased to command confidence, were replaced by a clan imported from Palamow, who received a grant of land as Ghatwals or frontier guards.

But though these frontier guards were a necessary protection against marauders, it must be remembered that all the natural instincts of tillers of the soil are opposed to war. Farmers cannot leave their fields and waste their time in distant campaigns, for if they did so they would soon find that, even if successful, they must always remain under arms; for if, after invading their neighbours' lands, they returned to peaceful pursuits, they would be constantly liable to retaliatory attacks. It is quite impossible that agriculture could ever have passed through the ages of experiment and organised effort which must have elapsed before it became a settled industry, which not only provided for the sustenance of the community, but also laid the foundations of national wealth, unless the agricultural races had lived during the days of their national childhood in lands where their foes were not military robbers, but the yet unsubdued forces of nature. It was in trade and hunting that the adventurous spirits of those days, who had not patience to wait for the slow returns of agricultural effort and experiment, found an outlet for their energies, and it was under the influence of the trading races that the personal rights of individuals outside those accruing to the actual tillers of the soil first began to be recognised. The recognition of these rights first began in

the maintenance and meals given at the public messes to the village servants. But as villages grew into cities, and trade extended beyond the boundaries of the territory of the confederated villages and their immediate neighbours, the numbers of crafts and craftsmen continually increased. It was then that, to protect their rights, they formed themselves into guilds, which became the Indian and Egyptian castes, based on community of function, and it was to distinguish themselves as a separate community that the members of each guild ate together at a table allotted to the guild at the town meals, and hence they became a separate and distinct body, who, like their descendants, the Indian trade castes, ate together. We see a survival of this old custom in the common dining-halls of the London guilds. As these guilds arose in countries in which the original village communities had grown into a State, governed on a plan similar to that of the confederated villages which composed it, these trade guilds naturally adopted the village constitution. Each of them had, like the village, its elected head, its officers, its fixed places and times of meeting, its laws binding on all its members, and obliging them to decide all internal disputes by caste councils called in India Pañchayats or councils of five (*pañch*) appointed within the guild, leaving those with other guilds or persons to be decided by the Pañchayats which, as I show in Essay II.,[1] were appointed by every city or state to decide such cases. These Indian trading castes date, as I show in Essay II., from the days of Kuṣhika rule, and the great antiquity of the organisation is shown by its universality. For it was by these guilds that trade was carried on in Egypt, Greece, and Rome, also among the Carthaginians, and as it still is by the Chinese, while the

[1] Essay II. p. 100.

great Semite confederacy was an alliance, ruled by the priests, between the trade guilds of the Shus and the warrior and building tribes, the Northern Gautuma or fire-worshippers, who called themselves the sons of Caleb, the dog, while the prominent place allotted to the Vaiṣhya in the Soma sacrifice shows that it was they who founded it when they were the practical rulers of India. Further approximate evidence of the date of these institutions is given in the omission of a guild of iron-workers among the eight guilds founded, according to Roman tradition, in the days of Numa Pompilius. Among these there is a guild of goldsmiths and one of coppersmiths; the presence of this guild, combined with the use by the Roman priests of sacred ploughs made of copper, and copper knives,[1] and the use of the copper razor in the Indian Soma sacrifice, seems to show that the system was in full vigour in the Copper Age preceding that of Bronze. As foreign trade increased, guilds of merchants were added to those of handicraftsmen. It was they who directed and financed all distant maritime and land trade, and who maintained members of their brotherhood as representative agents in all countries with which they interchanged produce, and it was through these agencies that means of communicating by writing in syllabic characters first, and afterwards in alphabetical, were invented. By the control of the sources of national wealth they became a great power in the State. Their national influence is shown by the institution of the great annual Soma sacrifice to the gods of time, which was, as I show in Essay III., founded by the Vaiṣhya or traders. It was they who, as the Shus or Jains, allied themselves with the warrior clans of the Malli or mountain-

[1] Mommsen's *History of Rome*, by Dickson. Popular Edition, vol. i. chap. xiii. pp. 201, 202.

eers, called first the Sombunsi, or sons of the moon, and afterwards, when the Northern sons of Paṇḍu, the sun, were added to their ranks, the Surajbunsi, or sons of the sun, to form the great ruling race of the Ikshvāku, or sons of the sugar-cane (*iksha*). We find this alliance recorded in the genealogies of the Mahābhārata, telling of the marriage of Su-hotra, the grandson of Bhārata, the eponymous father of the Bhars, and of the people who gave to India the name of Bhāratavarsha, or the country (*varsha*) of the Bhāratas, whose name means the priest (*hotar*) who pours the libations (*hotra*) to Su, the god of life, the father-god of the Shus, as he married Su-varṇa, the princess of the race of Su, the daughter of Ikshvāku.[1] Their rule was generally accepted by the people as a great improvement on the temporary anarchy produced by the first irruptions of the Northern warrior races, and thus the Kushite-Semite conquest was accomplished not only in India, but throughout the whole of South-western Asia, with only the disturbance of the national constitution which was necessary, as I showed above, to provide the supplies required for the maintenance of the police and military forces intrusted with the protection of property from internal and external foes. These people were no less anxious to preserve peace than the agricultural races, and their conquests were, even when they were accompanied by temporary destruction of property, most beneficial to the people of the countries they ruled, and it was through their agency that the rule of law was extended throughout the civilised world. It was they also who were the authors of the legal systems which expanded into the Jewish and Roman codes, for these could never have grown up unless the seeds from which they sprang had been sown by the Indian

[1] Mahābhārata Ādi (*Sambhava*) Parva, xciv. xcv.

Dravidian races, the first founders of international trade. Neither the Roman law nor the Roman Empire could ever have existed if the policy of the State had not from its infancy been directed by a people who believed that law, and not military force, was the most efficient ruler of the nation. The agricultural Sabines and the trading Etruscans were the backbone of the Roman government, and it was their conservative influence which tempered the disintegrating tendencies of the Aryan Ramnes or sun-worshippers.

These Aryans were the warrior races who, on their conquest of the Semitic empire, introduced a totally new element into international politics. For it was they who made war the customary method of settling disputes between States, and who preferred wealth acquired by violence to that accumulated by trade. When wars became constant, and individuals became consequently prominent, the Northern system of personal and family property in land began to supersede and to be mixed up with the commercial tenures of the village races, producing changes such as those which, as I show in Essay II., arose when the Aryans became the ruling race. This change, if it had not been accompanied with an almost normal state of inter-tribal war, would have ultimately, by the stimulus given to individual energy, added to the national prosperity, as it has since done in more peaceful ages. But when, as in the Euphratean countries and South-western Asia, Greece, and Rome, it led to constant feuds and military expeditions, accompanied by the devastation of fields, the destruction of fruit-trees and buildings, agriculture naturally declined, and cultivated areas reverted to waste, and recuperation was only made possible by the establishment of powerful military despotisms, such as those which ruled in the Euphratean countries and Egypt, and the government of the

Tyrants in Greece. But the ruling classes in this system of government looked on all manual work as degrading, and the recovery of the lands harried by the Aryan invaders, and reduced to a condition which must have been similar to that of the Roman Empire after its conquest by the Barbarians, was only made possible by the institution of slavery. The chief agents of the slave traffic of the East, which arose out of the employment of slaves to till the soil, were the Phœnicians of Tyre and the Palestinian coasts, and it was they who, as we learn from the *Odyssey*, ravaged the islands and mainland of Greece in search of slaves.[1]

These new Phœnician Semites were the royal race formed under the rule of the sun-worshipping tribe of Benjamin, whose king was Shawal or Saul, the Babylonian sun-god, and it was from the custom of slavery which they introduced that the slave system of Greece and Rome originated. Before this, slavery had only been the mild kind of servitude arising out of the Indian custom by which a man assigned the labour of himself and his family to work out the payment of a debt, or undertook to serve an employer in order to obtain his daughter in marriage.

It was the changes introduced by the Northern races, beginning with the substitution of marriage for the matriarchal customs described in Essay III., and ending in the institution of national wars and slavery, which caused the true meaning of mythic and ritualistic history to be forgotten, and their use as historical records to be discontinued. It is this abandonment of ancient methods which has led to all the errors caused by trying to explain civilisation as a product of

[1] *Odyssey* xv. 403-484. This passage tells how Eumæus, the swineherd of Odusseus, who had been born as the son of the king of Suriē, was carried off with his nurse, who was a Phœnician woman, into slavery by Phœnician pirates.

Northern initiative, and by thus neglecting the contributions made by Southern races. When these have once been allowed their proper place, we can realise the condition of the world before the customs of the earlier age were temporarily subverted by the Aryan invaders, and can see how the old spirit of the men who had founded the age of law emerged again to direct the councils of the State when the first fury of the assault and conquest had been assuaged by the growth of later generations born from the union of the conquerors and the conquered.

But the history of the amalgamation of these alien races, as well as that of others who preceded them, has yet to be written, and this work can only be done by the help of the too much neglected evidence to which I have called attention in this volume. I only hope that these Essays will help to clear the way for future inquirers, who will add to and collate the evidence which still remains to be sifted, study the question by the light of the immense mass of data which I have left unexamined, correct the mistakes that I and others have made, and produce such a history of the Past as will make the teachings of the half-dumb founders of civilisation, born before the days of alphabetical history, and therefore only able to record their messages to posterity in allegories, parables, organised customs, buildings, implements, productions, and their manipulation of language, still more useful guides than they have hitherto been to the present actors in the drama which is developing, without pause or intermission, the history of the world.

In conclusion, I have to record my heartiest thanks to those who have helped me in my work by their personal assistance and advice, and also to the authors whose writings have supplied the facts from which a large part of my deduc-

tions have been drawn. First and foremost my especial acknowledgments are due to Professor Rhys Davids, who first induced me to put together the scattered notes and thoughts I had collected in India, and to continue my studies in ancient history by writing a series of articles on the Early History of Northern India in the *Journal of the Royal Asiatic Society*. It was he who, after these articles were written, urged me to continue the work I had begun, and to write this book embodying the final outcome of my researches; it is he whom my readers must thank for whatever pleasure or profit they may gain by perusing it, and it is to him I owe the many pleasant hours of discovery I have enjoyed while trying to solve the problems it opened up. I have also to record my warmest thanks to Mr. R. Brown, jun., F.S.A., who has given me special help in writing that part of the book founded on Akkadian astronomy; to Baboo Pratāpa Chandra Rāy, C.I.E., whose translation of the Mahābhārata, which I have used in all my quotations from the poem, will prove an invaluable boon to all students of early Indian and human history; to the authors of the series of the Sacred Books of the East, and Professor F. Max Müller, the editor and originator, who have enabled those who do not possess the linguistic knowledge of a Mezzofanti, to read in modern speech the inmost thoughts of those pioneer races of the East, who stereotyped their history and their religions and national aspirations in their ritual and its manuals.

For the evidence as to Akkadian ritual I am chiefly indebted to Professor Sayce's *Hibbert Lectures on the Religion of the Ancient Babylonians*, and I have been greatly helped in my account of the great historical Soma Sacrifice of India by Professor Hillebrandt's *Vedische Mythologie*.

For most of the full and exact descriptions of the

customs of the primitive races of India which I have been able to adduce, my best thanks are due to Mr. H. H. Risley of the Bengal Civil Service, the author of the *Tribes and Castes of Bengal*, as well as to the Government of Bengal, who were good enough to send me a copy of the book. I finally hope that the living authors whom I have quoted, but have not mentioned in this list, will believe that the omission of their names is not due to want of gratitude on my part, and that they will accept the references to their works in the notes as expressions of my thanks.

ESSAYS

ESSAY I

It was in the year 1863, when I first went to Chota Nagpore as Deputy Commissioner, that the interest aroused by the researches of Col. Dalton, the Commissioner of the Province, who was the first pioneer of aboriginal ethnology in Bengal, and the exigencies of administrative work prompted me to begin the inquiries which have led me to the conclusions set forth in these Essays. I then learned that the village communities of the Ooraons of Lohardugga were organised according to rules which I had always before been taught to believe originated in Europe; I also found that both these people and their congeners and fellow-countrymen, the Mundas, whose village organisation was much more primitive than that of the Ooraons, belonged to races who had no affinities with the Northern people who called themselves Aryans, and who were supposed to have introduced village communities, together with the Aryan Sanskrit tongue, into India. It was impossible to believe that the village customs of the Mundas and the Ooraons were derived from races whose mother speech was of Aryan origin, for they both spoke languages of the agglutinative type, that of the Mundas being allied to those spoken by the aborigines of Burma and South-Eastern Asia, and that of the Ooraons to the Tamil group of Dravidian languages. Furthermore, these people hated the Aryanised Hindus most intensely, as they looked on them as interlopers who tried to subvert their customs and rob them of their lands. On examining the history of the country I found that this antagonism between the

Mundas and Ooraons on one side, and the hated Hindus, whom they called Sadhs, on the other, had existed from the very remote ages when the Rajas of Chota Nagpore first began to ally themselves by marriage with the Arianised Rajputs of the Gangetic valley, and had introduced Hindu adherents, advisers, and clients into the country. The time when I first went to Chota Nagpore was one of the periodical periods of unrest, caused by efforts made by the aboriginal inhabitants to shake off the yoke of the immigrant Hindus, and to recover possession of the village lands from which they had been ousted by the new-comers. They had twice before since the beginning of English rule in Bengal, once about 1780, and again in 1833, risen in actual rebellion against their Raja and his Hindu ministers. And it was after the last rebellion that English officers were appointed to supersede the rule of the Raja and his unpopular advisers. But though under the new régime the encroachments on the rights of the original landholders were checked, yet the yearning for Home Rule, or the government of the country, under English supervision, in accordance with national customs, still survived, and the Ooraons and Mundas desired above all things to have control of the distribution of the land, and to obtain the restitution of the large tracts which had been granted to Hindu Sadhs, or acquired by them under the forms of alien law. It was in the hope of enlisting the English rulers on their side that they, as they have often told me, began to listen eagerly to the teachings of the German Lutherans, who were the first missionaries who entered the country, about 1846. But it was a long time before their distrust of the strangers began to give way to their hopes of deriving advantage from an alliance with them, and the beginnings of the movement towards inquiry as to the lessons to be learnt from them were checked by the Mutiny in 1857, when the revolted Ramghur regiment gained temporary possession of Chota Nagpore. It was only a short time before I first took

charge of the Lohardugga district that conversions began to be made, not by twos and threes, but by thousands in each year. The Ooraon and Munda inhabitants of whole villages all became Christians together, and the change of faith was in many instances followed by the seizure of the lands held by the Hindus. It was in inquiring into these cases of dispossession that I first learned to understand how impossible it was that Ooraon and Munda village organisation and customs could ever have originated among an Aryan people, and my subsequent experience, from the end of 1864 till 1869, as settlement officer of the adjoining district of Chuttisgurh, confirmed these conclusions. For in this old Gond Kingdom of the Haihaiyas I found village laws differing from those of the Mundas and Ooraons, but yet sufficiently alike to mark these adjoining groups as the offspring of a national development leading from the simple village communities of the Mundas, through the more complex customs of the Gonds to the elaborately organised Ooraon village, and the evidence showed that it was impossible to doubt that the whole system was one of indigenous, and not of imported, growth. But these village communities, holding their lands in common but not in individual property, were in organisation and customs precisely similar to those which formed the dominant land tenure throughout South-Western Asia and in all European countries, except the small area in the North-West of Europe, where the open fields of the village communes are superseded by the hedges and partition marks which distinguish the English farm and the Bauergut of North-Western Germany from the Southern Gau or Gemeinde and the Russian Mir.

From this identity of the indigenous Indian village with the village communities of Europe, the question arose how and when did village communities, organised according to the customs originating in India, spread from thence through all the countries lying between it and North-West Germany? And to this, as I soon found, another question was necessarily

added. How is it that the local dialects generally spoken throughout all Indian districts north of the Godavery are offshoots of the Aryan Sanskrit tongue, while the whole organisation of Hindu society is founded not on the Aryan family, but on the much wider and more diffuse institution of castes, many of which, such as the Telis, meaning the oil-sellers; the Tantis, the weavers; the Chasa, the cultivators; mark by their names that they are not formed by the union of the reputed descendants of some common ancestor, but by the amalgamation of people of possibly heterogeneous descent who followed the same trade? Furthermore, how is it that the Sanskrit language, belonging to the inflectional group of Indo-European tongues which mark the races among whom property in land was originally vested in families and individuals, and not in communities as among the earliest ruling races of India, became the dominant language of the tribes highest in the social scale in a country where the system of communal property originated?

Thus the problems that presented themselves for solution were, first, how to explain the diffusion of Indian land-tenures throughout South-Western Asia and Europe; and secondly, to show how languages of the type dominant in Europe, which differed radically from the original agglutinative tongues of South-Western Asia, were diffused throughout Persia and Northern India, countries separated from Europe by the wide territories ruled by the Semitic races? In considering the problem in this light, it was clear that as the same system of communal land-tenure which originated in India, was found to be equally dominant in countries under Indian, Semitic, and Indo-European rule, it was therefore probable that the immigrant races who brought the Indian village system through Semitic lands into Europe had established themselves in these countries before the group of Semitic languages had been formed, and before the people speaking them had become a dominant confederacy, forming a wedge between the European and Indian races. This conclusion

was confirmed by considering the great antiquity that must be assigned to the early European village communities who founded the pile villages of the Neolithic and Bronze Ages, the remains of which have been found in all European countries, while the stone monuments of the races who built them extend from the Eastern shores of Asia to the coasts of the Atlantic on the West.

Again, these early villagers, who originally, as I have shown in Essay II., probably belonged to the Indian Dravidian races, must have spoken languages belonging to the same family as those of Southern India, and we can thus explain how it was that these people gave to their mother mountain Ida in Phrygia the name of the Tamil mother goddess, Eḍa, the sheep, the mother of the shepherd races, and account for the great similarity between Tamil, Hebrew, and Latin roots shown by Dr. Caldwell in his comparative grammar of the Dravidian languages. We can also through the identity of the races who founded the village communities of India, South-Western Asia, and Greece, explain how the whole ritual of the worship of the mother earth in Assyria, Palestine, Asia Minor, and Greece, the sanctity of the village groves and the reverence for the mother tree in all Asiatic and European countries, grew out of the seasonal dances to the gods held in the Sarna or holy grove of the Indian village, and how the political organisation of the rule of the Amazons in Asia Minor and Greece was founded on the matriarchal customs of Southern India.

In following up the inquiry as to the evidence available for elucidating the history of these first pioneers of civilisation and of their successors who ruled before the days when the discovery and dissemination of alphabetical writing made annalistic history recording the deeds of individuals possible, I found that the Indian Brāhmaṇas described the stages of the evolution of ritual from the days when the first altar was made and consecrated to the mother earth. Though the consecration of the first altar constructed according to these

rules was subsequent to the age of matriarchal rule, and the consecration of the village grove, yet its great antiquity is proved by the discovery by Dr. Schliemann in the ruins of the Trojan city of the early Bronze Age of a leaden image of the mother goddess, described by me in Essay III., bearing on it the symbols ordered in the Indian ritual to be marked on the primæval altar. Following out the clews given in the Brāhmaṇas and Rigveda I found that the history of the early ritual of the Hindus can only be explained when it is compared with that of the Akkadians, and that the identity of the names [1] and attributes of the early gods in Hindu and Akkadian mythology, show that the religious conceptions of the two people were evolved on nearly identical lines. They are also both connected by the common link of Zend ritual, and the reverence paid by all three nations to the creator of the germ of life, the Akkadian and Egyptian Shu, the fire-god who made the Indian Soma and the Zend Haoma, the heavenly rain and seed which creates life on earth. It is the seed of life which was, according to the belief of all three nations, enshrined in the mother-mountain of the East, whence Indra the rain-god gets the rain, the parent of Is-tar the daughter (*tar*) of the mountain (*is*) and of the Indian rain-god Shuk-ra or Suk-ra, who is called in Akkadian Suk-us or Shuk-us, the wet (*suk*) god (*as*), the Akkadian name of Istar.

I also found that the Egyptian religious and national history in the two stages of its growth, first from Southern and afterwards from Northern influences, can be traced to Indian and Akkadian sources, and that it was impossible that the maritime commerce, whence the wealth was earned which made the Euphratean countries and Egypt rulers of the ancient world, could have been founded, except by the Indian

[1] Instances of this identity will be found in many passages in these Essays, and of these I may mention here that of the Hindu Ap-sara, the cloud goddesses, and the Akkadian Ab-zu, the abyss, also that of the Akkadian god of the West-wind, Martu, and the Indian goddesses of the south-west wind, the Maruts.

seamen, who alone, of the races living in South-Western Asia, possessed forests close to the sea-shore, yielding ship-building timber.

But though much valuable historical evidence is, as I have shown in these Essays, deducible from ritualistic history, antiquarian remains, botany and zoology; yet the continuous account of the evolutionary progress of civilisation which I have tried to trace in these pages could never have been written without the help of the ancient mythic tales handed down orally from generation to generation by the the Asipu, the official diviners, interpreters, and keepers of national records. It was they who were first the teachers of the children of the primæval villages, who began, as the instructors of agricultural communities, to record, in the form of stories, the succession of natural phenomena for the instruction of their pupils, and who afterwards altered these stories in the manner shown in Essay II. in the comparison of the tale of Nala and Damayantī, and of that of the plot of the Mahābhārata, so as to make them national histories. It was these ancient historians who became the depositaries and guardians of the wisdom of the national ancestors and their predecessors, and the preservers of the historical experience of past ages which was proved by constant practical testing of its value to be the best guide for those who founded, enlarged, and maintained the imperial dominions of the primæval Kuṣhite race which germinated from the alliances of adjoining village communities for purposes of mutual defence and the promotion of internal trade. It is, as I have shown in the text, the names of the supposed heroes of mythical narratives which mark the succession of epochs in the world's history; and it is from this evidence, combined with that gathered from the other sources to which I have already referred, from linguistic affinities and the recorded customs of the tribes forming the nations dwelling within the area over which my inquiries have extended, that I have been able to deduce the order in

which the successive ages marking the growth of human society followed each other.

These began with the epoch of the primæval village, the worship of the mother earth, and the prevalence in Southern lands of matriarchal rule. This was followed by the union of the patriarchal worshippers of the Northern father-god with the matriarchal races of the South; and they, again, were succeeded by the miners, metal-workers, and artisans of the early Bronze Age, who looked on fire and the life-giving heat as the author of life. These were the people who in Asia Minor became the worshippers of the mother goddess Magha, the socket-block from which fire was generated by the fire-drill, and it was they who became the Magi of Persia and the Maghadas of Indian history. They were succeeded by the Shepherd races of the Caucasus, who, while they acknowledged the divinity of fire as represented in the lightning flash which preceded and made fertile the life-giving rain, also looked on the rain-god as the parent, mother, and author of all life on earth. It was they who, coming southward from the Caucasus, and passing through the Euphrates valley, formed the great confederacy of the sons of Kush, the tortoise, grouped round the mother-mountain of the East, to which I have already referred as the mother-mountain of the Hindus, Akkadians, Semitic Assyrians and the Zend races of Persia. It is the history of the worship of the great Nāga, the snake or plough of heaven, the impregnator of the creating rain which I have traced in Essay III. to the Gond worship of the Nagur or plough at the annual festival of the Akhtuj, held in the beginning of the Gond year, on a date nearly answering to our 3d of May. This is, as I have shown in the text, nearly the same time as the 23d of April, dedicated in our calendar to St. George, whose Greek name marks him as the worker (*ourgos*) of the earth (*gē*), that is, 'the heavenly plough.'

But as I have since discovered, I have omitted in my Essay several of the most important links which make it

absolutely certain that the Saint who is now called St. George, was originally the great Nāga, the god who sends the rain which makes the earth capable of producing life, and which causes the seed to sprout and grow.

In tracing the descent of the myth, we must go back to the Egyptian god Horus and the Akkadian Istar. Horus is the son of Hat-hor, whose name means the house (*hat*) of Hor, that is, the temple or mother whence he was born. She is undoubtedly, as Professor Tiele affirms, identical with the goddess Istar, the daughter (*tar*) of the mountain (*is*), and it is her sister and counterpart Isis the wife of Osiris the Assyrian god Asar, who has brought the root Is of her name into Egyptian mythology. The only son of Istar was Dumu-zi, meaning the son (*dumu*) of life (*zi*), born without a father in the temple, 'where no man has entered,'[2] and it is he who is the Tammuz of the Semites, who, as we are told in the earliest form of the Akkadian Flood legend, launched his bark on the waters of the Flood, and thus survived to be the father of life on earth.[3] His Egyptian counterpart Hor-us, the son of Hat-hor, the supreme (*hor*) god (*as*) was the god of the races called the Har-shesu, or followers of Hor-us, who ruled Egypt before its chronological history began with the reign of Menes, the Egyptian Mena, about 5000 B.C., and he and his four sons represent, as I have shown in Essay III. the rain or meridian pole standing in the midst of the four stars marking the four quarters of the heavens. He is, in short, the Ash-ēra or rain-pole of the Semites, the Ba'al or husband of the land, and the Tur or meridian pole of the Akkadians, sacred to the god Nun—the spirit-god dwelling in and vivifying the mists of the atmosphere, worshipped both by the Akkadians and Egyptians as the supreme

[1] Tiele, *Outline of the History of Ancient Religions*, 'Religion among the Egyptians,' p. 58.

[2] Sayce, *Hibbert Lectures* for 1887, Lect. iv. p. 238; line six of the translation of the bi-lingual hymn.

[3] *Encyclopædia Britannica*, Ninth Edition, Art. Deluge, vol. vii. p. 55. Sayce, *Hibbert Lectures* for 1887, Lect. iv. p. 233.

Creator. Mons. Clermont-Ganneau, in his paper on Horus and St. George in the *Revue Archéologique*, has shown that an Egyptian statue in the Louvre, representing the combat of Horus with Set is, except that Horus has the head of a sparrow-hawk, identical with Byzantine pictures of the combat of St. George with the dragon, for in both the conqueror is depicted as riding on a horse in military costume, and thrusting a lance into the neck of a crocodile on which the horse is trampling.[1] In this Egyptian statue of the bird-headed hero we see also the reminiscence of the primæval myth of the storm-bird, which I have described in Essay III., which brings the rains of the Indian rainy season to the central mountain of the East, along the path from south-west to north-east marked on the Hindu altar as the path of Indra, the rain-god. And we see in Horus the god who, like the Indra of the Rigveda, slays the dragon of drought, Shushna, called under another form Vy-añsa, or he with the two (*vi*) shoulders (*añsa*). Vyañsa is said in one hymn to be the father of Indra, whose mother was like the Egyptian cow-goddess Isis, the cow-mother Āditī, the mother of life.[2] This demon of drought, the broad-shouldered cloud which seems at first to keep back the rain, the alligator or crocodile, father of the Indian Maghadas, and the Egyptian worshippers of Set, called Maga, Mug-ral and Mug-gur by the Hindus, and Maga Sebek, or Maga, the uniter,[3] by the Egyptians, is, as we are told in the Rigveda and Satapatha Brāhmaṇa, the god, otherwise called Danu, the judge of the Akkadians born from the Soma or life-giving water, the divine Su, or begetter, and Agni the god of fire, the lightning flash.[4] This same myth is repeated

[1] Clermont-Ganneau, 'Horus et St. George.' *Revue Archéologique*, Nouv. Ser. t. xxxii. pp. 388-397.

[2] Rigveda, iv. 18, 1, 9, 10, Ludwig's translation, vol. ii. p. 590.

[3] From *Sbk*, to unite.

[4] Rigveda, i. 32, 5, 9, (Ludwig, vol. ii. p. 596). In this hymn the death of Danu, called in stanza 5 Vyañsa, is described in stanza 9, where he is said, when slain by Indra's weapons, to be left lying under his mother, the atmo-

in that of Tishtrya of the Zend Avesta, the rain-star who fights under the guises of a young man fifteen years old, a golden-horned bull, and a white horse with the black horse Ap-aosha, the burner (*aosha*) of the waters (*ap*),[1] the black cloud of the Indian summer season, whence the burning west wind which keeps back the rain issues. It is the spear or meridian pole of the rain-god, which pierces the cloud and makes it give the rain, and this rain-cloud, depicted as a crocodile in the Egyptian statue, is the Mug-ral or alligator of the Gond song of Lingal, who attempts to drown the Gonds in the flood brought from the south-west by the Bindo storm-bird. This alligator is conquered by Lingal, the father-god of the Gond races, the counterpart of Indra, Horus, and Dumu-zi, who has been borne across the waters of the flood by Puse, the tortoise. It is this same god Horus and Dumu-zi the son of Istar-Hathor (the mother mountain of the land of the tortoise Kuṣh), who is the rain-god of the Akkadian Flood legend called Nin-igi-a-zag, or the first born (*zag*) of the lady (*nin*) of the spirits (*igi*) of water (*a*), who sends on earth the rains which cause the flood. These appear in the Indian Flood story, as the baptismal waters consecrating a new earth, the new-born mother Iḍā, the mother mountain, wherein dwelleth righteousness. She arose from the heavenly seed of milk, curds, and whey, sown in the waters by Manu, meaning the thinker, to be the cow-mother of the cultivating race, the holy race of which Manu was the father. This was the race called in the Mahābhārata, the Irāvata, who settled on the rivers which watered the tortoise earth, the lands of India, the great irrigating race who are still in India called the Kurmi or sons of Kur, the tortoise. And it was the worship of the mother of the waters, whence the rivers rise which was trans-

spheric vault, and this combat is described in the Satapatha Brāhmaṇa, i. 6. 3, 8-14. (S. B. E. vol. xii. pp. 165, 166), where Dānava, born from Soma and Agni, is said to be slain by Indra with the help of those who begot him.

[1] *Darmesteter Zendavesta Tīr Yaṣt*, 13, 16, 18. (S. B. E. vol. xxiii. p. 98.)

ferred to the Euphrates valley in the worship of the Babylonian and Zend goddess Anāhita, called by Herodotus ἡ Οὐρανίη, the heavenly mother, and to Egypt in the worship of the cow-mother Isis.[1]

When we turn from the Egyptian, Zend, Akkadian, and Indian rain-gods to St. George, we find that the latter is worshipped under the names of Gherghis or El Khudr, throughout Syria and Palestine, and that in Lydda which is the centre of his worship, and is called in the Episcopal lists Ἅγιο γίοργιου πόλις or the city (πόλις) of the holy (ἅγιο) George (γίοργιου), his temple is still pointed out as the home of Khudr, and his festival is celebrated yearly on the 23d April, the English St. George's Day. He is also called by the Mohammedans, the Hasrèti (prophet) Elias, and it is under this name or that of Zeus Ombrios or Huetios, the rainy or showery Zeus, that he is worshipped on every high hill and promontory in Greece, while in time of drought people flock to the churches and monasteries dedicated to him, to beg for rain.[2] It is thus in this name that we see the god Ia of the Akkadians transferred to Palestine and Greece as the god (*Il* or *El*)-Ia, the prophet El-i-jah, he whose god (*El*) is Yah, otherwise called El-i-as. His temples are scattered everywhere along the Syrian coast, and Dean Stanley describes one which he visited, which was quite void of images, like the temple to the supreme god of the Hor-shesu at Ghizeh near the statue of the Sphinx, and was only marked as a temple by the curtain drawn across the recess sacred to the unseen god.[3] Mohammedan tradition, as recorded by Masudi, tells us how Gherghis was sent by God during the life of Mohammed to convert the king of Maushil,

[1] Tiele, *Outline of the History of Ancient Religions.* 'Religion of the Eranians,' s. 103, p. 171. Lenormant, *Chaldæan Magic*, pp. 234-235. Herod. i. 131.

[2] Garnett and Stuart-Glennie, *The Women of Turkey and their Folklore*, chap. iv. p. 125, and chap. v. note on St. George, p. 192.

[3] Stanley, *Sinai and Palestine*, p. 274.

and was by him slain three times, reviving after each martyrdom.[1] But this legend can be traced in Arabic folk-lore to a still earlier source, for Ibn Wahshiyah, who in the tenth century A.D., translated the Nabathœan Agriculture of the Mandaite Kuthāmi into Arabic, while identifying St. George and Dumu-zi (Tammuz), speaks, with reference to this story, of another Nabathœan book which he had found, telling how Tammuz was put to death several times by a king whom he had summoned to worship the seven planets, and the twelve signs of the Zodiac.[2] Again, Abū Sayid Wahb-ibn-Ibrahim, in his calendar of the Ssabian festivals of Southern Arabia, says of the month Tammuz (June-July), 'on the fifteenth of this month, or about the 1st July,' is the festival of the weeping women, which is identical with Ta'uz, a festival held in honour of the god Ta'uz.[3] This festival again brings us to that of the festival to Juggernath in Chota Nagpore in India, which takes place about the 8th July, or just after the beginning of the rainy season, while the great national festival to Juggernath at Poori takes place in May, during the hot season, or nearly at the same time when St. George or El Khudr is worshipped at Lydda, and the Gond Nagur god at the festival of the Akhtuj; and in Khudr, as well as Gherghis, we see a survival of Greek mythology, for while Gherghis is the Greek Gē-ourgos, so Khudr is the Greek Hudōr, water. The dates of the festival to the rain-god also mark, as I show at greater length in Essays II. and III., historical changes, for they hover between the Gond festival held in April to mark the beginning of the Gond year, depending, as I show in Essay II., on the movements of the Pleiades, the Ooraon and Burmese festival to the water-god, held at the time of the blossoming of the Sal-tree, the

[1] Masudi, *übersetzt von Sprenger*, p. 120.

[2] Garnett and Stuart-Glennie, *The Women of Turkey and their Folklore*. Note on St. George, Horus, and Khudr, p. 191-193. Baring-Gould, *Curious Myths of the Middle Ages*, 'St. George,' pp. 276 ff.

[3] Sayce, *Hibbert Lectures* for 1887, Lect. IV. p. 239, note 1.

parent tree of the Dravidian races, and that instituted by the star-worshipping races, to mark the beginning of the new and the end of the old year, at the time of the summer solstice, when the star Sirius, the Zend Tish-trya, rises, and the rains in Northern India begin.

That the myth of St. George, with the accompanying stories of the martyrdoms and revivals of Tummuz, and the launching of the bark of the rain-god on the waters of the flood at the summer solstice, originated in Northern India, is rendered almost certain by the form in which the story is told in the Mahābhārata. In the history of the descendants of Nahusha and Yayāti, the ancestors of the five royal races of the Rigveda, Kacha, the tortoise, is said to have been sent to earth by the gods as the pupil of Shukra, the rain-god, to learn from him how to make the dead live again. Shukra was the father of Deva-yānī, the angel (*deva*) manifestator of Ya (the Akkadian Ia) in the female form, who sought to make Kacha marry her. But his foes were the Dānavas, the sons of Danu slain by Indra as Vyañsa, the thundercloud, whose king was Vrisha-parva, meaning the season (*parva*) of the life-giving rains (Vrisha or Varsha). Kacha was slain by them three times, and was revived each time by the rain-god Shukra. The whole story is one based on the three seasons of the year, the number which, as I show in Essay II., were reckoned by the races who first introduced plough culture in Asia Minor, and it was this reckoning they brought with them to India. It tells of the revival of the thirsty earth when at each recurring season it has been recalled from death by the life-giving rain, and the last revival of Kacha att he autumn season of the vintage, which marked the close of the year of the barley-growing worshippers of the Ashvins at the autumnal equinox, after his ashes had been mixed with the wine drunk by Shukra, is made to coincide with the abandonment by Shukra and the worshippers of the rain-god of intoxicating drinks, and is thus connected with the religious reform, also referred to in the account of the seed

sown in the waters of the flood by Manu, which made the libations to the rain-god to consist, not of spirituous drinks, but of pure water, milk, curds, and whey. It was after his final revival that Kacha went up to heaven and became the star-god of the sons of Kush, who reckoned five seasons in the year, marked by the five-rayed star of Egyptian hieroglyphics the star of the god Horus. Kacha left Devayāni unwooed and unwed, and she became the bride of Yayāti, and the mother of Yadu and Tur-vashu, who were both the ancestors of the races whose history I trace in Essay III., and also the two seasons added to the three of the earlier age represented by the three sons of Sharmishta Yayāti's other wife, who was the daughter of King Vrisha-parva.

It was the new races born of Devayāni who marked the age of the plough-god, the god of the horned oxen and the moon cow and bull, whose horns appear on the Jewish altar, and he supports the picture of the two cattle, the archer, the Vedic god Kṛishānu of the heavenly bow, and the *ankh* or symbol of life which form the battle-standard of the Assyrian kings.[1]

The worship of the plough-god, like the year of three seasons, takes us back to Asia Minor, where, as I show in Essay III., the Iberian race of the Basques or Vasks, the sons of the Central Asian and Indian god Vasu, began to grow wheat and barley, and when they migrated to India on one side, and Europe on the other, and founded in the latter the Neolithic villages, they took with them, as distinctive marks of the land whence they came, the common corn blue-bottle (*Centaurea cyanus*) and the Cretan catch-fly (*Silene Cretica*), which, though indigenous in Asia Minor, Greece, and Italy, are not found wild farther north, though they appear with wheat and barley in the remains of Neolithic

[1] See illustration of the Standard in Maspero, *Ancient Egypt and Assyria*, p. 323.

villages in Switzerland.[1] It was also from Asia Minor and Central Asia that these Basque cultivators brought the Neolithic cattle, the Celtic shorthorn (*Bos frontosus*) the domestic ox (*Bos taurus*) the horned sheep, and the goat with the keeled horns arching backwards, and the ass,[2] whose sons, the Ashvins, or heavenly twins, are said in the Rigveda to have first sowed barley with the plough. It was also in Asia Minor that the worship of St. George, the rain-god, who appears in later legend as born in Cappadocia, originated, for the high plateau of Cappadocia, the central table-land of Asia, dominating the western side of the northern part of the Euphrates valley has always been, both in ancient and modern times, the pasture-ground of numerous flocks of sheep, and it is therefore a country where fertilising rain is most necessary.[3] This central plateau, and the valleys of the rivers which flow from it, was the great nursery of civilized man, where, as I have shown in these Essays, the southern matriarchal races, the north-eastern fire-worshippers, miners and workers in metal, the northern sons of the bull and the shepherd races amalgamated, and it was there that the god who gives the rain was first acknowledged to be the father of life on earth who maintains his children by making the crops to grow, and by thus raising food, both for them and their flocks and herds of sheep, goats, and cattle. It was here that the rain-god was first deified as the goddess-mother Sar, the cloud, the Hindu Sara-mā and Saranyu, the Greek Erinyes, the wolf mother of the twins Ushasa-nakta, day and night, whose birth is recorded in the Rigveda, but who was first the Goddess Lada of the Wends,[4] the Greek wolf and fire-mother Leto, who bore on the river Xanthus or the Yellow River flowing from the Cappadocian hills, the twins, Apollo the god of day, and Artemis the

[1] Boyd-Dawkins, *Early Man in Britain*, chap. viii. p. 302. Lubbock, *Prehistoric Times*, Second Edition, p. 205.

[2] Boyd-Dawkins, *Early Man in Britain*, chap. viii. pp. 297-299.

[3] *Encyclopædia Britannica*, 9th Edition, vol. v. Art. CAPPADOCIA, p. 75.

[4] Tiele, *Outlines of the History of Ancient Religions*, chap. iv. § 113, p. 185.

goddess of night. The birth of these twin gods of the yellow race became in Indian mythology the birth of the god Hari, the storm-god, who took the name of his mother, Sar, and who was born on the Jumna or Yamuna, or river of the twins (*Yama*). It was these people, the sons of the rivers, as the first colonisers of the river valleys called themselves, who became the yellow gardening-race who made the fig-tree of Asia Minor, the date-palm of Babylon, and the peach-tree of China their father and mother trees, and who introduced into agriculture the fruit-trees found in the Neolithic villages. It was they and their allies who, as the growers of millets and barley and the feeders of sheep, became the race who finally formed the confederacy of the rulers of the tortoise earth, and who were grouped round the mother-mountain of the East, the mother of rain, and there formed the union of the four triangles or national groups designated by the primæval triangular sign which guarded the fire-god on the Hindu altar, and it is from this primæval map, as I have shown in Essay III., that the figure of the tortoise earth was formed. But here again we meet with the legend of St. George, the rain-god, the knight of the cross,[1] for it was in the centre of the tortoise earth that the mountain of the rain-god stood, and it is from the cross forming the ground-plan of the tortoise, with the pole or mountain in the centre, that the Egyptian star of Horus was formed. It is from the history of the symbolism of the meridian-pole standing in the midst of the cross that the whole legend of the cross, as sacred to the rain-god, arose. The first cross was that drawn on the Hindu altar, which I have described in Essay III., and one of the lines of this cross marked the path of the

[1] Baring-Gould, *Curious Myths of the Middle Ages*, 'Legend of the Cross,' pp. 304, 368.

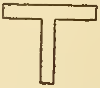
rain-god Indra from south-west to north-east, while the other, from north-west to south-east, showed the path by which the Maghadas, or worshippers of the household fire, entered India. The cross thus made was that called by us St. Andrew's Cross , and it is from it that the Swastika, or sacred sign of the fire-god, was derived. This denoted the four triangles formed by placing an upright cross , the sign of the fire-god which marked the four quarters of the heavens with the meridian-pole indicating the north and south, on the original St. Andrew's cross thus

This figure formed the eight-rayed star used as the sign of God in the oldest Akkadian inscriptions at Girsa. By joining A and B, C D, E F, G H together, the four triangles, symbolising the four united nations, are completed. The four triangles became the Greek Cross, a sign sacred to the Assyrians, as it appears on the breast of an effigy of Tiglath-Pileser in the British Museum. St. George's Cross, as depicted on the funeral urns in the cemetery of the Bronze Age at Villanova, near Bologna. is formed by the junction of four parallelograms, made by placing the three sides of the triangles of the Greek Cross side by side, thus and these parallelograms represent the union of the two sacred triangles which formed the four-squared figure, the oblong altar sacred to the fire-god,[1] which is said in the Rigveda to have conquered the triangles

[1] This four-sided altar, formed of the two triangles, was that sacred to the race of the Ashura who believed in the divinity of pairs, and added three father-gods to the three primæval mother-goddesses.

of the earlier mother-goddesses, while the lines of the inner cross represent the four rivers descending from the centre Mother Mountain, the Oxus or Gihon, the Indus, Jumna, and Ganges, which watered the empire of the Kuṣhika rulers of Northern India, and the five circles represent the four eggs or triangles of the Greek Cross, the four united races, and the place of the meridian-pole or mother-mountain where the world's egg was laid. The great antiquity and wide diffusion of the whole series of conceptions represented by the different forms of the cross is proved by the following instances: St. George's Cross is traced on one of two cinerary urns taken from between two beds of volcanic trap on the Alban Mount, near Rome, while the other bears the sign of the Swastika , thus showing that the cross was a sacred symbol in the very remote ages, quite forgotten by local tradition, when the Alban Mount was an active volcano. St. George's Cross is also found on cinerary urns of the Bronze Age in the ancient cemeteries of a pile-village at Villanova, in the Commune of Sta. Maria delle Caselle, near Bologna, and also in that of Golasecca.[1] The cross was also the symbol of the rain-god Quia-teot among the Mayas, the ancient race who preceded that of the Toltecs as rulers of Mexico, and children of both sexes were sacrificed to him to procure rain, and their flesh devoured by the chiefs, just in the same way as I have shown in Essays II. and III. human sacrifices were offered everywhere by the yellow race throughout India, South-Western Asia, and Greece, and it is from this custom that man is declared in the Brāhmaṇas to be the first of sacrificial animals, and the altar on which he was sacrificed was that made to represent the mother earth, marked and consecrated by the cross to the rain and fire god. It was from this god Quia-teot that the Mexican rainy month,

[1] Baring-Gould, *Curious Myths of the Middle Ages*: 'The Legend of the Cross,' p. 371.

Quia-huitl, received its name; and the cross was worshipped as the symbol of water, the generator, at Cibolia, while the introduction of the sign and ritual of the cross was ascribed by the Toltecs to their god Quetzalcoatl. The cross at Palenque, in Yucatan, with the image of the sacred bird perched on it,[1] brings us again back to the Gond legend of the Bindo-bird that brings the rain. It is through this bird that we find a complete explanation of the origin and sanctity of the cross symbol. The earliest cross was undoubtedly the Tau Cross . This represented the fire-drill and the socket, and was sacred to the fire-god as the miraculous producer of life-giving heat. But among the confederacy who made the mother-mountain of the East their centre, and depicted the South-West monsoon as the storm-bird who brings the rain, the messenger of the Almighty, the mother of life on earth, and the layer of the world's egg, from whence the sons of the tortoise race were born, this original symbol of the father and mother of fire became the 'ankh' sacred to the Babylonians and Egyptians. This, as I have shown in Essay III., is proved by the vignette depicting its adoration and assumption to heaven in the Papyrus of Ani to represent the infusion of the seed of life by the fire-god into the world's egg, whence the men of the red race are to be born. It is this pictorial myth which is exactly reproduced in the legend told in the Mahābhārata of the birth of the blind king, Dhritarashtra, and the laying of the egg by his wife Gandhāri, whence the Kaurāvya or tortoise race were born. Vyaṅsa, as I have shown a few pages back, is said in the Rigveda to be the father of Indra, and he represents the storm-cloud impregnated by the lightning flash, the

[1] Baring-Gould, *Curious Myths of the Middle Ages*: 'The Legend of the Cross,' p. 371.

heavenly fire-god Agni. He, in the Mahābhārata, becomes Vyāsa, meaning, like the name Sebek of the Egyptian Maga crocodile, the uniter. He is the priest-god of the alligator race of the Maghadas, worshippers of the household fire, the son of the Rishi Para-shara, the overhanging (*para*) cloud (*shara*), and it is he, described as 'the black and terrible priest,' who is called in by his mother, Satyavatī, the sister of the fish-god, to be the father of the son of Ambikā, the wife of his deceased and childless half-brother, Vichittra Virya, meaning the virile energy (*virya*) of the two colours or races (*chittra*), the Maghadas and Kushikas, as we are told in the duplicate story of the same alliance described in the birth of Jārasandha. The son of the united races was, in the story I am now telling, called Dhritarashtra, meaning he who holds the kingdom together and was born blind; that is, he became the fire-drill which impregnated the world's egg laid by his wife Gandhāri, from whence the Kaurāvya were born. Her brother is Shakuna, the kite or the storm-bird. From this story, when compared with the Egyptian evidence, the whole history of the sanctity of the 'ankh,' as the sign of life, is clear; and the meaning and origin of the myth is made still more manifest when we consider the meaning of the name Gan-dhārī and compare her with the gods of popular Hindu theology. Her name means she who wets (*dhāri*) the sacred enclosure (*gan*): that is, the world's spring from whence the rivers of the tortoise earth rise, which gives life to the holy birth-land of the Kushite race, described in Essay III., and she is thus seen to be the goddess Dhar or Dharti, whom I also show in the same Essay to be universally worshipped through-out the hill-country of Western Bengal as the goddess of the springs of living water. We can thus, in this series of mythic symbols of the rain-god, trace the cross from being the sign of the fire-father and mother to be that which depicts the impregnation of the world or tribal egg. This latter, when history was elaborated by the amalgamation of allied

races, became the sacred triangle representing the union of three races, the three seasons of the year and their parent gods. When the confederation of the sons of the tortoise became the rulers of the civilised world this primæval triangle became the Greek Cross of four triangles, or the four eggs of the four allied races who united round the sacred mountain, the home of the rain-god, the blind father king of the sons of the house of heaven. This conception of the world's egg originated, like the name and attributes of Istar, from the theology of the Ugro-Finns, who believe heaven to be made out of a severed egg, of which the earth is the yolk, the heavens the upper shell, and the ocean the albumen.[1] And hence we find that some of St. George's crosses at Villanova are depicted as enclosed in the primæval egg-shell. We thus learn that the fire-worshippers, and those who looked on the primæval ocean as the home of life, were the two races who elaborated the theologies of the fire-god and the water-god. These were first rival doctrines, as is shown in the story told by Khasisadra, the father of life, who was saved in the Akkadian Flood legend, to the men of Surippak, 'That Bil-gi, the fire-god, hates me, and that it is to escape him that I will go to the ancient waters and live with Ia.'

It was from the belief in the life-giving waters as the author of life that the cult of the prophet fish-god arose. This, as I show in Essay III., was first developed in India, where the conception was naturally engendered by the annual recurrence of the apparent miracle of the birth of the fish from the life-giving rain. For it is there that water-tanks formed by excavations, or by throwing dams across the hollows between two hills or rising grounds, are, though dried up every year by the heat of the dry season, found to be swarming with fish as soon as they are filled by the rains. These fish, as Sir Emerson Tennant proved

[1] Baring-Gould, *Curious Myths of the Middle Ages*: 'Shamir,' pp. 386 ff.

by actual experiment in Ceylon, have been hibernating during the dry season in the mud; but to those who had not investigated the true cause of the phenomena, the fish who thus come to life simultaneously with the advent of the rains, must have appeared as the heaven-sent offspring of the rain-god sent on earth to teach his children. This myth was expanded on reaching the foreign settlements founded by the sons of the fish in their maritime voyages, and thus the ship drawn by the fish-god in the Indian legend of the Flood, and in that of the founding of Delphi by the priests, whose ship was led by Apollo, the Dolphin (δελφίς) became the sacred vehicle or ark of the gods both in Assyria and Egypt. This ark was the dolphin fish, the 'delphús' or womb whence the royal and priestly races of the ancient world were born. She was the goddess mother, called in the Mahābhārata Satya Vatī, she who is possessed of truth (*Satiya*), the twin-sister of Matsya, the fish-god. She and her brother were the children of the god Vasu or Varsu, the rain-god, miraculously born from the fish into which the Apsara or cloud-maiden, named Adrikā, the rock, was changed, thus showing how the mountain-mother became the fish-mother.[1] It was she who was the mother of the Rishi Vyāsa, and the grandmother of the ruling races of the Kaurāvya or sons of the tortoise, and their rivals, conquerors, and successors, the Pāṇḍavas. She became the fish-mother, worshipped as Derceto or Tir-gata, in Syria,[2] Aphrodite in Greece, and, according to Herodotus, as Mylitta in Syria, and Alytta in Arabia.[3] In Arabia her name, as Professor Tiele shows, was Allat,[4] where she became the light-moon, or the heavenly ship of light. This is the same name as that of the Assyrian goddess Allat, meaning the 'unwearied one,' who was queen of the

[1] Mahābhāratā Ādi (Ādivanṣavatarna) Parva, lxiii.

[2] Lucian, *De Dea, Syria*, chap. xiv.

[3] Herod. I. 131.

[4] Tiele, *Outline of the History of Ancient Religions*: 'Primitive Arabian Religion,' pp. 63, 64.

ghost world, and who was known to the Akkadians as Nin-lil,[1] or the lady of magic (*lil*), and who was thus a developed form of the second great goddess of the Himyaritic Sabæan Arabs, called El-makah,[2] who was originally the mother Mag or Maga, the magic mother, who gave her name of Mag-āna, or the goddess Mag, to the Sinaitic Peninsula. But it is in her ritual and in that of the male fish-god that the process of the evolution of her worship can be traced, for her priests were the Galli or Eunuchs, who wore women's dresses, while it was within her temples that, as we are told by Herodotus, every Babylonian woman was obliged once in her life to prostitute herself. She was, in short, the goddess mother of the village grove, whose cult I have described in Essay III., and who can be traced as the fish-mother to Cyprus and Asia Minor in the mythic names cited by Dr. Sayce in his lecture on Istar and Tammuz. Thus the king of the Tauric Chersonesus, who sacrificed strangers to Artemis, was called Thoas, and he was the Sabæan Ta'az, whom I have already identified with Tammuz, and his name, which becomes in the Cyprian legend Kinyras, shows him again to be the parent of Tammuz, for the name Kinyras is only a corruption of Gin-giri, the Creatrix, one of the Akkadian names of Istar. He is, in short, the male form of Istar, substituted by the patriarchal races for the mother-goddess. She, in the legend of Thoas and Kinyras, appears as Myrrha or Smyrna, who is the mother of Adonis, whose name, derived from the Phœnician *Adoni*, my lord, is that of the Greek Tammuz. Myrrha or Smyrna is identical with the bi-sexual Babylonian queen goddess Semiramis, who was the fish-goddess and god, to whom the dove released by the son of the fish-god from the ark was sacred.[3] The fish-god was the god to whom human sacrifices were offered, and

[1] Sayce, *Hibbert Lectures for* 1887; Lect. iii. p. 149.

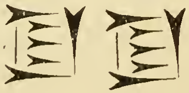
[2] Tiele, *Outlines of the History of Ancient Religions*: 'The Sabæans,' s. 48, p. 79.

[3] Sayce, *Hibbert Lectures* for 1887; Lect. iv. pp. 227, 235-6, 271.

he was the fire-god worshipped in Syria as Moloch, meaning the king, the god of the yellow races, whose priests were women dressed as men,[1] like the Amazonian warrior priestesses of the Ephesian Artemis. But the myth of the fish-god, the prophet and teacher of heavenly lore, who, like the Akkadian Ia, came clothed in a fish-skin, and borne in a ship to Eridu, where he taught the lessons of civilisation to the land visited by the seafaring sons of Kush or Kur, the tortoise, is not confined to Asia and Europe, but we find it, like the myth of the rain-god, transferred to Mexico and North America. There the North-American Indians say they were brought from Northern Asia by a man-fish, while the Mexican god Teo-cipactli was a fish-god. His full name is Huehueton-cateo-acateo-cipactli, meaning the fish-god of our flesh; and it was he who, like the Akkadian Damu-zi, who afterwards became Ia, was saved in the bark of cypress wood, which he launched on the waters of the flood.[2] Part at least of the path by which the emigration of these sons of the fish from Asia to America was effected can be traced by the discovery of the absolute identity of a very large number of the ancient Chinese and Akkadian syllabic signs which has been made by Mr. Ball, and the absolute identity of the Akkadian and American mythological traditions, which I have already cited, make it all but absolutely certain that the emigrations of the sons of Kur, the tortoise, extended to America as well as Asia and Europe.

But the historical evidence showing the descent of the water-mother and father and their offspring is not yet exhausted, for we find, as I have shown in Essay III., that the worshippers of the mountain-goat, the god Uz, brought from the plateau of Asia Minor, became, as they settled in the plain country watered by the rivers, the worshippers and sons of Terah, the antelope, who became *Dara* among the Akkadians, and who was the deer-god, the Ṛishya,

[1] Baring-Gould, *Curious Myths of the Middle Ages*: 'Melusina,' p. 496.
[2] *Ibid.* p. 501.

or antelope, who was the totemistic parent of the Indian Brahmins. It is the deer-mother called Prishatī, the heavenly antelope or bearing (*peru*) mother, who draws in the Rigveda the chariot of the Maruts or wind-goddesses,[1] who bring up the rain-bearing south-west (*martu*) wind, and who are the daughters of Prishnī. It is the antelope-mother, the Akkadian Dara, who is worshipped in Bengal as Dharti, the goddess of the springs, and who became Gandhārī, or the mother of the Kushite race. She appears in the Ramayana as Kaush-aloya, the house (*aloya*) of Kush, the wife of Dasaratha, the ten (*dasa*) chariots (*ratha*) or months of gestation, and as the mother of Rāma, the father-god of the Western Shus, whom I have shown to be the great trading race of Western India and the Euphratean Delta. It is he who appears in Hebrew mythology as Ab-ram, the father (*ab*) Ram, the son of Terah, the antelope, who traced his descent to Ur, in the Euphratean Delta, the city called Surippak in the Akkadian Flood story, whence Khasisadra or Dumu-zi started on his voyage across the waters of the flood. It is he who was worshipped by the Assyrian Semites as Ram-ānu, the god (*an*) Ram, the sun-god Hadad or Ia, the beloved (*dud*) Rimmon, whose annual departure and rebirth as the rain-god, is said by Zechariah to have been mourned like that of Tammuz in the valley of Megiddo,[2] in the plain of Jezreel. He is the Akkadian god Mer-mer, whose reduplicated name is reproduced in the Ram-ram of the Hindus, and whose sign in Cuneiform script  proclaims him as the Creator who creates by reduplicating himself.[3] This father-god Ram was married to the cloud-goddess of the Caucasus, Sar or Sara, the Sar'-anyu of the Hindus, and became the

[1] Rigveda, v. 55, 6; 58, 6.
[2] Zech. xii. 11.
[3] Sayce, *Assyrian Grammar Syllabary*, No. 281.

father of Isaac, who was like Dhritarashtra, the blind meridian-pole, the father of the goat-god Uz or Esau, and of Jacob the supplanter, who married the daughters of Laban, the moon-god of Harran.[1] Rā-ma, or the mother (*ma*) of Rā, who became in Semitic patriarchal mythology, the father-god Ram takes us to the Letto, Slav, or Wend god, Rai, the god of the bright sky,[2] who was brought to India by the Maghadas, the worshippers of the household fire, and is still worshipped by the Dosadhs, the priests of the fire-god as Rā-hu, the creating (*hu*) Rā, and it was he who became in Egypt the god Rā, whose worship was introduced together with that of the Maga alligator-god Sebek.

It is this mythology of the worship of Rā which was the offspring of the union of all the tribes of the civilised earth round the meridian pole of the tortoise earth, the mother mountain of the East. This was accomplished under the rule of Rāma, meaning 'the darkness' in Sanskrit and 'the heights' in Hebrew, who was otherwise called Varuṇa, the god of the rain (*var*), the cloud, or the dark night, and it was under his rule that the sons of Shem, meaning the name, were born. It is this sacred name which appears in the myth of Shamir the wonder-stone, the Sala-gramma of the Hindus, which enabled Solomon, or Sal-manu the fish-god to build the house of God without the use of hewn stone. In the Bible story of the Septuagint, Solomon is said to have built the temple at Jerusalem with λίθοις ἀκροτόμοις, or rough unhewn stone,[3] but in the Arabic legend, from which the story arose, he is said to have cut the stones with Shamir. The story how Shamir was procured takes us back to the days of historic myths, ages before the date assigned to Solomon, the king of Judah, in our chronology, to the days of the birth of Danu the judge, the father of the race

[1] Sayce, *Hibbert Lectures for* 1887; Lect. iv., p. 249, note.
[2] Tiele, *Outlines of Ancient Religions*: 'Religion among the Wends,' p. 82.
[3] Baring-Gould, *Curious Myths of the Middle Ages*: 'Shamir,' pp. 386 ff.

of the circumcision, wedded by that ceremony to the mother earth, and the age of the empire of Kuṣhite race. The legend tells how Solomon sent Benaiah with a chain on which was written the magic word, 'Shem hammphorash,' a fleece of wool and a skin of wine, to find Asmodeus who knew where Shamir was hidden. Asmodeus was to be found drinking from a huge cistern he had dug on a distant mountain. Benaiah undermined the cistern and made a hole in it. He then let the water off, and plugged up the hole with the fleece of wool. He then poured in the wine in the place of the water. When Asmodeus came, and was compelled by thirst, although he suspected some guile, to drink the wine, Benaiah seized him when drunk and brought him in the magic chain to Solomon. Asmodeus told Solomon how the Prince of the Sea had given the worm or snake Shamir to the moor-hen who had taken it to the tops of the mountains, split the rocks with it, and injected the seeds of living plants into the soil thus obtained. Hence she obtained her name of Nugger Tura. Whoever wants to find Shamir, must find the moor-hen's nest, and cover it with glass. She, to get at her young, would fetch Shamir to break the glass, and when it was brought Solomon could then get it. Benaiah went to the mountain, found the nest, shouted to frighten away the moor-hen and covered it with glass, when the moor-hen brought Shamir and placed it on the glass Benaiah took it. According to a variant of the legend, the name of the demon who told the secret to Solomon was Sak-kar, and the bird who brought Shamir to her nest was the raven. Shamir, or the snake which was brought, is said in the Talmud to be as big as a barley-corn, to have been created in the six-days of the Creation, and kept in a box, like the treasure of Pandora in the Greek legend. Ælian tells us how the bird called ἔποψ, the hoopoe, knew of a plant called πόα, meaning grass, which enabled her to split the plaster placed over a hole in the wall where she had made her nest.

Now in this legend and its variants we have a complete reproduction of a large part of the mythic history which I have traced in these essays from the records of past ages. We have Solomon the fish-god who speaks by the mouth of his prophet, shown by the fleece of wool to belong to the race of shepherds, and these learn their secret from the god called Ash-modeus, the Aeshma-deva of the Irānians, the Ash-or or fish god of the Assyrians, and of the Hindu Ash-ura. He is the god of the six (Akkadian Ash) creating powers, or the six days of Creation, and it is by observing the processes of creation that he has become the depositary of all wisdom. He is also the Sak-kar, or rain-god, the Shuk-ra, Sak-ra, or Sak-ko of the Hindus, the Suk-us of the Akkadians, represented by the five parents of life, the five seasons of the Hindu year, the stars guarding the four quarters of the heavens and the meridian pole, on which was perched the moor-bird who laid the world's egg, who knew the secret of the sacred grass, the *πόα* of the Greek story, and the Kuṣha or Kuṣh grass of Indian historical mythology. This was the bird called Nugger Tura or the meridian creating pole (*tur*) of the Nāga snake. The Shamir, which broke the glass or ice placed over her nest, was the power of the fire sun-god, who broke the ice of winter by his rays; and the produce of the eggs of the wonder-bird were the wonder-working words of the ordainer of the times and seasons, the Creator who spoke the word which brought light from darkness, and life and order from chaos and death. In the story of the beguilement of Ash-modeus we find a repetition of the ancient belief in the prophetic powers of the intoxicated priest, and in that of the all-powerful snake Shamir a picture of the growth of the seeds which pierce the ground under which they are buried and send into the upper air the shoots, whose roots can split the hardest rocks. The whole legend is a parable, telling how the true temple of God is built with the unhewn stones of knowledge, each being marked with the Shem or name which shows that he who

used them knows their true meaning. It was the sons of Shem or the name, the offspring of the fish god who were taught true knowledge by his prophet messengers, and it was the red man Adam, the first of the composite race, the youngest but wisest of the sons of men, who learnt from the accumulated teachings of past ages and his own powers of observation and assimilation, to select, combine and classify, to compare and differentiate natural objects and phenomena, and who thus acquired the art of naming, which is the foundation of all scientific inquiry. It was these people who could give names to birds, beasts, and plants, to the seasons and their changes, who proceeded to inquire further into the causes which produced life, and who, when they found the generative theories of its origin which were current in popular theology insufficient, began to study the heavens, whence God's best gifts, the life-giving rain and sunlight, descended, and it was from these studies that the measurement of time was reckoned, first by the observation of the periods of gestation, and the changes of the moon which marked them, next by the stars, the recurrence of the weekly periods of seven days, and the number of lunar changes which marked the intervals between the summer and winter solstices. The results of these observations were summed up in the eleven months sacred to the gods of generation, the history of which I have given in Essay III. and IV., and in the lunar year of thirteen months, which was subsequently superseded by the more exact solar year, and the whole series of changes denoted by the several stages in the progress of the scientific inquiry thus begun, up to the adoption of solar chronology, are detailed in the subsequent essays.

But the evidence proving the order in which this series of primæval historical changes succeeded one another proves also that they were produced by the alliance of originally alien tribes, who, if they had a common origin, had been separated for ages before they met in their wanderings over

the face of the earth, and formed confederated alliances. This conclusion is confirmed by the cerebral differences and marks of fusion shown by the skulls and skeletons found in the tombs of the Neolithic and Bronze Ages, and also by the evidence of linguistic changes. I have shown in Essay III. how the presence in Vedic Sanskrit of the Dravidian cerebral letters proves that the people who had made this form of Aryan speech their mother tongue had before spoken a Dravidian language, and a similar conclusion can be drawn from the interchange of letters in European and Asiatic tongues and from the skeletons of the primæval races. Ancient ethnology, as set forth in the Edda and the Rigveda, tells us of the short, dark, noseless or snub-nosed race who tilled the ground, and who were the Dasyus of the Rigveda, and the Thyr of the Edda—the later German Dirne, the Anglo-Saxon Thralls.[1] It also tells us of their conquerors, who are described in the Edda as fair-haired, blue-eyed, and tall. From the skeletons and portraits found in Neolithic tombs, we learn that the Basque cultivating race, which was then dominant in Europe, was small in stature, averaging about 5 feet 5 inches high, dark in complexion, with black hair and eyes, and a long head.[2] The cranial capacity of the Basques or cultivating race of the Neolithic Age in Europe, is shown in De Quatrefages' tables to correspond with that of the Chinese, the yellow people, and the great gardening and farming race of Asia. But these people were the successors of the long-headed race of the Palæolithic Age, whose direct descendants are found in the Neolithic dolichocephalic men of the cave Homme Mort in Southern France, whose skeletons, though still, like those of the Palæolithic men, tall, show in the diminution of height, the modifications of the face and certain osteological characteristics,

[1] Penka, *Origines Ariacæ*, Chap. I. p. 22.

[2] Boyd-Dawkins, *Early Man in Britain*, Chap. ix. 'The Neolithic Inhabitants of Britain of Iberian Race,' pp. 310, 315.

evidence of intercrossing with a shorter race.[1] Races of this dolichocephalic parentage survive in the long-headed Spanish Basques, while on the other hand the French Basques of Aquitaine are round-headed and brachycephalic,[2] and belong to the race of round-headed Slavonic Finns whose remains are those most frequently found in the round barrows of the Bronze Age.[3] It was these people who were the fire-worshippers, who with their northern allies of the bull race introduced the worship of the mother goddess Maga, whose religion was founded on magic, and who originated the burnt-offerings to the fire god. It was the mixed races formed by the union of these eastern round-headed tribes, with the long-headed agriculturists of the Indian forest races, and the Palæolithic hunters of the north, who first, as the long-headed swarthy Basques of the Neolithic Age, and afterwards as the round-headed Finns, the metal workers of the Bronze Age, brought agriculture and the metallic arts into Europe, and introduced into both Europe and India the plough, a word formed from a root to be traced to the languages of the brachycephalic Slavs.[4] They also brought to Europe, South-Western Asia, and India, the crops, domestic animals, and the arts and handicrafts which had originally been elaborated in Asia Minor and Phrygia, and it was these people who were afterwards succeeded by the tribes who led a second irruption of the fairer races from the North, the sons of the bull, the people of inflectional speech, who called themselves the Arya or noble people, and looked down upon the mechanical races who preceded them, and who originally spoke agglutinative languages.

1 De Quatrefages, *The Human Species*, Chap. xxx. 'Osteological Characters, Cephalic Index,' p. 373. Chap. xxvii. 'The Cro-Magnon Race,' pp. 332, 333.

2 Penka, *Origines Ariacæ*, Chap. v. *Die Entstehung der Arischen Völker*, pp. 104, 105.

3 Lubbock, *Prehistoric Times*, 2nd Edition, p. 129.

4 Penka, *Origines Ariacæ*, Chap. v. p. 135. *Die Entstehung der Arischen Völker*.

The process of intermixture is fully attested by the linguistic changes which can be traced in the Indo-European and Ugro-Finnic languages: for these, as Dr. Sayce says, show that the three stages of language: the monosyllabic or isolating, the agglutinative, and the inflectional, 'mark successive levels of civilisation.'[1] Each of these forms of speech were, according to Topinard's doctrine, the result of the cerebral organisation of the race who used it,[2] and the three stages marked the rule of the men of monosyllabic or non-grammatical speech, of their Turanian successors, who spoke agglutinative tongues, who were succeeded by the Aryans, who marked grammatical changes of meaning, not by the copulation of roots, but by changes in the form of the root-word. Clear evidence of the union of two alien races, the one speaking inflectional, and the other agglutinative languages, is shown in the recurrence in the same language of some cases of nouns and tenses of verbs formed by the inflectional change of letters and alteration of the root, which Penka has shown to be an inherent characteristic of the language-system of the northern Aryans,[3] and of others, like the Latin *ama-bo* and *ama-vi*, formed by the agglutination of two separate roots, which show that these originally inflectional tongues had been altered by races whose mother-speech had belonged to the agglutinative Turanian and Ugro-Finnic families.

But this evidence of intermixture is not confined to grammatical forms, but can also be traced in the interchange of letters. Thus Penka shows that the northern Aryans originally used only aspirated tenues *kh*, *ph*, *th*, and that the medial *g*, *d*, *b* were also originally Aryan letters.[4] The

[1] Sayce, *The Principles of Comparative Philology*, chap. iv. 'The Theory of the Three Stages of Development in the History of Language.'

[2] Penka, *Origines Ariacæ*, chap. vii. *Morphologischer Charakter der Arischen Grundsprache*, p. 173, note 1.

[3] *Ibid.* pp. 199 ff.

[4] *Ibid.* *Phonologischer Charakter der Arischen Grundsprache*, pp. 161 and 169, note 2.

Finnic languages of the brachycephalic races, on the other hand, possess no aspirates, and, as Thomsen says, it is with the greatest difficulty that a Finn can pronounce the mediæ *g*, *d*, *b*.[1] Thus when we find in the analysis of Ugro-Finnic languages that the Akkadian uses *g*, *d*, *b*, where their brethren, who have retained the purer Finnic speech, use *k*, *t*, *p*, as in the Akkadian *gum*, and the Vogul *kum*, meaning man,[2] we can at once see that the advent of the Aryan race of northern sun-worshippers, who used the medial letters, was an important factor in Akkadian historical development; and again, when we find in the German tongue the Aryan *gh*, *bh*, *dh*, and *g*, *d*, *b*, become *k*, *t*, *p*, we find that, as Chavée says, 'if the German people had been originally an Aryan race, they could never have altered the Aryan language as they have done.'[3] That this alteration of a language spoken by a people who, like the northern Aryans, based their national organisation on individual and family property, was caused by changes made by the conquered but more numerous communistic Finnic race, is proved by the existence in South Germany and Switzerland of a great preponderance of brachycephalic or round-headed people,[4] showing that the Finns and Lapps were, like the Dravidian populations of India, conquered by a Northern race using inflectional forms of speech and aspirated letters, and that the descendants of the united conquering and conquered races subsequently altered these letters into the hard tenues of the original tillers of the soil, just as the Indian Dravidians altered both the hard tenues and aspirated gutturals of their Northern invaders into sibilants.

[1] Penka, *Origines Ariacæ*, p. 166, note 4. Thomsen's *über den Einflusz der Germanischen Sprachen auf die Finnisch-Lappischen*, 24.

[2] Lenormant, *Chaldæan Magic*, chap. xxiii. p. 315, chap. xxii. p. 302.

[3] Penka, *Origines Ariacæ*, chap. vi. pp. 164, 165. Chavée, *Bull. de la Société d'Anthropologie de Paris*, 2 Ser. ix. p. 621.

[4] *Ibid.* chap. v. *Entstehung der Arischen Völker*, pp. 101-103; chap. vi. p. 170.

The route by which the brachycephalic races entered Europe is shown by the prevalence of the brachycephalic type of skull among the Slavs and Roumanians,[1] and their wide diffusion is proved by the predominance of the brachycephalic type of round graves throughout the Bronze Age in Europe, and by the legends universally prevalent which connect the knowledge of metals with a race of dwarfs who became the elves of the popular fairy tales. We can everywhere find, in the interchange of letters, proofs similar to those I have adduced from other sources, that a dolichocephalic race of hunters, belonging to the types represented by the Esquimaux in the extreme North, and the Australians, Hottentots, and Bosjesmans in the South,[2] were superseded by dolichocephalic, mesocephalic, and brachycephalic races of farmers, gardeners, and artisans, and that these mixed races were again conquered by a Northern race, who spoke an inflectional form of speech, but whose language was altered by the influence of the more numerous Southern stock whom they subdued. Thus these racial influences are apparent in the changes of the Aryan word *ghard*, the heart. This becomes in Greece and Italy, where the influence of the Permian Finns of Central Europe, whose national letters were the tenues *k*, *t*, *p*, predominated, *καρδία* and *cor*, *cordis*. The *gh* of the root again becomes *h* in Gothic and Sanskrit, as in Gothic *hairt-o* and Skr. *hrid*, and the Finnic rule that a consonant should always be followed by a breathing, appears in the vowel after *h*, while the Finnic *t* supersedes the original *d* in *hairt-o*. This Finnic rule that a breathing, parasitic *i* or *j*, or a vowel, should always follow a consonant, appears also in the changes of the Aryan groundform *kantam*, a hundred, which becomes in the Lapp *tjuote*, *cuötte*, in which the *n* is dropped as a following consonant, the Tcheremissian, *sjudo*, the Lat. *centum*, the English

[1] Penka, *Origines Ariacæ*, chap. v. p. 101.
[2] De Quatrefages. *The Human Species*, chap. xxx. 'Osteological Characters, Cephalic Index,' p. 373.

hundred.[1] Hence we learn that the word *shata*, the Sanskrit and Zend form of *kantam*, is one made by a Northern stock united with a composite race born from the union of Southern Dravidians, who altered the Northern roots by turning gutturals into sibilants, with North-eastern Finns, who changed them still further by eliding one of two conjoined consonants. To return again to the changes of the root *ghard*. We see that the *h* of the Sanskrit *hrid* was originally an aspirated guttural, by the Sanskrit word *srad dadhami*, I believe, which is shown by the Latin *credo* for *cor-do*, to mean, I give to heart. In this Sanskrit word we see further proof that the originally Northern guttural becomes among a people with Southern affinities a sibilant, and this appears not only in the Sanskrit *srad*, but also in the Lithuanian *szudis*,[2] and we thus see that the Lithuanian races, whose ritual is founded on tree and sun worship, were formed by the union of the Southern agricultural races of the Indian village with the Northern sun-worshippers. Similar changes and similar historical information mark the use of the old Aryan root *akh-vas*, a horse. This becomes in the Latin *equus*, in Sanskrit *ash-va*, and in Zend, while the Sanskrit *ash* is retained, the *v* becomes *p*, and the name *ash-pa* becomes that adopted by a mixed race of Southern Indian villagers and Turanian Finns. The Southern sibilant again appears in the Lithuanian *asz-va*. We can here trace the historical transition of the speech of the Northern races allied to the horse-eating, long-headed men of the Palæolithic Age, through, on the one hand, the Ugro-Finn Voguls, who still sacrifice horses, to the races who, like the Lithuanian, Zend, and Sanskrit-speaking peoples, changed the guttural *kh* into a sibilant; and, on the other, to the Latin races who, like

[1] Penka, *Origines Ariacæ*, chap. v. *Entstehung der Arischen Völker*, pp. 141, 151.

[2] *Ibid.*, chap. v. *Entstehung der Arischen Völker*, p. 140. Sayce, *Introduction to Science of Language*, chap. vi. 'Roots,' vol. ii. pp. 12, 20; chap. vii. 'The Inflectional Families of Speech,' p. 125.

the Permian Finns, changed the guttural *kh* into the tenuis *k*. Again the root-word *khund*, dog, becomes in Greek *κύων*, *κυνὸς*, in Latin *canis*, in Lithuanian *szuns*, Sanskrit *shvan*.[1] Other instances are those shown in the change of the root-word *māthar* (our mother) into the Greek *μήτηρ*, and the Latin *mater*; of the original *ocht*, eight, into the Greek *ὄκτω*, the Latin *octo*, the Sanskrit *ash-ta*; of the Aryan *d* into the sibilant *z* in the Greek and Latin *duo*, Lithuanian *du*, the German *zwei*.

But one of the most interesting and instructive historical changes is that shown in the different forms of the root-word of our English *fire*. This appears in the Armenian *Phur*, beginning with an Aryan aspirated *p*. This becomes in Greek *πῦρ*, Umbrian *pir*, Oscan *pur*, Old High German *Fiur*. Greek tradition referred the derivation of the word *πῦρ*, which we see passed into the Umbrian and Oscan of Italy, to Phrygian sources, and the same root appears again in the name of Phrygia, which is shown by the Greek *φλέγω*, to burn, and the Sanskrit *Bhri-gu*, the name of the inventors of fire, to be a form of the old Aryan root *Phur* or *Bhur*. This root, which appears in the Sanskrit *Bhar-ga* and *Bhar-ata*, when it was adopted by the race who brought to Asia Minor with the Dravidian name *Ida*, the Tamil suffix *gu*, which makes verbal nouns from roots, became *Bhru-gu*, the Thracian *Bru-ges*, and *Phru-gu* the Phrygians, the burners or sons of fire, the original *Phur* or *Bhur* being, when formed into a verbal noun by the addition of the suffix *gu*, changed into *Phru* or *Bhru*. The change from *ph* and *bhr* to *p* in the Greek, Umbrian, and Oscan, shows that it was made in accordance with the laws of the Finnic languages, which forbid the union of two consonants, and do not allow any Finnish word to begin with more than one consonant.[2] Thus, when this fire-god Bhur or Phur became a national

[1] Penka, *Origenes Ariacæ*, chap. v. *Entstehung der Arischen Völker*, p. 139

[2] *Ibid.* chap. vi. *Phonologischer Charakter der Arischen Grundsprache*, p. 167, note 2.

Finnic god, his name was changed to Piru, the god who in the Finnic story of the Birth of the Snake, is the god who gives it eyes.[1] This god became the Father God of the Zend tribe of the Fryano or Phryano, the worshippers of the god (*an*) Fry, Phry, or Phru, who, as I show in Essay III., were the Hindu Viru-paksha, or race who worshipped the Linga called 'Viru' or Piru, the *p* being the equivalent of the Indian *v*, just as that of the Zend *Ash-pa* is the equivalent of the Sanskrit *Ash-va*. The form *Piru* used by the Finnic race, who turned aspirates into tenues, is reproduced in *pérum apām*, the Vedic epithet of the creating god, meaning the sweller or begetter of the waters,[2] the lightning flash which gives creative power to the heavenly Soma. It also appears in the Tamil root *peru*, meaning to beget or bring forth, which is reproduced in the Latin *pario*, with the same meaning, while *per* or *peru*, the begetter, produces the Latin *vir*, a man.

But this history of the fire-god, the great begetter and producer, who, starting from the North-west of Europe, gave his name to Phrygia, and produced the Indian, Finnic, Zend, and Latin offshoots I have noted, does not end here, for the Finnic *Pir* becomes in Akkadian, which substitutes mediæ for tenues, and changes a proto-medic *r* into *l*,[3] Bil, Pil, or Bel. Bil-gi is the fire-god of Akkadian mythology, the god who in the Akkadian story of the Flood, is superseded by his own son, as Vyaṅsa was by Indra, who was the son of the mother-waters, begotten by the lightning flash, and this Bil-gi becomes the primæval Bel of Nipur, whose wife was Bil-at, a prototype of Allat.[4] We thus find in the Akkadian fire-god the same god who, as the Greek Phlegyas, appears as the king of the Heraclidæ, or sons of the fire and sun-god, on their first entering into, and conquest of Greece from the

[1] Abercromby, *Magic Songs of the Finns Folklore*, vol. i. p. 38.
[2] Rigveda, x. 36, 8.
[3] Lenormant, *Chaldæan Magic*, chap. xxiii. p. 316.
[4] Sayce, *Hibbert Lectures for* 1887, Lect. iii. p. 149.

cultivating tribes of the communal village races. For Phlegyas was, like Bil-gi, deposed, that is, slain, with his subjects, the Cyclopes, by Apollo, the storm-god, of the Æolic races. Also, as we find the northern *r* altered into *l* in the Akkadian *Bil-gi*, we find a similar change in the name *Phlegyas*, the Greek form of *Phre-gu-as*, and we thus see that the German *pflug* and our *plough* are names taken from that of the Phrygian fire father-god by a race which, besides changing the *r* into an *l*, changed the *ph* into a *p*. This metaphor of the plough, the *phru-gu*, *pflu-gu*, *pflug*, *plug*, as the fire-drill which creates life-giving heat in the furrow by friction seems to have been taken from the Turanian race; for, just as the Gonds of India worshipped the god who sends the life-giving rain, the cloud impregnated by lightning, under the name of the Great Nāga, the heavenly *nagur* or plough, so did the early-cultivating Finns, who brought the plough and plough-grown crops from Phrygia, call the plough by the name of the fire-god, and look on it as impregnating the earth with life, just as the lightning gave vital and creative power to the heaven-sent rain. These people, whose ancestors, we are told in the myth of Europa, came from Phœnicia, the land of the red (*φοίνιξ*) under the guidance of the cow, brought with them into Europe the traditions of law and order preserved in the names of Europa's sons, Minos, the measurer, from *Men*, to measure, Rhadamanthus, the diviner (*mantha*) by the rod (*rhodon*), the judge, and Sarpedon, the cleanser, from *sair*, *sur*, to sweep. They also, under the guidance of Apollo, the storm-god born on the Xanthus, introduced the worship of the Æolian Apollo, the Apollo Lycæus, the offspring of the wolf (*lukos*) fire-god, the god of the fertilising storm and tempest, whose worship superseded that of the Cyclopean fire-god Phlegyas, just as the worship of the rain-gods, Sak-ra, Indra, Ia or Yah, and Hor, superseded that of the fire-gods Viru, Piru, Bil-gi, and Shu, in India, Assyria, and Egypt.

We thus see from the instances cited in this Essay, which might be greatly multiplied, that language and mythic tales give most valuable historical evidence, not only, as has been apparently thought by many writers, of the internal growth of races of homogeneous descent, but also of the union, alliances, and common evolution of thought of alien and heterogeneous people. For, as in geological strata the fossils and the order of superposition tell us of the ancient climates and the order of succession of the living races inhabiting the globe, so in language and myths we find proof of the formation of successive strata of human thought, each of which can be placed in chronological order, by noting the evidence furnished by the fossil remains which mark linguistic and mythic changes. This knowledge, with that gained from the study of the growth of ritual and the other methods of investigation which I have indicated in these Essays, enables us to look at the diversified modes of experience and thought revealed by antiquarian research and the record of existing traditions, beliefs, superstitions, and national customs, not as an apparently hopeless puzzle, but to trace in them the various stages reached by man in his progress towards reducing the limits of the unknowable and unknown, and to see that customs and beliefs, which appear at first sight useless and foolish, really furnish proofs of the wisdom and ingenuity of our forefathers. For they tell us how, before they had obtained the assistance since given by the discoveries of numerous generations of inventors and thinkers, they unravelled many hidden mysteries of nature and overcame the difficulties which threatened to foil their efforts to transmit to future generations the benefit of their experiences.

ESSAY II

THE PRIMITIVE VILLAGE, ITS ORIGIN, GROWTH INTO THE PROVINCE, THE CITY, AND THE STATE, AND ITS METHODS OF RECORD

Every one will admit that the primitive village must have been the parent of the oldest form of the later city which is invariably built round a centre, the site of the original market-place and temple, the Capitol of Rome and the Acropolis of Greece. In seeking for the centre round which the village was built we find indubitable evidence as to the country whence it originated. For it is in India that we find the village of the aboriginal tribes invariably arranged so that the Sarna, the sacred grove in which the trees of the primæval forests are still left standing, as the home of the local gods, is the central point of the village. It is here that we find the explanation of the reverence for the tree, the parent-tree of life of all the early races of India, of the Northern Finns, the sons of the pine-tree; and of the Babylonians, the sons of the palm-tree, and of so many other races. It is the Sarna which also explains the sanctity of the groves attached to the temples, and dedicated to the local gods of all countries of South-western Asia and Southern Europe, and it is among the customs of the Indian people, who call themselves the sons of the tree, that we must look for those of the first founders of village life. But in doing this we have to fix our initial starting-point in a very early age of human history, for we find everywhere throughout Europe, west of Greece, remains of villages of the

Neolithic Age, which conclusively prove that the people living in them had reached a fairly advanced stage of civilisation, as they grew cereals, millets, and flax, owned cattle, sheep, and goats, and cultivated fruit-trees; and as there is no evidence whatever in the history of European village communities of any sudden break denoting a change in organisation, it must be assumed that these villages were all founded on the same system of communistic property in land, which is still the distinguishing form of land-tenure in all countries of Asia, and in all those of Europe south of the Lippe, and east of Westphalia, and we must therefore believe that the dwellers in the pile-villages in Switzerland and North Italy held their land on tenures similar to those we find in the pile-villages of the Nāga and river races in Assam and Burma. Also as, wherever we find these communistic villages, we find the village religion based on tree-worship, the first villages must have been organised by a people to whom trees were the home of the gods. The original system on which these villages are founded must therefore have been elaborated by a forest people, and could not therefore have originated in those countries which were the seat of the best-known ancient ruling empires, Assyria and Egypt, for in these treeless and rainless lands no forest races could ever have founded the network of confederated villages which was to grow into the later empire; and the rule of these countries must necessarily mark a later stage in human progress, for they owed their prosperity to maritime trade, and acknowledged this and the foreign origin of their supreme gods by carrying them in ships called arks in all religious processions. It is also perfectly impossible that the Indian forest aborigines could have learned how to organise their villages from the forest and hunting races of Europe and Asia Minor, for, till the capacities of India as a wealth-producing country had been developed by its own agriculturists, there was nothing to tempt the Northern races to leave their own

lands and cross the mountains and deserts which intervened between them and India. It is also equally impossible that the exact identity between the village communities of India and Europe could ever have existed unless they had a common origin. It therefore follows that agriculture was first systematically practised on a large scale in the forest lands of Southern India, and that it was emigrants from thence who carried the rules of the village communities with them as they progressed northward. That the government of the original communistic village was greatly altered by contact with other emigrant tribes, I shall show conclusively, in the course of this Essay, but the earliest villages were those founded by the Dravidian races, the dolichocephalic Australioids, who called themselves the sons of the tree, and are now represented by the Marya, or tree (*marom*) Gonds, and their Indian cognates, some of whom, like the Southern races of Australia, still use the 'boomerang.' These people made the village, and not the family, their national unit, and made it a rule, as I show in the next Essay, that the mothers and fathers of children born in their villages should never belong to the same village, and that the children should be brought up by their mothers and maternal uncles without the intervention of the father, and should be regarded as the children of the village and State in which they were born. Thus each village was ruled by the mothers and maternal uncles of the children born in it, and it was this system of government which they took with them into Europe, where they became the Amazonian races of Asia Minor and Greece. It was these matriarchal tribes who were the ancestors on the mother's side of the dolichocephalic Basques, and the cognate melanchroia, or dark-skinned races, who were the agriculturists of the Neolithic Age. It is impossible now to determine accurately whether the original founders of the first Indian villages were a homogeneous race or not, for the unity of race was very little regarded in ancient days. Almost all the lower

castes in Bengal, such as the Bagdis, Bauris, Dosadhs, Chandels, Koras, the Chasas, or cultivators of Orissa, and the Kahars, are ready to admit any one of higher social standing than themselves into the caste, provided he complies with the customs of the tribe,[1] while the well-known custom of turning into full-blooded Kshatryas low-caste but wealthy husbands, who are ready to pay large sums to impecunious Rajputs for their daughters, shows that the idea of purity of blood is of foreign origin in India, and that it has never obtained a permanent place among the institutions of the land. But in spite of the uncertainty as to race, it seems probable that the first tribes who laid the foundations of organised society were at least a community who had by long inter-association developed a distinct type of humanity; and the most distinctive mark of this lower type seems to lie in the nasal index, for in summing up the results of the exhaustive inquiry into the anthropometry, customs, and institutions of the castes and tribes of Bengal made by him under the orders of the Government, Mr. Risley says :—'If we take a series of castes in Bengal, Behar, and the North-western Provinces, and arrange them in the order of the average nasal index, so that the caste with the finest noses be at the top, and that with the coarsest be at the bottom of the list, it will be found that this order substantially corresponds with the accepted order of social precedence,' and the casteless tribes—Kols, Korwas, Mundas, and the like, are at the bottom of the list, and the trading Khatrís and land-holding Babhans at the top.[2] But in spite of this present precedence of the highest castes I shall show, when I examine the religious and matrimonial customs of both Brahmins and Babhans in the next Essay, that they all go back to the matriarchal stage of society organised by the Dravidians at the bottom of the list. Among these the

[1] Risley, *Tribes and Castes of Bengal*, vol. i. pp. 40, 80, 186, 192, 251, 370, 568.

[2] *Ibid.* vol. i. Preface, pp. 33, 34.

most characteristic tribes are the Marya or tree-Gonds of the Central Provinces, and those distinguished by Mr. Risley as peculiar types—the Mál Paharias of the Rajmehal hills and the Mundas and Ooraons of the Chota Nagpore plateau; and of these, while the Mundas are, as I shall prove, a mixed race formed by the fusion of the mountaineers of the North-east with the Gond sons of the tree, together with the admixture of later elements, the Mál Paharias and Ooraons show, as I shall prove presently in this Essay and in Essay III., strong traces of Northern origin. But in spite of the fact that their ancestors on one side were immigrants into India, what the Mundas most strongly insist upon is, that it is their original fatherland, and they must therefore be a race who exercised a most important influence in the early development of its national history. The form of the heads of these primitive Dravidians is 'usually dolichocephalic, but the nose is thicker and broader than that of any other races except the negro, the facial angle is comparatively low, the lips are thick, the face wide and fleshy, the features coarse and irregular; the average stature ranges from 156·2 to 162·1 centimetres; the figure is squat and the limbs sturdy, the colour of the skin varies from very dark brown to a shade closely approaching black.'[1] But when we pass from anthropometrical data to those given by national character, we find a most striking difference between the gregarious, excitable, and light-hearted, but exceedingly sensitive Mundas, and the silent, self-contained, and indomitably obstinate Turano-Dravidian Bhuyas and Gonds. It is to the first of these people and their maternal ancestors, the Dravidian sons of the tree, that we must look for the origin of the Indian village, which the Mundas claim as their ancestral heritage, as is shown by the following definition of their rights given by a Munda before Babu Rakhal Dass Huldar, the commissioner appointed by Government to inquire into land-tenures in Chota Nagpore.

[1] Risley, *Tribes and Castes of Bengal*, vol. i. Preface, p. 32.

'We claim *bhunhiari* rights (that is, the rights of the original settlers who first cleared and cultivated the land), because Chota Nagpore is our fatherland. The bones of our ancestors lie buried in Chota Nagpore, we are no colonists from other countries, but derive our race from Nagpore. There exist in Sutiamba the ruins of our Munda fort, half a pao east of Pethoria' (in the north of the Lohardugga district). 'We allowed the Ooraons of Ruhidas[1] to come into the country. They came peaceably, and we allowed them to occupy it in peace. I cannot say how or when the Hindus came.'[2] But these same Mundas, who called the Damooda, the great river of Chota Nagpore, Da-Munda, the water (*da*) of the Mundas, are, as judged by the test of language and social institutions, of the same races as the Kasia on the Brahmaputra in Assam, the Palang and Mon or Peguans on the Irawaddy, the Kambojas on the Mekong, and the Assamese on the Tonquin, in Burma, Siam, and Cochin China.[3] Also their village system is identical with that of the Malay Lampoongs of Sumatra. These people, in short, belong to the great Malay race which includes the ruling tribes in South-eastern Asia and the Malay Archipelago. But these Mons or Mals, who claim to be aborigines in all these countries, show by their names that they were originally a mountain people, for Munda and Kol are both derived from the roots *Mon* and *Ko*, which mean a mountain. They must have begun their national existence as a race of hunters, living, as some of the

[1] Ruhidas is the land of the red men, see Essay II. p. 91.

[2] I have copied this speech from the official report of Babu Rakhal Dass Huldar, who was appointed Tenure Commissioner in 1869.

[3] Dr. Mason (Mason's *Burmah*, pp. 130-134) shows that the Mon language has an indubitable affinity with the Munda tongue of Chota Nagpore for 'the first six numerals, the present pronouns, the words for several members of the body, and many objects of nature have unquestionably the same origin.' See the whole subject thus discussed in Fytche's *Burmah, Past and Present*, vol. i. pp. 324-326; also Dalton's *Ethnology of Bengal*, p. 151, whence the comparison of the races I have named is taken.

Indian forest tribes now do almost, exclusively on jungle-roots, berries, and such wild animals as they could kill with the stone weapons, of which many specimens have been found in Central India and Madras, for they are all keen sportsmen. It is they who are the cave-men of India, who, like the similar race in Europe, have left in the caves of Central India pictures of their hunting scenes. They sought out for their tribal head-quarters the regions of soft sandstone and limestone rocks, where caves are naturally formed by infiltrating water. One of the principal of these natural nursing-grounds was doubtless that now occupied by the Korwas, the coal-bearing strata of Rewa, Korea, Sirgoojya and the southern hills of Mirzapur, which last are formed of Vindhyan rocks. It is through this country that the Sone and its western tributaries flow, and here in Sirgoojya is the headquarters of the Korwas, the primitive forest Kols, who still, like their forefathers, live principally by hunting, though they also grow some crops, the most important of which are the improved grasses called *murwa*, the prolific *raggi* of Madras, and a similar crop called *gundli*. It was in the lower valleys of these mountains that they came in contact with the Dravidian sons of the tree living in the Chuttisghur plateau, where, as in Southern Madras, they had found and cultivated the wild rice, the first shoots of which, when they sprout at the beginning of the rains, are still reverently gathered in Chuttisgurh and Central India, and hung up in every house at the festival of Gurh-puja, held in August, at the same time as the Srāvana, or snake and barley festival of the Hindus and Ooraons, described in Essay III. It was these rice-growers who formed the first permanent village. They are the Pitaraḥ Somavantaḥ, the Fathers possessed of Soma or the generating power (*Su*) whence all life is born. They are the oldest race of Fathers, to whom rice is offered at the annual festival of the Pitṛi-Yajña, or sacrifice to the Fathers. They were the ancestors of the ruling races of the land, called originally Bhārata-varsha, the land of the

Bhāratas, the begetting and conceiving (*bhri*) race, before it got the name of Sindhava or land of the Moon (*Sin*), whence India is derived. It was these stone-men of the North-east who were the first clearers of the sal-forests of the North-east country, who made the sal-tree (*Shorea robusta*) their mother-tree, and who used in their clearances the peculiar orm of shouldered celt common to India and Burma. It was with these that they stripped off, as their successors do now, the bark of the trees grown on the banks of the smaller rivulets they selected as the sites of their rice-fields, and burned the trees afterwards. These processes of early cultivation are described in the national Gond Epic, called the *Song of Lingal*. This tells how the four Father Gonds, the sons of the squirrel, left the mountain Dhawalagiri, a general name for the Himalayan range, where they were born, and came to Central India, and how they were found in the forests by Lingal, the God of the Linga, who was born of a flower, and fed on honey from the Banyan, or Bur tree (*Ficus Indica*), which afterwards, as I show in Essay III., became the mother-tree of the Bhurs or Bhāratas. He taught them how to form fields by cutting down the Anjun-trees (*Hardwickia binata*), one of the hardest trees known, which line the forest brooks of Central India. They could not, as they used to do in the drier air of the mountains, make fire from flint to burn the trees and clear the ground for the rice crop in these damp and rainy forests ; so Lingal sent the youngest of the four brothers, the fire-god, to the village of the giant Rikad Gowadi, the squirrel (*rikkhi*) or tree (*rukh*) father of the Kolarian village, called by the Mundas Gowa. Rikad was watching his crops at night by a great fire of logs to guard them from the deer, just as the Kol dwellers in the forest do now, and the young fire-god of the new race tried to steal a burning log, but a spark fell on Rikad's face and woke him. He pursued the young Gond, wanting to eat him, but the latter dropped the log and escaped. The new-comers did not ally themselves with the aboriginal matriarchal races till

Lingal went himself and made friends of Rikad and his wife by playing to them on the musical bow he had made, as the Koles do now, by fixing a bottle gourd as a sounding-board on the string of a tightly-strung bow. It was after this that the seven daughters of Rikad Gowadi went with Lingal, as the Kol girls of the Kol villages do still, to meet the four Gonds or Mundas, dance with them and become their wives. It was the union between the patriarchal and matriarchal races which resulted in the worship of the eleven gods. The four Gond fathers and the seven matriarchal mothers were, as I show in Essays III. and IV., the four seasons of the year, and the seven days of the week, the eleven gods of generation and measurers of time of the races who grew the wet crops of the Indian rainy season, and the dry crops of the autumn. It was they who were the worshippers of the heavenly twins, day and night, the children of the goddess Sar, the barley mother, before they became the twin-stars of the constellation Gemini, the star-gods of the sons of Kuṣh, the tortoise. These eleven gods of generation were the eleven keys which, in the Gond Epic, Lingal is said to have fixed on his musical bow, a metaphor exactly similar to that which likened the first reckoning of the seven days of the week as a measurement of time by the sons of Kuṣh, the tortoise, to the seven strings placed by Hermes, the fire-god, on the tortoise-shell to turn it into the lyre, an instrument producing music by the regular succession of concordant notes.[1] The whole story tells us how the sons of the squirrel came from the north-east into the country of the matriarchal villagers, who are described as cannibals, and as acquainted with the art of making fire from wood by friction, and who had also learned how to grow dry crops and rice, and to live in villages. It was from them that the new-comers learnt these arts, and became the rice and murwa-growing Dravidians, the forest races who are known as the

[1] Hislop, *Aboriginal Tribes of the Central Provinces*, published by the Government of the Central Provinces, 1865. *Song of Lingal*, Cantos I. and II.

Bhuyas, Musahars, Kharwars, and Mundas, all of whom regard the squirrel (*Rikhi* or *Rukhi*) as their ancestor, whom they call Rikhiāsan or Rikhmun;[1] and it is from these sons of the squirrel that the Cheroos, the sons of the Nāg, or water-snake, are descended, for the Kharwars are a branch of the Cheroos.[2] These Cheroos were the great ruling race of Behar, whose power lasted till the sixteenth century A.D., for it was then that their chief Muharta was conquered by Khawas Khan, the general of the Emperor Sher Shah.[3] Thus we find that these forest tribes, who were the first rice-growers, are those who are at the bottom of the social scale or ethnological ladder of the Hindu castes, and I show in Essay III. that the superposition of the successive stages, each marking a rise in organisation, was the work of many ages. The great antiquity of the Munda and Dravidian village system is also shown by the Munda monuments, for every Munda grave is still marked by the upright stone, the memorial stone of the Khasia hills, and they are total strangers to the later 'storied monuments' of the men of the Dekhan, who have covered the country with 'dolmens,' stone-tables, shrines or altars, 'cromlechs,' stone circles, and 'tumuli' or burial-mounds, exactly similar to those of the Neolithic Age in Europe.[4] The rice-plant itself also shows to what an early period its cultivation must extend, for it must have taken ages to develop the two hundred varieties of rice which are said by Hindu rice-dealers to exist, and that these numbers are not extravagantly exaggerated I can myself vouch, for when I was Settlement Officer in Chuttisgurh, I learned to discriminate in that one district about forty kinds, which I could distinguish while growing on the ground before the rice was cut. To this evidence must be added

[1] Risley, *Tribes and Castes of Bengal*, vol. i. p. 112, ff. Bhuiyas, vol. ii. pp. 210-211, ff., Rikhi, Rikhiāsan, Rikmun, Rukhi.

[2] *Ibid.* vol. i. pp. 200-201, s.v. CHERO.

[3] Elliot's *Supplementary Glossary*, N.W.P., s.v. CHEROO.

[4] Lubbock, *Prehistoric Times*, 2nd edition, chap. v., pp. 129, 120, 121; also p. 104, note.

that taken from the rice export trade, for it was known to the Greeks as ὄρυζα, a name derived from the Tamil *arisi*, and it must, therefore, as I show in Essay III., have been probably exported to Europe in times long before the publication of the Rigvęda and the formation of the present Prakrit dialects, which were most probably the language spoken at the western export ports of Baragyza (Broach) and Sūrpāraka (Surat), in the days of the Kanva bards who wrote the 8th Maṇḍala of the Rigveda, and were the priests of the Yadu-Tarvashu, the rulers of Western India. But whether this conclusion as to the language of Western India in Vedic times be true or not, the other evidence I have adduced proves conclusively that rice cultivation flourished in Central and Southern India in the early Stone Age, countless ages before the Veda was written, and that it was the growing of rice which led to the formation of permanent villages, first among the matriarchal races descended from the tree (*marom*) mothers, and afterwards among the united races formed by the union of the sons of the squirrel (*Rikhi* or *Rukhi*) with those of the tree (*Rukh*), and it was they who became the sons of the sal-tree (*Shorea robusta*), the father-tree of the Dravidian races. This is the characteristic tree of the forests of Eastern India, and it is groves of these trees which generally form the Sarnas of the Munda villages, but in Chuttisgurh, where the sal-tree is replaced by the saja (*Terminalia tomentosa*), it is this latter tree which becomes the sacred tree of the Gonds.

The earliest matriarchal cultivators did not use cattle in their culture, but tilled the land by hand labour with pointed sticks; and it was not till the arrival of the sons of the wild cow, the Gaurian race descended from the goddess Gaurī, the mother bison (*Bos gaurus*), that buffaloes and cattle were tamed. The use of cattle for agricultural purposes would have been impossible in the tiger-haunted forests of the earliest settlers; and that neither they nor their allies, the Mons, were a pastoral race is proved by the fact

that even now the Munda and Ho Kols do not drink milk, and thus answer the description of the race called Kikatas in the Rigveda, who are spoken of as neighbours of the Kushika and Bhāratas, who pour no libations of milk.[1]

In each of these Kolarian villages, the central place is allotted to the Sarna and the Akra or dancing-ground,[2] shaded by its trees. The spot preferably chosen is one on a tongue of land rising above two lateral valleys, where the dry rice crops and those of *murwa* (*Eleusine coracana*) and *goondli* can be grown on the hill-slopes, and the wet rice in the lands at the bottom of the valley; and it is this cultivated land, separating the village from the non-productive forest, which became in the earliest mythologies its guardian and father, the protecting snake. Each village is ruled by a headman called Munda, elected by the people, assisted in large villages by a council of elders, who are chosen as leaders of the different sections or wards, into which the cultivators are divided, when the lands are redistributed at the periodical re-divisions, which used till recently to be made in all the villages of Chuttisgurh, in Central India. At these the village lands are all divided into a number of separate and equal lots—generally five or three—the area of each being calculated according to the number of measures of seed it took to sow it (the most common form of measurement in villages where rice is almost the only crop grown), or by the number of ploughing strips ploughed by the cultivators told off to form the section, or the number of plough bullocks owned by each;[3] and these two last methods of measurements are generally used when the upland or plough-cultivation, which was introduced much later than the rice, forms an important part of the cultivated land. The land assigned to each lot was carefully discriminated by the head-

[1] Rigveda, iii. 53, 11-14.

[2] Can the Greek *Akro* in *Akro-pohs* be derived from the Munda *Akra*? The German *Gau* is certainly derived from the Munda *Gowa*.

[3] A plough area ploughed by four bullocks is about equal to 22 acres.

man and the heads of sections, or, as we would call them, the ward's men; and each section received an exactly equal portion of every kind of soil existing in the village, so that their fields were scattered all over its area, and no section formed a compact lot. Each section is marked by some chosen symbol, and these symbols are all placed together in one receptacle; while in another are those chosen as symbols by the heads of wards, and the symbol of the ward's man and that of the land allotted to his party are drawn together. He then proceeds to divide the lands so assigned between the cultivators, who form his ward. But the villages thus governed were not isolated communities, for, as I said before, the fathers of the children of one matriarchal village must always be men living in other villages, and hence the area of the land belonging to each association of villages must originally, like those occupied by Korwa tribes, have been very large when compared with the scanty numbers of the original Kol settlers. These large tribal areas were a legacy from the hunting races who required a very much larger space for subsistence than that sufficing for agriculturists, and these hunting tribes divided themselves, as the Korwas do now, into different settlements, each living in a different part of the tribal territory, and it was from these that the permanent villages were subsequently formed. It was by the unions between the men and women of these different settlements at the hunting gatherings,[1] which answered among the hunting races to the seasonal tribal-dances among the matriarchal agriculturists that the alliances between the whole body of allied tribesmen were cemented. It was from the territories occupied by the

[1] I remember some thirty years ago when continuous forests stretched from one end to another of the Lohardugga district of Chota Nagpore, and through the States bounding Midnapore on the west, that the whole country used to turn out in the end of March or the beginning of April, and beat through the whole length of the forests, each village taking its assigned place in the line of beaters. These hunting parties used to last for weeks till the whole forest tract was thoroughly beaten out.

settlements of those who had coalesced into a tribe that the *parhas* or provinces, into which the Munda confederation was divided, were formed. Each *parha* contains about twelve or more townships, and it was the villages of each *parha* which formed the matrimonial unions I have described in Essay III. Each *parha* had its distinguishing crest or cognisance, which is now shown on the *parha* flags. These are always carried at all Munda social gatherings, and it is quarrels about the precedence or reverence due to each of these flags which even now give rise frequently to tribal differences. Each *parha* is governed by a head-chief called 'Manki,' who is the Munda of the village, which has acquired hereditary precedence among the associated villages, and which is probably that which first became populous, and was consequently able to send out colonies to form *tolas* or hamlets in the unoccupied tribal lands, and which thus acquired the privilege of being the residence of the Byga or tribal-priest and medicine-man. This privilege must, if retained, have certainly have given the Byga's village the position of tribal capital, for the Korwas cluster about their Byga, who is also arrow-maker to the tribe, as bees about their queen. When in the years 1882-83, it was necessary to arrest the leaders of one of the Korwa tribes in Sirgoojya, who had with their tribesmen taken to wholesale plundering, I found it very difficult to do so, owing to the facilities for hiding furnished by the dense forest in which they lived. But when the Byga had been secured, the rest of the tribe, except those who were most guilty, came in almost immediately to join him. But though the Byga has great influence among the hunting tribes, especially among the Korwas, it is the Manki who is the real chief of the agricultural villages; and it is he who, among the civilised Ho Kols of Singhbhoom, decides all disputes in the *parha*, with the assistance of the village Mundas; and it is the collective council of Mankis and Mundas which is supreme in the States, which, like that of the Ho Kols, have

preserved their independence as a confederation of allied *parhas*. This institution is precisely the same as that found among the Malay Lampoongs of Sumatra and in the Fiji Islands. In Sumatra, each village is divided into sections called *sukas*, the *tolas* or hamlets of a Kol village, and while each *suka* elects its headman, the headship of the village is hereditary, as is that of the *marga* or union of villages, answering to the Kol *parha*.[1] In Fiji, each village has its headman, and each union of villages its chief; the village headman being called Turunga Nikoro, and the provincial chief Mballi, who exactly answers to the Kol Manki; while the supreme master of the confederated provinces or *parhas* is called Roko. These Fijians also, like the Marya or tree-Gonds and other forest tribes, who are descended directly from the matriarchal tree-worshippers, and not partly from the sons of the mountain, like the Mundas and their congeners, treat the children born from parents belonging to the confederacy as children of the village where they are born, and bring up all the boys and young men together in a building exactly answering to the Dhumkuria or bachelors hall of the Indian forest races, while the girls are brought by a village matron. They are also, like the Dravidians of the Madras and Malabar coasts, experienced and adventurous seamen, who have, like the Northern Vikings, learnt without foreign assistance how to make canoes fit for distant voyages.[2]

It was under this form of government that the lands of India were gradually apportioned among villages united into provinces, and governed by the matriarchal Dravidians from the south, united with the Mons from the north-east; and though the cultivation was scanty, and large areas of land unsuited to the growing of rice, and the other national crops were left unoccupied, yet the country must, under the rule

[1] Forbes, *Wanderings of a Naturalist in the Eastern Archipelago*.

[2] Abercromby, *Seas and Skies in many Latitudes*, pp. 192 and 97, 101-104.

of the matriarchal races, have attained a stage of civilisation which not only attracted the cupidity of Northern immigrants, but also led to extensive emigration among the tribes living on the Western coasts. The first outsiders who amalgamated with these matriarchal tribes, the first founders of villages and provinces in Southern India, were the Mons or four Gonds of the *Song of Lingal*, of whose coming I have already spoken. Those tribes, which now trace their descent directly from these immigrants, do not follow the custom of separately educating the village male and female children which distinguishes the forest races. And it is these Northern sons of the mountain who introduced the form of marriage called by Morgan, Punuluan, in which a number of brothers united by blood brotherhood married a number of sisters, who, as in the *Song of Lingal*, belonged to the matriarchal races, and were, therefore, as being the women of the same village, all tribally looked on as sisters. Under these marriages, of which only traces exist among the Ho and Munda Kols, in customs which I have alluded to in Essay III., the old village relationships of the matriarchal age were completely changed. By matriarchal custom the mothers and educating fathers and instructors of the village children were looked on for matrimonial purposes as brothers and sisters; but all the village children called them mothers and fathers. But under the Punuluan system, the real fathers of the village children, instead of remaining in their own villages as educators of their sisters' children, sent out their sisters as wives to the men of another village, from which they themselves took their wives to live in their own village, and it was under this arrangement that the fathers educated their own children. It was this custom which was the origin of that usual among the Ho Kols, which makes young men and women of different villages go about in parties to attend the village dances. This change in tribal rules gave rise to a new system of relationships, which Morgan has shown to be common to races so distant from,

and so apparently unrelated to each other, as the Iroquois Indians of North America and the Madras Dravidians of India. The names given throughout the long and complicated tables of relationship quoted by Morgan, though linguistically different, have precisely the same meaning among both these people, and the leading principle on which the system is based is that a man does not as among the matriarchal tribes call his sister's son his son, but his nephew, and similarly a woman, instead of calling the son whom her brother educates as parent, her son, calls him her nephew, as being really the son of her brother by his wives, who now live with him in his own village; and on the children's side, the name of father and mother applied to these relations under matriarchal custom are replaced by others meaning uncle and aunt.[1]

These two forms of matriarchal and patriarchal marriage flourished side by side in India; the matriarchal system being generally retained in South-Western India, the country of the Nairs who still maintain customs which are nearly identical with those of the original forest tribes, while the patriarchal system of the Mundas is that on which the Bengal marriage customs are founded.

But it was the matriarchal races who originally gave life to the social organism, and they were not only a cultivating but also a maritime race, and it is they who must have developed in India the early system of navigation which they had first learnt in the Equatorial islands. It was these people who, like the stone men of Europe, made use of the timber growing in the inland forests on the river banks and on the hills of the Malabar coast to build boats and vessels in which they could navigate the river reaches, and make their way along the coast. It was also they who first discovered the great commercial advantages possessed by the valleys of the Tapti and Nerbudda, and made at the mouths of these rivers the settlements which grew into the

[1] See Tabular Statements in Morgan's *Ancient Society*, pp. 420, 447.

great exporting harbours of Sūrpāraka (Surat) and Baragyza (Broach). But the first great emporium of foreign trade was Dwāraka, the mother city of the Western Vishnava, the ancient Kathi who gave the country its present name of Kāthiāwār. This country has always been one of the holiest lands in India, especially to the trading races, and it is here that the most sacred shrines of the Jain religion, which is that of the trading classes, are situated. It was the land known to Sanskrit authors as Vala-bhadra, that is, of the blessed Vala, the Vala or enclosing snake[1] which Indra slew in the Rigveda. It was here in his honour that the great temple of Somnath the lord (*nath*) of generation (*Soma*), who afterwards became the lord of the moon (*Soma*), was built. This temple was, as Sir A. Cunningham has shown, situated in the town called Ila-pura,[2] and the image in it was that of Siva with the crescent moon, and this shows it to have been a temple dedicated to the ancient bisexual god symbolised by the Linga and Yoni. But the name Ila-pura, or city of Ila, shows that it was also consecrated to the mother-mountain goddess Idā, Ilā or Irā of the year of three (*iru*) seasons reckoned by the Basque barley-growers of Asia Minor. This was the blessed Vala, the enclosing snake of the barley-growing races which superseded the earth-snake, the guardian god of the village called in the *Song of Lingal* the great snake Bhour Nāg. This was killed here by the regenerated Lingal; and his slayer, after the death of Bhour Nāg, was borne by the black Bindo bird, the god of the south-west wind which brings the rain, to Mahadeo as the rain-god, the chief of the Creator's messengers to men.

The Kathi rulers of Kāthiāwār, the worshippers of the rain-god, were, as we know from the history of the wars of Alexander the Great, a powerful tribe in the Punjab, the allies of the Oxydracoe and Malli of Multan, occupying

[1] Derived from the root *vṛi*, to enclose. Grassmann, *Worterbuch zum Rigveda*, s.v. VALA.

[2] Cunningham's *Ancient Geography of India*, p. 319.

the country between the Ravi and Chenāb, where they are still called by their ancient name of Kathi.[1] But it was not the Kathi or Hittites, but their predecessors, the early matriarchal tribes, whose villages were guarded and encircled by the enclosing snake of cultivated land, who first made Dwāraka, the extreme western point of the Indian peninsula, their great trading port. It was thence they started on the coasting voyages which led them along the shore of the bay which has since that time become the Delta of the Indus, and it was from Pātāla, the modern Hyderabad in Scinde, the port they founded on the Indus, that they made a fresh starting-point for their voyages, which ultimately led them to the Persian Gulf and the Euphratean countries, and it was there that they founded the worship of the earth tree-goddess, which I have described in Essay III., and made the goddess, otherwise called Istar, the goddess mother of the villages organised on the Indian system. It was apparently by way of the Euphrates valley that the Indian village communities made their way into Europe, for their village system is exactly reproduced in that of Palestine, where at the present day the lands are every year distributed among the cultivators exactly in the way I have described as that usual in India.[2] It is this system which ultimately found its way into Germany where the organisation of the Gemeinde, with its lands divided into strips, and ruled by the elected Burgomeister, is exactly the same as that of the Indian village, and it is there that the German *Gau*, meaning district, exactly reproduces the Kolarian *Gawa*, the village or district. And a similar identity of language is found in the Greek *Ge*, a contraction for *Gea*, and in the name of *Gaia*, the earth-mother. It was these same people who took with them their village system from India who also took with them their seasonal dances

[1] Cunningham's *Ancient Geography of India*, pp. 215, 216.

[2] 'Land-tenure in the Village Communities of Palestine,' by Rev. J. Neill. *Transactions of Victoria Institute*, No. xcv. vol. xxiv. pp. 155-159.

and the other accompanying customs which I have traced in Essay III. It was in Asia Minor or Northern Palestine[1] where they apparently first found out how to make the grasses developed into wheat and barley good substitutes for their Indian grass developed into rice, murwa or raggi, and gundli, and it was in Asia Minor that they met with the fire-worshipping race of Phrygia who were worshippers of the Linga before they worshipped fire. It was these people who introduced phallic worship into India, and its introduction is depicted in the last part of Canto II. of the *Song of Lingal*, which tells how the seven wives of the Gond brothers tried, when their husbands were away on a hunting expedition, to make Lingal, who had hitherto been their teacher and instructor, their common husband, and began the custom still observed in India of swinging the god of the Linga. It was after this that Lingal, who had in the poem refused their advances, was killed by them and their husbands, a story which is a mythical way of saying that the original religion of Lingal which, as I show in the Preface, was the worship of the seed grain, the father of the ripened corn, was corrupted by phallic worship. It was these phallic-worshippers and the fire-worshippers who, as I have shown in Essay III., introduced magic and witchcraft, and added the worship of the mother Magha to that of the village mother. It was they, who are known in Indian history as the Maghadas, who introduced the growth of millets into India as upland crops—these, according to the *Song of Lingal* preceded the growth of barley—and who first cultivated on a large scale the wide plains of Upper India, which were not suited for the growing of rice. They were followed by the growers of barley, who, as I have shown in Essay III., are the race from whom the Ooraons claim to be descended, and it was they who made the great change in village and state organisation, which is shown in the Ooraon constitution.

[1] Perhaps barley cultivation may have been discovered in the Euphratean valley, but it is a question for botanists to determine.

These Turano-Dravidian people and their congeners, the Bhuyas and other ruling forest races, are not lively and excitable like the Kols; they say little and are very self-contained, but they are patient and laborious, amenable to discipline and authority, though indomitably obstinate in everything they undertake. They are also very careful to see that they get all possible profit out of what they do. They are keen traders and are so named in the Rigveda, but the word *Paṇi*, by which they are designated, means 'avaricious,' as well as a trader; and this reproach the worse specimens of the race thoroughly deserve. Their silent and undemonstrative demeanour does not denote a want of intellect, but a determination to see all round a subject, and to know it in all its phases. And when once a Dravidian Bhuya has been convinced that the course he is advised to take is the best for him, and when once he has said that he will take it, he may be trusted to be true to his word, and he is not liable to the sudden changes of purpose which make the Munda races so frequently unreliable.

While these people were not at any time fond of war and adventure in itself, or eager for personal glory and distinction, they were always ready to fight when it was necessary to do so, and, except among the Ghoorkas, I do not believe better material for soldiers exists in India than among the Bhuyas and Ho Kols of Chota Nagpore. But their wars were either wars of defence or wars caused by the pressure of population, with the consequent necessity of enlarging their boundaries, or waged with the object of increasing facilities for trade. In these they were equally stubborn in defence and attack, but they never fought for booty or temporary fame, and were always ready to do what was possible to conciliate the people of a conquered country, so far as was consistent with their main purpose. In India the only reminiscences of wars between these people and the earlier inhabitants are to be found in the Zend myths and those of the Northern Punjab, to which I have referred in Essay III.,

but even then their entry into the country, as described in the *Song of Lingal*, was generally peaceful. The agricultural races who first ruled India have always been a hospitable and tolerant race, who received strangers as the Mundas of Chota Nagpore received the Ooraons, and allowed them to take up unoccupied lands in the country without difficulty. They also admired these new-comers and were impressed with their genius for organisation and government, and saw the advantages arising from their political system. The great and fundamental difference between this and the republican government of the Munda village and state was the Turanian belief that a strong central government ruled by a king was the best means of securing order and unity, and enforcing the observance of the Dravidian maxim that every man and woman must do his or her duty to the State. They retained the Dravidian association of villages, the first germ of a State, according to Aristotle;[1] but they greatly enlarged the original *parha* in their provincial divisions, massing, as the Ooraons did in making their central province of Kokhra in Lohardugga, many *parhas* together to form a province of the new régime, and they placed the central province under their king and allotted the outlying provinces to his most trusty subordinates. Thus their kingdoms were organised on the model of a camp arranged, like the Roman legion, with the head-quarters in the centre. It is this organisation which shows that the historical epoch at which it appeared was that of Kushika rule, the origin of which I have explained in Essay III., when the confederated tribes gathered round the mountain of the East, which they looked on as their birthplace, likened the civilised earth to the tortoise floating on the primæval ocean, and depicted in their minds the supreme ruler of the kingdoms surrounding the central mountain as the mysterious creator, the great Nāga shrouded from mortal ken in the ark of clouds which wreaths its summit.

[1] Aristotle, *Politics*, I. 2.

In order to ensure the permanence of their national traditions, the Kushikas insisted most strongly on the systematic instruction and education of the young, and they used as their model the Dravidian arrangements for the training of the village children of the matriarchal village. By this systematic method of education the lives of all the younger members of the community were passed in a course of discipline, of which the Spartan education, descended from the tribal ancestors of the Dorians, is the best specimen. I have shown in Essay III. how closely the Dorian customs are allied to those of the Indian Nāgas, and the remembrance of these national training-schools still survives in the schools of the Brahmans among the Hindus, the Roman and Greek education, and in that of the ancient Persians or Parthians. They, like their brethren, the Parthian cavalry of India, were taught to ride, shoot with the bow, and to speak the truth. But the first founders of national education were an agricultural race, and the lessons they had to teach their young pupils were not the rules of the art of war, or the mysteries of religion, but those which embodied the results attained by the long series of experiments which had formed a national science of agriculture. To enable these lessons to be transmitted from generation to generation, in a form which secured them from distortion, they were embodied in mythic tales, which were carefully repeated by each generation of scholars after their teacher till they became indelibly impressed on their memory. Everyone who has listened to Hindu scholars repeating their lessons after their master will understand how this was done, and it is to this systematic training of the memory that we owe the preservation of innumerable works which have descended to us in Sanskrit, Palì, and Prakrit literature. All the early Buddhist works are systematically divided into short paragraphs capable of being learned by heart ; and in Brahminical training, oral teaching has always been preferred to lessons learned by the pupil from books he read. The form in which most of these early myths have been transmitted to us

is that of a record of the seasonal changes, as accurate knowledge on this subject is necessary for all successful farming, and perhaps the most significant of these is the myth of Nala and Damayantī as given in the Mahābhārata.[1] It is a tale of Southern India, for Nala, the hero, was the son of Viru-sena, that is, of the army (*sena*) of the Viru worshippers, the name given to the prehistoric races whose god was the earlier Linga or sign of sex. He was the chief of the Nishādhas, that is, of the races who were not (*na*) worshippers of the fish-god (*Ashādhā*), who, as I show in Essay III., was identical with the god As-sōr of the Assyrians, the Ia of the Akkadians, the Ya of the Hindus, and the Yah-veh of the Jews. His name Nala means a channel, and he is the god of the ordinary course and channel of nature, the gentle winds which bring the fertilising showers of spring.

His queen Damayantī, whose name means, 'she who is being tamed,' is the earth, which is being gradually brought under cultivation. She is the daughter of Bhima, whose name means, 'the terrible one,' who is worshipped by the Gonds, Dosadhs, and all the lower Hindu castes as 'the thunder-god.' This was, as I have shown in Essays III. and IV., the first form in which the god of heaven was worshipped; and as his daughter, the earth tilled by the worshippers of the thunder-god, is the heroine of the story, we are told at its outset that it is one which tells us the earth's history after the thunder-god was superseded by a later and mightier deity. Bhima was king of the Vid-arbas, or of the double race; the eight tribes, four (*arba*) aboriginal, and four immigrant, into which, as I have shown in Essay III., the Gond race, who were the first rulers of the Kushika, or people of the tortoise earth, were divided. The land of the Vidarbas was the country still called Gondwana, watered by the Nerbudda and Tapti. Nala, the god of the South, the home of the winter sun, where lands were first systematically cultivated, loved Dama-

[1] Mahābhārāta Vana (*Nalo pakhyana*) Parva. The Section (*Parva*) of the ripening (*Pakhyana*) of Nalo, lii.-lxxix. pp. 157-234.

yantī on hearing of her beauty, and told his love to the swans or rather the geese (*haṃsa*), the moon-birds, the lunar phases which marked the passage of time. When they had announced the arrival of the fated moment, Nala, who was chosen by Indra the rain-god and the gods of heaven as their messenger, entered Damayantī's apartment *unperceived.*[1] She chose Nala as her husband, and two children were born to them in the spring-time, a son, Indra-sen, and a daughter, Indra-seni, the fruits of the earth born from the fertilising rains of Indu, the essence or soul of life in water, carried to the earth by the soft breezes of the opening year. But all this time Kali, the black storm-wind, who had been rejected as a suitor by Damayantī, was nursing his wrath, and at the end of the twelfth year of marriage he prepared the misfortunes of the thirteenth year (sacred to the moon and lunar year of thirteen months) by entering into the mind of Nala as an evil spirit, and making him gamble with Pushkara. I have shown in Essay III. the mythological history of Pushkara, the maker (*kara*) of Push, the spirit or soul of life, which makes plants to grow (*pu*), who was the god who ruled the summer season of the burning west-winds, which temporarily kill all life in nature. It is the deadening influence of these blasts, which is described in the myth as the triumph of the gambler, who beggars Nala and wins from him his kingdom. Before this final catastrophe, Damayantī fearing the consequences of her husband's losses, sent Varshneya, the rains (*Varsha*) of the rainy season, Nala's charioteer, with her children to Kundina, her father's capital, on the west coast, whence the south-west monsoon comes up to refresh the country parched by the summer's heat. Varshneya left them there, and then came up as the south-west monsoon to Ayodhya, where he took service with King Ritū-parna, the roll (*parna*) or book of the seasons (*ritu*). Pushkara, the god of the storms which usher in the rains, turned out Nala and Damayantī into the forest. Nala lost his last

[1] Vana (*Nalo Pakhyana*) Parva, liv-lv.

garment, his waist-cloth, meaning the last remnant of his power of control by trying to catch with it, for food for himself and Damayantī, some golden birds (the clouds) who took it up to heaven, and thus made the clouds the heavenly symbols of the village lands on earth, the plots enclosed in the boundaries marked by the girdling snake of cultivated land, the home of the soul of life on earth residing in the 'Sarna' or sacred grove. Thus this part of the myth tells us how the home of the seeds of life was changed from earth to heaven.

As, during the storms which begin the rains, an orderly direction of the course of the wind was impossible, Nala its ruler deserted Damayantī. The two henceforth went different ways; Damayantī, wandering alone, was seized by a serpent, the snake worshipped in the month of Ṣrāvana (July-August), in the middle of the rains, and was rescued by a hunter, who killed the serpent. This hunter on soliciting her was struck dead. This part of the story is reproduced in the Greek myth of Artemis and Orion, in which Orion, the hunter constellation, was struck dead by Artemis, the moon-goddess, or, as Aratus tells us, by the scorpion sent by Artemis, who made him disappear, that is, begin to sink below the horizon.[1] And both stories tell us how, in the ancient stellar year, the month of the snakes or scorpions was that in which Orion culminated and began to sink. This month, in which Orion and Sirius reached the middle of heaven, was, according to Hesiod, that in which grapes should be gathered.[2] But it is in Egyptian mythology that we find the complete explanation of these myths, for this month of the scorpions is that in which the seven scorpions, Tefne,

[1] Aratus, *The Phainomena or Heavenly Display*, translated by R. Brown, Junr., F.S.A., 635-646, p. 61.

[2] Hesiod, *Works and Days*, 607-610.

Εὔτ' ἄν δ' Ὠρίων καὶ Σείριος ἐς μέσον ἔλθῃ
Οὐρανὸν, 'Αρκτοῦρον δ' ἐσίδῃ ῥοδοδάκτυλος 'Ηώς,
ὦ πέρση, τότε πάντας ἀπόδρεπε οἴκαδε βότρυς.
Δεῖξαι δ' ἠελίῳ δέκα τ' ἤματα καὶ δέκα νύκτας.

Bene, Mastet, Mastetef, Petet, Thetet and Matet, the seven days of the week, show Isis the way to the Papyrus marsh, the country near the crocodile city of Pisui, flooded by the rise of the Nile caused by the Abyssinian rains, where she hid herself preparatory to the birth of the young Horus.[1] This crocodile city, where the son of Isis, the moon-goddess, was to be born, was that sacred to Osiris, the crocodile-god, called Sebek or Maga-Sebek the uniter (*sbk*), whose history I have given in Essay III. He, as a star-god, was the constellation Orion, called Smati,[2] and we thus see that in the Egyptian myth, as in the Hindu, the flying wife Isis and Damayantī betakes herself to Orion, who, as I show later on, was the star who ruled or hunted the lunar months of the earliest year measured by months of four weeks each, and in the Egyptian myth it is under his protection that her son is born. This is the new earth cleansed from taint of sin by the regenerating rains of the rainy season, and this new birth takes place at the time of the autumnal equinox in the month Bhadra-pada, that is, of the blessed (*bhadra*) foot, which like Osiris, who was both the goat and crocodile-god, was the month sacred to the goat and the alligator, and the time when the rains cease. This was the month in which, according to the Rigveda, the Soma Pavāmana, the moon, purified by the sanctifying rains of heaven, again illumines the earth, and we see in this another instance, in addition to the numerous others I cite in Essay III., proving how the Egyptian mythology arose out of the Indian, and we can also trace in this myth the route by which the myths were transferred, for it is in Akkadian astronomy that we find Agrabu, the scorpion, taking the place of the Hindu Ṣrāvana, or the serpents. It was only the philosophy of the Kuṣhika, originating in Northern India, which could ever have conceived the story of the birth of the generating serpents, who were to be the parents of the Nāga race, during

[1] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, pp. 402-404.
[2] *Ibid.* p. 202.

the month of August, the time of the Indian rains, and it was this original myth, changed into the birth of the purified earth, which reached Egypt, and became that which tells of the birth of the young Horus, the moon-god of the later autumn, under the protection of the scorpions, who have replaced the serpents of the Hindu Nāga myth. It was after the death of the hunter or the disappearance of Orion that Damayantī met with some religious ascetics, who prophesied a happy end to her misfortunes, and she then joined a merchant's caravan going to the city of Su-vāhu (the creating (*su*) wind), but they were attacked and dispersed by elephants, and Damayantī, with some Brahmins, made her way *northwards* to the city of the Chedis. Here we have a piece of mythic history introduced, which tells us how, as I show in Essay III., spiritual religion was first brought to India by the Vaiṣhya, who became the Semite trading races, formed by the union of the yellow Turanian Hittites with the northern sons of the bull, or sun antelope, father of the Hindu Brahmins. On her arrival at Chedi, Damayantī's aunt, the mother of the solar race of the north, did not recognise her, and made her waiting-maid to her daughter, the sun-maiden.

We have now to turn to the fortunes of Nala, who, when Damayantī left him, saw part of the forest burning, that is to say, he found himself in the age when the forest races had made the fire-god Rāhu their supreme god, instead of the wind and tree-god. He passed safely through the fire, and found in the midst of the flames the snake Kar-kotaka, the black (*kar*) tip (*kota*) of the fire-drill, who was in Hindu mythology both the planets Venus and Mercury, the morning and evening star; and as Mercury, the evening star, he ruled the last season but one of the six seasons of two months each into which the year, beginning with the winter solstice, was divided, that is, the season when the rains ended.[1] Kar-kotaka, the god who creates

[1] Sachau's Alberuni's *India*, vol. ii. chap. lxi. pp. 118-120.

the heat which fosters life, said he had been cursed by Narada, the god of men (*nara*), that is, the anthropomorphic god Linga, whose worshippers had made the fire-god the god of magic, the god of the race of the Māghada, the worshippers of Rāhu and the mother Maga. He asked Nala to take him up, and this incident tells us how the god of magic was superseded by the god who ordained that the natural phenomena which mark the course of time should succeed one another in regular order, and not by capricious fits and starts, as they were believed to do when nature was thought to be ruled by the storm-god and his priests, the rain-making magicians. When Nala took up Kar-kotaka, the latter told him to count his footsteps before he put him down. At the *tenth* footstep, when the time of the new birth, the avatar of the new god, had arrived, the snake bit him, and thus changed his aspect and destroyed his beauty, made him the god of the determined and predestined order of nature; the god of the year of the barley-growing Semites, beginning with the autumnal equinox, the stern ruler, and not the chosen husband of the mother earth, and the loving father of her children. The change, as Kar-kotaka told Nala, was for his good, and he told him to go to Ritūparna in Ayodhya, as his charioteer Vahūka, the wind (*Vahu*) god, and gave him two pieces of celestial cloth, the twins day and night, whose mythological history I tell in Essay III. On the *tenth* day, that is, in the fulness of time, Nala came to Ritūparna's city and was engaged as charioteer with Varshneya, the autumn rains (*Varsha*), that is, the winter and southern sun, and Jivala (the enclosing or fostering snake (*vala*) of life (*ji*)), the northern sun of summer.

All this time Bhima, Damayantī's father, was distressed at hearing no news of his daughter, and sent out, among other Brahmins, Su-deva (the god [*deva*] of good fortune) to look for her. He came to the city of the Chedis, the sons of the god (*id*) Cha, the god Ka of the Brāhmaṇas and

Egyptians,[1] was recognised by Damayantī, and he told the queen-mother who Damayantī was. She told him that she and Damayantī's mother were daughters of Su-darman, the creating (*Su*) breaker or innovator (*darman*), king of the Dasharnas, or people of the ten (*dasha*), that is, the race who worshipped the moon-mother of the ten lunar months of gestation. When her sister married Bhima, she married Vira-vāhu the fructifying (*Vira*) wind, which came from the north. Damayantī was sent home to her father by her aunt, and thus the earth was allied to the worshippers of the god Ka. Damayantī on arriving home sent out, among other Brahmins, Parnada, the record (*parna*) keeper, to look for Nala, and thus instituted the age of scientific research, of the making and recording of observations. Parnada came to the court of Ritū-parna, whose name is now changed in the legend to Bhañgāsuri, the spirit of life (*asura*) which breaks through (*bhañgā*),[2] that is, the divine Soma which descends from heaven, but did not recognise Nala or Vahūka. He however told Damayantī of a saying of Vahūka's, that a woman deserted by her husband should not be angry *when he left her overwhelmed by calamity and deprived by birds of his garments when trying to obtain food.* Damayantī, hearing this, sent Su-deva to Ritū-parna to tell him that on the day after he heard Damayantī's message, she would choose another husband. Ritū-parna told Vahūka (Nala) that he must take him to the Vidarba country, or across India, in a day. Nala, choosing horses of the Sindhi breed, born in the land of Sin, the moon, the twins Day and Night, who take the sun-god in their chariot, harnessed them to the car of the winds, who, as I show in Essay III., join with the two

[1] Grassmann derives *Chedi*, or rather *ched* its root, from *cha*, when, and *id*; this gives *cha* a meaning almost the same as that of *ka*, who.

[2] Grassmann interprets Bhañgâ as breaking through, just as the Soma breaks through the press and the sieve. It only occurs once in the Rigveda. Rigveda, ix. 61, 73, where Soma is called Indu, the soul of life, he who breaks through (*bhañgám*) that which is mixed with milk, that is, the Soma god of the bull race.

twins of Day and Night in making the car and pole of time revolve: and they then rose in the air. Ritū-parna the son of Bhañgāsura, the divine Soma, dropped his garments, the cloud mantle which no longer covered the sky at the close of the rainy season, but would not stop to pick it up, and he stood revealed as the spirit god, the germ of the life whose birth, growth, decay, evanescence, and reproduction are all ordained by law. He taught Nala the art of calculation by reckoning the number of leaves and fruits on the Vibhitaka (*Terminalia belerica*),[1] that is, the science of foresight ascertained by observation, correct interpretation and memory. When Nala had learnt how to calculate and control in due order the times and seasons, the spirit of Kali (the black lawless tempest) went out of him. When he and Ritū-parna came to Bhima's court, Damayantī recognised the rattle of the car, but on looking for Nala only saw Ritū-parna and Varshneya. She sent her maid Keṣhini (she with the long hair) the Valkyrs of the North, the wind goddess, to look for him. She, on coming back, told her how Vahūka, Ritū-parna's cook, controlled the elements, how he merely looked on vessels to fill them with water, that on going through a low passage, the arch rose to let him pass through, how he set fire to grass by holding it in the sun, and how flowers pressed by him grew brighter in colour and smelt more sweetly than before.[2] Damayantī then sent for Vahūka, and the two recognised one another. They then went back together to their kingdom, and Nala, by the arts of calculation and control he had learnt from Ritū-parna, won back his kingdom from Pushkara, the gambler of the age of the storm-god, and ruled as the king of the regenerated race, who looked on law and order as the

[1] This tree produces the Myrobolans of commerce, and is called in the vernacular Arjuna, and Arjuna was the leader of the reforming Pāṇḍavas, and, in a still earlier mythical age the father of Kutsa, the priest-king of the god Ka. Rigveda, viii. 1, 2, vii. 19, 2.

[2] Vana (*Nalo Pakhyana*) Parva, lxxiv, lxxv, pp. 220-224.

rightful rulers of outward nature and the inward moral world.

We see in this story an excellent specimen of mythic history, for it not only tells us, as the earliest myths used to do, the history of the regular order of the changes of the Hindu seasons, but also gives us the account of a long epoch in Hindu history. As a Nature myth, it tells us of the mild and genial spring, the burning summer, the storms of the rainy season, the harvests of autumn gathered at the court of Ritū-parna, the return of the sun to the south-west with the north-east winds of the later autumn and the gathering of the winter crops. As a historical myth, it tells us of the rule of the storm-god in the West, followed by that of the fire-worshipping Māghadas in the East; and the founding of the empire of the Kuṣhika, the race who united the East and West together under the rule of the sons of the tortoise. They were the people who, as I show in Essay III., divided the year first into three, and afterwards into five seasons, who were led by the twin sons of Vivasvat, who were first Day and Night, and were afterwards the twin stars of Gemini, and who reckoned time by the revolution of the weeks and fortnights of the lunar phases depicted in the heavens by the turning of the celestial pole and by the successions of days and nights. It was they who also used the apparent motions of the stars, such as those of the rising of Sirius and the culmination of Orion to mark the passage of time; Sirius by its rising ushering in the rains, and Orion by his culmination marking the time when they began to become less violent.

But when we compare this story with that in the *Song of Lingal*, which tells of the settlement in India of the regenerated Gonds, who ploughed land, built cities, warred with the Māgha or Magral, the alligator, and made themselves sons of the tortoise, we find that the Gond poem, which still survives in its original pre-Aryan tongue, tells us of an earlier phase of the same age of the Kuṣhika than is

described in the myth of Nala and Damayantī. The *Song of Lingal* in this section of the story, of which I have given the outline in Essay III., tells how Lingal came up, like Nala, from the South-west, after killing the snake, who kept back the rain, another form of the gambler Pushkara, and how he was borne on the wings of the storm-bird to Mahadeo. Mahadeo then released from the mother-mountain, the Gonds, who were to form the tortoise-race, and sent them into India with Lingal, where they established their rule, and united with the earlier patriarchal and matriarchal Gonds, whose early history I have told in this Essay. It was then that they made the god Pharsipen, the goddess (*pen*) of the iron-trident (*pharsi*) or year of three seasons, inserted into the female bamboo, and consecrecated by a chain of bells which mark the passage of time; and I have shown how this primitive god was finally raised by the same investigating race to heaven as the god of the pole, the seven stars of the Great Bear and the star Canopus, bound round, and made to revolve by the necklace of fourteen stars of the constellation of the alligator Draco, representing the lunar phases turned by the stars Gemini and the winds. Thus, in the *Song of Lingal* and the story of Nala and Damayantī, we find a mythical sketch of the earlier history of India up to the time when the rule of the Kuṣhika race was thoroughly consolidated, and their stellar measurement of time completed. It was also they who, as I have shown, first founded the ritual of the Soma sacrifice to the rain-god, and made the rain, the Bhañgāsura or the heavenly Creator, which breaks through the obstacles raised by the god of the burning summer, who tries to keep it back, the god who comes to create, bringing with him the Su, or soul of fresh and regenerated life.

But I have now to proceed in the course of mythic history to the next phase of the myth of Nala, ruined and beggared by the gambler Pushkara, and this we find in the history of the Pāṇḍavas, which forms the Mahābhārāta. In the story

of Nala, the victors over evil were the Kuṣhika, or sons of the tortoise; but in the story of the Mahābhārāta, it is these same sons of the tortoise, called the Kaurāvya from *kur*, the tortoise, who have become the oppressors and evil-doers, and the Pāṇḍavas are those who deliver the land from their tyranny. The story opens with the account of how the hundred sons of Dhritarashtra, the Kaurāvya king, and the five Pāṇḍavas were brought up together under their tutor Droṇa, whose name denotes the Droṇa-kalaṣha or trough, on which the sacrificial Soma was made. It is this Droṇa-kalaṣha which is called in the Brāhmaṇas Prajā-pati, the supreme god.[1] When they grew up they disagreed, and the Kaurāvyas burnt the house of the Pāṇḍavas, and forced them to leave the country. They fled to the kingdom of the Gandharva king, Chitra-ratha, who ruled the land of Kichaka, or the hill bamboo on the Ganges, the country of the Kuṣhika capital in the story of Nala. But Chitra-ratha was, as I have shown in Essay III., not like the Ashvins, the leader of a race who believed in the fixed stars as the maintainers of law and order; but he and his people had learnt that the wandering stars, the moon and the planets, which the star-worshippers denounced as rebels, were really better measurers of time than the stars, and it was they who drew the Chitra-ratha or variegated (*chitra*) chariots (*ratha*) of heaven. He introduced them to Dhaumya, the son of smoke (*dhumo*) who instructed them in the new ritual of temple-worship, in which the hidden god was adored in the inner holy of holies amid clouds of incense, and burnt sacrifices were offered to him on the fire-altar in the outer court. It was under the guidance of Chitra-ratha and Dhaumya, whom they made their family priest, that they won for the bride of the five brothers, Drupadī, the daughter of Drupada, the king of the Pañchālas, whose name means the sacrificial stake. She, as I show in Essay III., was the goddess of the altar of incense, on which the hidden and mysterious god of

[1] Eggeling, *Ṣat. Brāh.*, iv. 5, 5, 11; S.B.E., vol. xxvi. p. 408.

the year of the five seasons was worshipped, and her brother Drishta-dyumna, the seen (*drishta*) bright one (*dyumna*), who was, like herself, miraculously born by the sacrifice offered by the Brahmin Yāja, meaning the sacrificer, was both the altar of burnt offering, and the leader of the Pāṇḍavas in their war against the Kaurāvyas. It was after this marriage that the Pāṇḍavas began their career of conquest; and Bhima, Arjuna, Sahadeva, and Nakula conquered all India for their eldest brother Yudishthira. He, who was the son of the god Dharma, the god of law and order, was acknowledged as supreme ruler by all the Indian princes, including Dhritarashha and his sons, and he succeeded Jārasandha, the king of the united Kuṣhikas and Māghadas, who had been slain by Bhima, the god worshipped as supreme god by the Eastern Gonds. Yudishthira, whose name means he who has the most (of the spirit) of Yu, that is, of steadfastness, was the god of the spring of the new and regenerated age; and he, like Nala, ruled his kingdom in peace and righteousness, till he was ensnared by Shakuna, meaning 'the kite,' the brother of Gandhāri, the egg-laying mother of the Kaurāvyas, who was, as I show in Essay III., the storm-bird, the bird of the burning winds of summer. Yudishthira lost his kingdom to him at the gambling-table, and the Pāṇḍavas were obliged to go into exile for thirteen years, the number of months in the lunar year. This time of gambling was the season of Bhima, the son of Vāyu, the wind, and of the burning west wind of summer. The next season, which begins with the close of the exile, is that of Arjuna, who, with the god Krishṇa as his charioteer, and Gaṇḍiva, the heavenly bow, as his weapon, is the foremost fighter in the army of the Pāṇḍavas in their final conflict with the Kaurāvyas. He is the god of the rainy season, the son of Indra, the rain-god. The next two seasons—the autumn and winter—are those of the twins Saha-deva and Nakula, the sons of the Ashvins, and they represent the time of the thoughtful consolidation of the rule of Yudishthira,

after the overthrow of the Kaurāvyas and the death of their leaders, and of the descent of the throne to the son of Arjuna and Su-bhadra, the sister of Krishṇa. Here, even more unmistakably than in the story of Nala, we find a historical myth under the guise of an account of the sequence of the seasons, and we are told of the rise to power of the Western traders and warriors, the Sombunsi or sons of the moon; and the trading Su-varna or Ikshvâku, the sons of the sugar-cane, who, as I show in Essay III., were the successors of the growers of barley, the sons of the twin-gods, the Ashvins, the race who reckoned time by the lunar year.

As I have shown in Essay III. that the truth of this mythic history is proved by the historical traditions of the succession of races, by the evolution of ritual, and by the deductions to be made from tribal customs, it must be admitted that these ancient myths are not mere idle tales invented to dissipate the tedium of an uneventful existence, or that their authors were the 'idle singers of an empty day.' On the contrary, they were the pioneers of progress, in the forefront of the battle, who kept not only the records of past history and acquired knowledge, but showed the way to new victories over ignorance and error. It was by means of these myths that they recorded and preserved the history of the past, which, according to Renan's dictum, every race which has a right to call itself an individuality among human species must possess.[1] It was these myths which, before the days of syllabic or alphabetical literature, were made and preserved by the national priesthood, the territorial Ojhas or Magas, names given to the Sakadwipi, Maithila, and Gaura Brahmins,[2] of Behar and Bengal, to the exorcisers and chief priests both of the Munda *parhas* or provinces of Chota Nagpore, and to the Gond priests consecrated by Lingal. It was from these that the kings selected

[1] Renan, *Revue des Deux Mondes*, 1st Sept. 1873, p. 140. Quoted by Lenormant, *Chaldæan Magic*, p. 378.

[2] Risley, *Tribes and Castes of Bengal*, vol. i. p. 159; vol. ii. p. 138.

the council of royal priests and advisers, who became the caste of the Brahmins, for the five classes of the Dravida Brahmins living south of the Vindhyan range, and the five classes of Gaura Brahmins living north of it, are all distinguished by territorial names denoting ancient kingdoms or ruling centres. Thus the Dravidas are divided into (1) the Maharashtras, who belong to the Maratha country; (2) the Andhras or Tailangas to the Telugu; (3) the Dravidas to the Tamil; (4) the Karnatas to the Carnatic; (5) the Gurjaras to that of Gurjarāshtra, or the country of the Gujarati language. Similarly the Gaura classes are (1) the Sāraswatas, from the land of the Sarasvati river; (2) the Kānyakubjas from Kanoj; (3) the Gauras, from Gaur on the Lower Ganges; (4) the Utkalas, of Utkala or Orissa; and (5) the Maithilas, from Mithila (Tirhut).[1] It was they who became the Asipu, the diviners or recorders of the Akkadians, and who appear in Rome as the College of Augurs, who take their name from their employment as diviners of the future by examining omens, especially those taken from the entrails of the sacrificial birds, which, as I show in Essay III., is an Eastern cult, taken thither from the North, and derived from the belief in birds as the angel-messengers of the unseen god. The first form of mythic history accompanied by mythic record of natural phenomena was that which is shown in the establishment of national festivals to mark the seasons, and it was on the earliest altar to the mother-earth that, as I show in Essay III., a hieroglyphic picture of national history was drawn. Also in the festival to the Fathers the great epochs of change were marked in the offerings of rice to the oldest Fathers, the Pitaraḥ Somavantaḥ, of parched barley to the Pitaro Barishadaḥ, or the Fathers of the Kuṣhite race, sitting on the Barhis, or sacred Kuṣha grass round the altar, who are the Fathers of the age of the Nala myth, and of porridge made of parched barley and the milk of a cow suckling an

[1] Risley, *Tribes and Castes of Bengal*, vol. i. pp. 143, 144.

adopted calf, offered to the Pitaro 'Gnishvāttāḥ, or those who burned their dead,[1] the later Aryans, whose history I have not yet reached. In these divisions we trace, as I have already done by tribal traditions, the progress of cultivation, and the growth of Indian agriculture from the South; for the rice offered to the Pitaraḥ Somavantaḥ on six potsherds is an offering to the six seasons into which the equatorial year of Southern India is divided, owing to the alternation of periods of wet and dry weather, each lasting two months. This, in spite of the official sanction given by the framers of ritual to the three seasons of the Chātur masiya, the division of the year of the Northern races, and the five seasons of the Gonds and of the lunar sacrifices, is recognised in the Brāhmaṇas as the true division of the year.[2] Also Hindu astronomers divide the year into six *ritu*, and it was this number of six seasons which was the number made sacred to the Asura, who, as I show in Essay III., derive their name from the Akkadian Ash (six).

But when national education was looked on, as it was amongst the Kuṣhites as one of the most important tasks or internal policy, it was found necessary to improve and disseminate, more widely than had hitherto been done, the knowledge of the history of the country and of the results acquired by scientific research, and these were all embodied in myths framed on the model of the seasonal myths which formed the folk-tales of the villagers, these being almost all based on the recurrence of the seasons, the most important subject of knowledge to a people whose living was gained by the culture of plants, which could only be properly carried on when the land was prepared, the seed sown, the fields weeded, and the crops reaped and stored in the proper seasons. It is the story of the seasons which is told in the numerous stories of the three brothers, the youngest of

[1] Eggeling's *Ṣat. Brāh.* ii. 6, 1, 4-7, S.B.E., vol. xii., p. 421.

[2] *Ibid.*, ii. 1, 1, 13, S.B.E., vol. xii. p. 281; iii. 4, 3, 17; iv. 2, 2, 7, vol. xxvi. pp. 101, 289.

whom, the reaper of the harvest, is alone successful in his quest; and it is they which appear in the Cinderella myth and its variants, where the Prince, the young god of the new year, is won and wedded by Cinderella, the despised winter scrub, who defeats her gaudier sisters, the spring and summer, and leaves her glass shoe of winter ice as the sign by which she is to be found by those who know her worth. It is this mythical method of recording the movements of time which appears also in the story of the Briar Rose or Sleeping Beauty. It is she who is the year-goddess wakened from her winter sleep by the kiss of spring, and her previous history shows that it is a story which has travelled from the South to the North, and has taken with it in its progress a record of the varying methods used for calculating annual time. Her fairy god-mothers are thirteen, a number representing the thirteen months of the lunar year. But one of the golden plates allotted to them was taken away, and only twelve remained at her christening to denote the twelve months of the newer solar year which succeeded the lunar. Consequently the thirteenth god-mother, the discarded month, was angry, and came in after the first eleven god-mothers had given their gifts to decree that the new-born year princess should prick herself with a spindle on her fifteenth birthday. In these numbers we have a mythical record of the eleven months of generation sacred to the worshippers of the Ashvins, which, as I show in Essay III., underlie the whole mythical chronometry of the Rigveda, and of the ten lunar months of gestation, and the five seasons which marked the year of the Kushika races.

It is these sacred numbers, the seven days of the week, the six, five, three seasons, the number eight, sacred to the fire-god, the gods of earth, and nine sacred to the gods of heaven; the ten and eleven months of gestation and generation, the thirteen months of the lunar, the twelve months of the solar year, the fourteen days of the lunar phases, and twenty-eight of the lunar month, the twenty-six lunar

phases of the lunar year, and the thirty-three lords of the ritual order of the Zendavesta, Rigveda, and Egyptian mythology, and other similar numbers, which form a most important part of the teachings of ancient myths. These were the algebraic signs of calculation and record which were taught by Ritūparna to Nala, and it is these which, in the absence of significant names, as in the story of the Sleeping Beauty, frequently show the meaning and history of the mythic tale. But it is in the names that we find the surest guide where the story gives them in their original form, or when we can trace their meaning and origin either by linguistic laws, or else by the fathful translation of these earlier names into the tongue of those who have adopted the myth; and it is by this means that we can work out most of the meanings of the earlier Dravidian and Turanian myths preserved by Sanskrit authors, and many of those which have found their way into Greek mythology. The names in these stories are never those of individuals, who were of little account in pre-Aryan days, the naming of individuals being always thought to be unlucky; but are always especially selected as the best means which suggested itself to these authors of conveying to and impressing on the memory of those who learnt the myth the meaning of the lessons they wished to teach. It is tales like these which have always been from time immemorial the favourite methods of teaching among all the races who have successively ruled India. It is Sanskrit fairy tales which form the substratum of many of our European stories; and no one who has heard, as I have done, the fairy stories of my youth told by a wild Gond in the forests of Sehawa, at the sources of the Mahanuddi in Chuttisgurh, can ever doubt that these stories were originally conceived by the myth-makers of the most primitive tribes in the earliest dawn of civilisation. The stories my Gond guide told me could never have reached his tribe from Northern infiltration in historic times, for I was probably the second, if not the first, European he or his people had

ever seen; for, as far as I could make out, I was the second European who was ever known to have visited this wild and remote tract. The stories collected and published from Southern India by the Misses Frere in *Old Deccan Days*, and by Miss Stokes, prove conclusively that the art of making myths was well known to the Southern Dravidians. It was apparently these people who first formed the skeleton foundations on which later stories were founded, and being a most practical people, they made them in such a way as to convey valuable instruction in an interesting and easily retained form. Having—like all nations with strong Malay affinities, such as the Chinese, Burmese, and Bengalis—vivid dramatic instincts, and being also, like the Bengalis, great makers of pithy proverbs, they easily and naturally turned these into stories which seemed to be tales told of individuals, and in dramatising these, either in the story or in mimic action, they made the key-notes of the proverbs the names of the actors in the plot. When these stories were transferred from the village-school and the village meetings in the Akra or dancing-place to the guardianship of the royal advisers, and were made the groundwork of national history, they were protected from alteration by the same *taboo* which forbade all tampering with the national ritual. They were divinely-inspired tales, which must be handed down by the rulers of the priestly guilds from generation to generation, each only adding its own contribution to the story transmitted by their predecessors. This task of guarding and adding to the national, historical, and scientific myths was that which was confided to the priests called Praṣhāṣtṛi, or the teaching priest, a name given to Agni, the fire-god, in the Rigveda,[1] and the title by which the priests, called in the later ritual Mitra-Varuṇa, were first named. They are the special priests of the Udumbara or house-pole of the Sadas, or house of the gods in the Soma-sacrifice, for it is close to it that their *dhishṇya* or hearth

[1] Rigveda, i. 93, 6.

is placed in the Soma sacrificial ground,[1] and it was they who preserved the remembrance of the ancient meanings, and of the rules made for the guidance of those who framed the new myths of each successive generation. It was this method of making mythic history which held its ground as that best adapted for popular use to a time long after the introduction of syllabic writing and alphabets; and it is upon the national myths that all the great epic poems of India, Assyria, and Greece are founded; and it is these myths which appear in the history of the birth, education, and lives of the national gods and reformers, such as Apollo and Buddha. Though the latter was a living man, and not a name born from the thought of the myth-maker, yet the stories of his birth and education, and of many incidents of his life are altered from the real facts by mythic elements introduced to do honour to the saint, and taken from myths first made by the official myth-makers in the days when myths recorded real history, and when these myths told the story of national changes. Thus these myths are of quite a different class from the originals from which they were taken, and merely represent the reverence felt by the writer, just as the pictured aureole denotes the feeling inspired by the divine being it illumines. In interpreting the inspired myths of the early teachers, it may be laid down as an invariable rule that any attempt to treat them, whether they are historical, religio-historical or naturalistic, as stories told of individuals, must be utterly wrong, and that no true solution of a myth can be found till the meaning of the names as understood by the original myth-maker is unravelled, and that of the numbers ascertained.

It must also be remembered that these myths were not merely local tales current only in certain places, but that they travelled with the tribes who framed them, and thus give most valuable evidence of their movements and national growth. An excellent specimen of the travelling myth,

[1] See plan of ground in Eggeling's *Sat. Brāh.*, S.B.E. vol. xxvi.

which shows the great antiquity of these national stories is to be found in that of Ixion and its variants, which ranges from Asia Minor to Greece on one side, and India on the other. Ixion and his sister Korōnis were the children of Phlegyas, king of the Phlegyes, the people whose name appears in that of the Indian Bhṛigus, the race who brought fire to earth. Their original home was in Phrygia, which means the land of the Phruges, Bruges, by which last name they were known in Thrace, or Bhṛigus. They were originally called Peru-gu, or the begetters, and were a Finnic race, whose fire-god was Peru, and whose name means, in Finnish and Tamil, the begetter. The *p* became in Aryan speech *bh*, and the root *pri-u* became the Aryan root *bhri*, to beget.[1] The name Ixion, as Kuhn and Breal have proved, represents an earlier Greek form, Iξι-F-*ον*, and this is the same word as the Sanskrit Akshivan, the driver of the axle (*aksha*).[2] But Ixion is also, according to Bopp and Pott, connected with the root *Ik*, pouring water, which appears in Ichor (Iχωρ), the blood of the gods, the water of life. Moreover, the Sanskrit *aksha* is a word of which the original is to be found in the Gond *akkha*, an axle; and the cart-axle, as I show in Essay III., is worshipped by the Gonds at their annual new year's festival of the Akh-tuj (which takes place in April, and is a festival to the rain-god to secure good rains, whence the Soma sacrifice probably originated). The Gonds belong to the Turanian race, who are the sons of the god (*ana*) Tur, the pole; and the first father-pole was the fire-drill, who, with his consort, the socket, were the first pair of twin-gods who appear in the Hindu ritual of the Soma sacrifice as Puru-ravas and Urvashi,[3] and whose story I have told in Essay III. The Hindu Puru-ravas, before he became the Eastern (*puru*)

[1] This deduction is, for the reasons stated in Essay I., p. 37, probably wrong, as I there show the primary form was most likely *bhri*, and the derivative *pri-u*.

[2] Mannhardt, *Wald und Feld Kultur*, vol. ii. chap. iii. p. 84, note 1.

[3] Eggeling's *Ṣat. Brāh.* iii. 1. 1, 22; S.B.E. vol. xxvi. p. 91.

roarer (*ravas*), and the thunder-god, was the counterpart of the Greek king Phlegyas, the god of the earthly fire; and his children, Ixion and Korōnis, are a second pair of twin-gods, who reproduce their parents under another guise. For Ixion is the god who on earth wedded Dia, the bright flame, the daughter of Dioneus, who was enticed by Ixion into a pit filled with burning fire-brands, and thus slain. Thus Ixion was the god to whom burnt-sacrifices were offered in the sacrificial pit, the Hindu *gurta*, one of which has been found in the temple of the Kabiroi, in Samothrace,[1] and which was first sacred to the god whose victims were tied by the neck to the sacrificial stake in the pit and slain, so that their blood vitalised it and the mother earth. These burnt-sacrifices of the fire-worshippers were the only sacrifices offered in the Ismenion at Thebes; and at these, predictions of future events were not given by oracles as at Delphi, but by omens drawn by the priests from the flames and ashes of the sacrifice, and they still survived at Delphi in the ritual, and predictions of the priests called Purkooi (πυρ-κόοι), who offered sacrifices to the fire-god (πῦρ). By Dia, Ixion was the father of Pirithous, who, like Āyu, the son of Puru-ravas and Urvashi, was the revolving pole of time descended from the sacrificial stake. Ixion, when raised to heaven, was the rain-god who turned one wheel, to which his hands and feet were fixed by Hermes, the fire-god, continuously in the air, and this is merely a mythic way of saying that he was the fire-drill made as the revolving pole to rotate perpetually, and by being turned to every side in his winged course[2] to produce life-giving heat, the generator of rain. This pole was the Great Bear, the father constellation, as I show in Essay III., of the Finns, the sons of the Bear, marking, by its seven stars, the seven days of the week, the revolutions of the wheel of time. This was the

[1] Schuchhardt's Schliemann's *Excavations*, p. 108.

[2] Pindar, *Pyth.* ii. 40, describes Ixion's wheel as εὐ πτερόεντι τροχῷ πάντα κυλινδόμενον.

constellation of the axle, which was afterwards, in one of its many transformations, called Charles's Wain. Ixion as the Bear-god, the ruler of the weeks or the revolving-axle, was by Nephele, the cloud, the father of the Centaurs, who, as I show in Essay III., were the time-gods who goaded (κεντέω) the bull who made the pole of time go round. These mythological conceptions prove that the original axle which Ixion represented was not the axle of the two-wheeled cart, but that of the single revolving pole. But to understand the full meaning and genealogy of the Ixion myth, we must turn to that of Korōnis, his twin-sister. Her name means the garland, the necklace of flowers which every Hindu presents to honoured friends on festive occasions, an emblem of the annual garland of flowers made by those blossoming in each month of spring, summer, and autumn. She was, by Is-chus an Arcadian, the mother of Æsculapius, the physician to the gods; and the name Is-chus or Ais-chus becomes in Sanskrit, by the softening of the guttural *Īshā*, a beam or pole, the pole of the axle of the cart; but this, when attached to the revolving pole, is the beam or cross-bar which makes it, like the cross-bar of the fire-drill, go round. I have shown in Essay III. that in the first age of astronomical mythology the heavenly pole turning in the cloud-socket, as Ixion's wheel revolved in the air was, in the Vāyu Purāṇa likened to the pole or axle of the oil-press turned by the beam which is fixed to it; and in the myth of Korōnis we find Is-chus, the beam or moving time, causing the revolutions which produce the seed whence the physician of the gods was born; and that this seed, the offspring of the flower-mother, produced by the oil-press, was the oil of life, we see more clearly in the myth of Athene. She is the flower-mother, whose name comes from the same root as *anthos*, a flower; and her mother-tree was the olive or oil-tree, born, like the fire-god, in Asia Minor, and thus we find in these two myths, two flower-mothers, one whose son's father is the beam of the oil-press, and another whose mother-tree is the olive or oil-

tree. It was the olive-tree of Athene, which, with the palm, the Babylonian tree of life, overshadowed Leto at the birth of the second avatar of Apollo and Artemis at Delos; and they were, like Ixion and Korōnis, mythological reproductions, as I show presently, of the fire-drill and the socket. By this analysis we see that in the myths of Ixion revolving in Nephele the cloud, and of Ischus, the beam begetting the physician of the gods from the flower-mother, it is the pole which is turned, and that the turning instrument is symbolised in the beam of the oil-press; for in the myth of Ixion it is the Ichor or blood of the gods, the life-giving rain, which he distils from the cloud; and in that of Korōnis the yearly garland made from the encircling round of flowers changing with every season, it is the healing medicine of the divine physician which is the offspring of the heavenly oil-press. To understand the sanctity and medicinal value attached to oil we must go to India, where every Hindu child is anointed with oil almost as soon as it is born; and every one, both men and women, anoint themselves with oil as a medicinal precaution against disease, and it is also used for ceremonial purposes. The most sacred oil is that pressed from the Sesamum plant called Til (*Sesamum Orientale*), and this, in the ethics of the Teli caste of hereditary oil-pressers, is the only oil which pure Telis can make, and those who extracted other oils are thought to belong to what are the less reputable sections of the tribe. The Til is the oil-plant most universally grown in India, and generally that sown on newly-cleared uplands possessing a light soil, as it does not require so rich a soil as the castor-oil plant. The priests of the Behar Telis are the Dosadhs, the priests of the fire-god; and an inferior class of Brahmins called the Tel-Bābhun, and their chief deities are the five village gods, the Pañch Pir, the five seasons of the Gonds, and Goraya, the boundary-god, to whom the Dosadhs sacrifice pigs.[1] Their mother-tree, on which the

[1] Risley, *Tribes and Castes of Bengal*, vol. ii. pp. 308-309.

bridegroom sits while the bride is carried round him, is the Chumpa-tree (*Liriodendron grandiflora* or *lilifera*) and Chumpa-flowers are those most prized for sacred garlands. It is these that are reproduced in the name of the Greek flower-mother Korōnis. The Telis form one of the earliest trade-guilds, which became, under Kushite rule, separate castes, and many of the wealthiest traders of India are Telis, while the Teli or oilman is to be found in almost every village where there are any Hindu residents. They are proved by their totems, among which are the Nāga snake, the tortoise, and the Bar-harua, or fruit of the Harua-tree,[1] to be the yellow sons of the tortoise-worshippers of the Nāga-snake, for it is from the galls of the Harua-tree (*Myrabolana chebula*) that the most durable yellow dye is made.[2] Their descent from the yellow race is confirmed by the tribal legend that the two first oil-makers were made by the goddess Bhagavatī out of turmeric or yellow paste, and by the fact that the purest Telis are called the Ekādas, or worshippers of the eleven gods of the Ashvins, or fathers of the yellow race. The Telis are said in the Brahma Vaivartta Purāṇa to be eleventh in the list of castes, and to be born from the Kumhār or potter, and the builder caste, Kotak or Gharāmi, from whom the ideas of the revolving wheel and the revolving measuring-pole were derived.[3] Their descent from the Nāga snake and pole is also reproduced in the Greek Æsculapius, who bears a staff round which a snake is twined, and it was to him that the cock, the sacred bird of the East, brought to Greece with the legends of the heavenly twins, the egg-born children, was sacrificed. He was also one of the avatars of Apollo, who became Apollo Paian, or the healing Apollo, in whose honour the Gymnopædia, or dance of naked boys accompanied by the pæan, was performed, just as the Gonds always

[1] Risley, *Tribes and Castes of Bengal*, vol. ii. Appendix i. p. 138.

[2] Clarke's Roxburgh's *Flora Indica*, p. 381.

[3] Risley, *Tribes and Castes of Bengal*, vol. ii. pp. 306-309.

appeared naked before their supreme Nāga-god, Sek Nāg. It is by this transformation that we find that the myth of Ixion is exactly parallel with that of Apollo; for as Ixion became the rain-god after he had been the fire-god, so did Apollo become the storm-god, the lord of heaven, born on the river Xanthus after he had slain the one-eyed Cyclops, the fire-god, whose eye is the spark in the fire-drill. It was to expiate this offence that he had to do penance for nine years with Admetus,[1] whose name means 'the untamed,' and signifies the hidden fire imprisoned below the earth. It was on emerging from this imprisonment that he was born as the god of heaven, whose sacred number is nine. This interpretation is confirmed by the legend of the Titans. In it the Cyclops or fire-gods were the rulers of heaven, under Gaia the earth-mother, and they were thrown into Tartarus, that is, imprisoned below the earth as the volcanic fires by Ouranos the god of heaven, the Sanskrit Varuṇa; and I have shown in Essay III. that the twins Artemis and Apollo, born on the river Xanthus at the first avatar of Apollo as a twin god, were the Hindu gods Mitra-Varuṇa, the moon and the rain (*var*) god. It is this mythology which, in the legends of Ixion and Korōnis, and of the Hindu axle and pole, we identify as identical with that disseminated in India by the flower-loving yellow race, who, as Ooraons wear flowers in their hair, and as oil-pressers call themselves Telis in India, and who became in Greece the children of Korōnis the flower-goddess, and of the oil-press, the father of the race of physicians, the sons of the Hindu Ashvins or physicians of the gods. They first used oil as the great healer and strengthener of the body, and the stand-by of those who trained combatants for the Greek palæstra. We find also that the oil-growers were an offshoot of the Turanian race, who were sons of the pole, and made the Nāga or rain-snake their chief god in place of the fire-god. It was they who used oil or butter and water for cleansing

[1] Smith's *Classical Dictionary*, s.v. Admetus.

and sanctifying purposes, in preference to the blood used by their predecessors, and it was these same people who, when they had evolved the idea of the god of heaven as the pole turned by the revolving days and weeks, symbolised it as the pole of the threshing-floors, round which the *kentauroi* or goaders (κεντ) of the ox (ταῦρος) drive the ox which treads out the corn, and thus makes the tribes of Gonds, whose successive races are called in the *Song of Lingal* 'the threshing-floor of Gonds.' We thus see how the same primitive conceptions accompanied the Turanian race in their emigrations from Phrygia to Greece and India, and how the myth expanded with the growth of the nation. But as I have shown in Essay III. these people, while believing in the rain-god as the supreme god and father of life, also thought that drunkenness was divine inspiration; and while the Northern Turanians consumed at their festivals quantities of mead or honey drinks, the Gonds drank *daru*, a spirit made from the flowers of the Mahua-tree (*Bassia latifolia*). This was thought to contain the essence of life distilled from the rain into the flowers, and thence in Northern mythology extracted by the prophetic or inspired bees, and thus the flower-mother and the bees were the mothers of wisdom and divine ecstasy, who inspired their priests with a knowledge of diseases and the means of curing them; and it was these people who added the healing-oil to the pharmacopœia of the medicine-men of the fire-worshippers. The descent from the rain-god of the intoxicating spirit made from the flowers of the Mahua-tree is symbolised in the ceremonies of the Vājapeya sacrifice, described in Essay III. For the Soma priest, the Adhvaryu, consecrates the cups of pure and unintoxicating Soma above the axle of the Soma cart at the same time as the Neshtṛi priest of Tvashtar consecrates those of Sūra, or spirits, below it, and in this ceremony we see the reminiscence of the days when the axle was the upright revolving pole pressing out the heavenly rain which instilled into the flowers the spirit of life which they repro-

duced in the life-giving Sūra. This also shows us how it was that the axle became the sacred part of the Soma cart when the planets and moon circling the heavens became the measurers of time in place of the fixed stars, and the revolving pole became the axle of the car of time, and of the cart of the agricultural Gonds, who worship its axle at the Akh-tuj festival.

It was these successively immigrating races from the North whose mythic history, together with that of the matriarchal tribes who preceded them, is told in the myths I have cited in this Essay and in Essay III., and it was they who placed a king at the head of the confederated provinces, formed from their confederated villages by the matriarchal tribes. The first great immigration after that of the North-eastern Mons or Mundas, was that of the sons of the dog and boar-god, who formed the race of the Māghadas, represented in Bengal by the Dosadhs and Bauris, who reverence the dog and pig and their congeners; and it was they who made the tribal medicine-man, the Byga, into the village priest under the name of Dosadhs, Deghariā, Deoris, etc. The confederate form of these kingdoms is shown in such names as Chuttisgurh, which means the thirty-six gurhs, or united provinces. But the final consolidated form of the pre-Aryan Indian village and kingdom was that which was framed by the sons of the tortoise. It was they, as I have already explained, who placed the royal province in the centre of the kingdom. The object aimed at by these statesmen was not to override popular rights, but to prevent republican liberty from degenerating into licence, and to ensure universal obedience to the great law of national duty on which Dravidian ethics were founded. They therefore held it necessary that the royal authority should not only appear visibly in the rule of the central province allotted to the king, but that it should be represented in each village, and it was on these principles that the government of the Ooraon village of Chota Nagpore was constructed. The Ooraon form of village government is that which has been preserved with less alteration from

subsequent invaders than that of any other part of India, for the Ooraons, Mundas, Ho Kols, and Bhuyas have always been able, under the protection of their mountain-fastnesses, their political organisation, and their national love of independence to keep their country free from the interference of the hated Sadhs, the name by which they call the Hindus. But these people, who repelled and held themselves aloof from later invaders, were of no less foreign origin than those who succeeded them, for they were all formed by the union with the matriarchal Australioids and patriarchal Mongols of Finnish and other Northern stocks, most of whom, as I have shown in Essay III., were formed into confederated tribes of artisans and agriculturists in Asia Minor; and it was from the southern part of Asia Minor, or Northern Palestine, the indigenous home of the wild ass, that the Ooraons, who still call themselves 'the sons of the ass,' came. They themselves say that they came from Western India, from the land of Ruhidas,[1] but this means the land of the red-men, or Syria, the country whose people are called Rotou by the Egyptians, and they were the race who introduced barley and plough-tillage into India and Chota Nagpore. In each of their villages a certain proportion of the best land, called Manjhus land, varying in area according to the size of the village, was set apart for the service of the king or chief, an arrangement which is exactly similar to that which assigned land, called the Lord's land, to the ruling power in the English manorial village. This land was cultivated by the tenants to whom arable land was allotted, and this labour was the rent they paid for the land they tilled for their own maintenance, and for government protection. The produce of the Manjhus land was either stored in the royal granaries, distributed over the country as supply-centres, whence provisions could be drawn for the camps accompanying the king or chief in the frequent progresses through their dominions, which these ancient rulers used to make, or else when the village was

[1] Ruhidas is the land of the red men, see Essay II., p. 46.

given as pay, or as a maintenance grant, by the Rāja or chief to a subordinate or relation, the yield of the Manjhus crops was made over to the grantee. The rest of the land was divided into allotments, called *koonts*, which were generally five in number, though in Chuttisgurh, where I had more practical experience of village organisation than elsewhere, I have found villages where more divisions were made. Three of these were assigned to the families who received the right to fill the superior village offices. And all these offices, and not merely that of the Munda, as among the Kols, were made hereditary. The cultivators belonging to the families on whom these hereditary rights were conferred, were called *bhunhiars*, 'or sons of the soil' (*bhum*), and these families represented the original settlers. One of these *koonts* was set apart for the Munda or headman, but he was no longer supreme in the village, but divided his authority with the Pahan, or village priest, and a new officer appointed by the Nāga kings, called the Mahto or accountant, whose especial business it was to superintend the cultivation of the Manjhus land. He was a royal steward, but the office was not one to which an outsider could be appointed, but it must be held by one of the family, to which the right of supplying the Mahto was originally assigned. All the land outside that belonging to these *bhunhiari* allotments, and the Manjhus land, was cultivated by descendants of persons admitted into the village community after the date of its original settlement; but these cultivators of the second order were not tenants without rights of property in the land, but members of the village community, who had, except as regards the right of eligibility to the village offices, the same rights as the *bhunhiars* to a share of the arable land of the village, and both, as I shall show, had their definite duties assigned to them. The duties of the Pahan were to offer the sacrifices necessary to propitiate the village gods, and to drive away *bhuts* or evil spirits, and the names given to the Palmai lands assigned as payment for the Pahan, who answers to the priest of an

English parish, gives most valuable insight into the fundamental articles of the creed of the united Dravidian and Kolarian races. It is divided into four sections called (1) Dāli-kā-tārī, (2) Desauli-bhut-kheta, (3) Gaon-deotī-bhut-kheta, and (4) Chandi-khet.

The first division, the Dāli-kā-tārī, the basket (*dāli*) of Ka the great snake goddess (*tārī*),[1] the rain-mother, whose dwelling-place was unknown, and who ruled both heaven and earth, was far the largest of the four, and was held by the Pahan for the worship of the goddess, who was called Lut-kum-budi, the wise creeper (*Luta*), or more usually Jahir budi, whose spirit was supposed to reside in the Sarna, or village grove. Thrice a year fowls, and a pig every ten or twelve years, are offered to her to secure good crops. And these three annual offerings are made to the seasonal gods of the Northern race, who worshipped Vasu, the god who in the Mahābhārāta is said to have set up the rain-pole in the Sakti mountains, or those of Chota Nagpore. (2) The Desauli-bhut-kheta is held for the worship of the husband of the mother-goddess, called Lut-kum-hadam, the staff of the creeper, the tree round which it twines. Fowls are offered to him yearly, a ram every five, and a buffalo every ten; and we thus find him as a tree-god and also as a sun-god to whom fowls were sacred, and as the god Varuṇa, whose victim was the ram, and who is the father-god of the sons of the wild cow

[1] Tārā is the snake-goddess, whose shrine at Budh-Gya is mentioned by Hiouen Tsiang, Bks. viii. and ix.; Beal's *Records of the Western World*, vol. ii. pp. 103 and 174. Hiouen Tsiang calls her a form of Bodhi-satva, or of the god who has the knowledge of truth. She is still worshipped in Orissa by the Khonds as Tārā Pennu, the female (*Pen*) Tārā, and thus she is a snake and star goddess, for *taras*, which has become our 'star,' is in Gondi a snake, and the Hindu name for heaven was Nug-kshetra, or the field of the Nāga snakes. She was called Ka in the worship of Prajā-pati, the pre-Aryan father-god, as I show in Essay III., but *Ka* was not originally an interrogative pronoun, but the name of the earth-goddess, the soul or spirit of life in the soil, which became the Greek *Gea* and *Gaia*, the earth, the Kolarian Gowa village, and the Finnic *Kuu*, the moon. I have shown in the Preface the significance of the grain basket, which became the Liknos of the Greeks.

(*Gaurī*). (3) The Gaon-deotī-bhut-kheta is the portion assigned to the goddess, called Ikir-budi, the god who procures the general welfare of the village, the god Goraya of the Dosadhs. It is to her that the Akur (the Kolarian word for enclosure) or the whole village area, and the Akra, or dancing ground, are dedicated, and it is in her honour that the seasonal village dances are held, and she is the vital spirit animating both the father and mother-gods of generation in the trees of the Sarna. These three gods were the primæval triad, which, as I show in Essay III., was composed of the father-god Linga and his two wives, the mothers of the Northern patriarchal and Southern matriarchal races who were originally the three seasons of the year of the Northern races. The fourth division, the Chandi-khet, or moon-field, is sacred to the moon-goddess, to whom a she-goat, the lunar victim, is offered every four or five years. This was the goddess who ruled the eleven lunar months, consecrated first to the ten mothers, and afterwards to the eleven gods of generation of the growers of barley.[1]

The first duties of the Mahto or accountant, who became the Patwāri of the North-west and the Kulkarni of the Bombay village system were, as I have shown, to superintend the cultivation of the Manjhus land; but when the cultivators who did not hold service-land were obliged to add personal contributions in grain, in proportion to the size of their holdings, to the cultivation of the Manjhus land, the Mahto had to collect these dues, while the cultivators were compensated for the extra taxes demanded from them by the assignment to them of a plot of land called 'beth-kheta,' which they held free of revenue. The privileged families in Chota Nagpore, and, as I shall show afterwards, in the

[1] The greater part of this account of the division of the Pahnai lands is taken from an official report prepared by Babu Rakhal Dass Huldar, appointed in 1869 as Special Commissioner to inquire into Chota Nagpore tenures; my copy is annotated by General Dalton. The interpretations I have added are my own, and are derived from the studies which have led me to write these Essays.

Dekhan, paid, till the Aryan conquest, no taxes in grain; but besides the services rendered by the heads of the clans chosen to fill the village offices, the other members gave general suit and service to the Rāja and his official representatives. They carried their baggage on a journey, supplied them and travellers visiting the village with wood and grass; thatched and repaired the houses and granaries of their chief; looked after the village boundaries; and kept order in the village.

The subordinate village officers, who were paid generally in grain, but sometimes in land, were (1) the water-carrier, who was the Pahan's assistant, and who is in every village; and besides him, there were others who generally gave their services to more than one village. These were (2) the blacksmith; (3) the potter; (4) the cowherd; (5) the barber; (6) the washerman; and (7) the watchman or policeman, and besides these there was, as I have already said, in every *parha* or *taluka* the Ojha, or exorciser, the survivor of the tribal Byga.

It was this village, governed by the three chief authorities, the Munda, assisted by the Pahan and Mahto, which is reproduced in the earliest form of the Dravidian State, which we find in the primitive Bhuya State of Gangpore. There the Rāja rules the Central Provinces through which the Eebe flows; while his two chief subordinates are (1) the Zemindar of the Eastern Province of Nuggra, who has the title of Mahapatur or Prime Minister, and represents a village Pahan; and (2) the chief of the Western Province of Hingir called the *ghuroutia*, or house-manager, the State Mahto, who afterwards developed into the *sena-pati* or commander-in-chief.

Considering that the Indian kingdoms, which were finally consolidated into the great confederacy of the Kuṣhika federal empire, were formed from provinces of united villages; and that the unions of provinces outside those parts of the country where the Kuṣhite power was strongest, were

apparently somewhat fluctuating, we cannot be surprised at the large number of kingdoms and States named in the catalogues given in the Mahābhārāta, Brihat-Saṁhita, and Purāṇas. But unfortunately we cannot identify all, or anything like all, the States named in the lists, and the repetitions that occur in them show conclusively that their writers did not examine them critically and ascertain their accuracy before publishing them, and beyond the certainty that the States were so small as to make their total number very great, we can deduce no other definite conclusions from the one hundred and thirty-three kingdoms named in the Mahābhārāta as conquered by the Pāṇḍava[1] princes, or of the two hundred and thirty-three countries named in the catalogue of Indian kingdoms given in the same poem in the Bhishma Parva.[2] Judging from the evidence furnished by the statement in the Jaina Sūtras, that at the time of the birth of the Jain prophet Mahā-vīra, about 550 B.C., the kingdom of Videha was divided into eighteen States, nine belonging to the Mallis, and nine to the Licchavis, and from the areas of the Chota Nagpore kingdoms which have preserved their ancient boundaries almost intact, it would seem that the originally confederated *parhas* which united themselves into a kingdom, were in the more cultivated parts of the country somewhat less than 1100 square miles, the average area of an English county. Thus the area included in the ancient kingdom of Videha was that now occupied by the districts of Ghorakpore, Chumparun, and Muzafferpore, and possibly also those of Darbhangah on the east, and Busti on the north-west. It measures about 17,000 square miles, and as the Terai lands of Busti must have then been waste forest, the average size of each of the States forming the confederacy could not have been so large as an English county. Chota Nagpore, again, covers an area of 46,000 square miles, and was formerly divided into eleven States forming the

[1] Sabha (*Digvijaya*) Parva, xxvii.-xxxii. pp. 80-94.

[2] Bhishma (*Jambu-khanda nirmāna*) Parva, lx. pp. 31-34.

whole or outlying portions of five confederacies. These last were those of Chota Nagpore, Pachete, Sirgoojya, the Cheroo kingdom of Behar, and the State of Sambulpore. In the Chota Nagpore confederacy were included (1) the kingdom of the Chota Nagpore Raja; (2) of Ramghur, held by his commander-in-chief; and (3) Porahat. That of Pachete is the same as the present district of Manbhum, and it was a dependency of Chota Nagpore. The Sirgoojya confederacy comprised the present States of Sirgoojya, Jushpore, and Oodeypore; and it was a dependency of the great Gond kingdom, of which Chuttisgurh was the centre, while Gangpore and Bonai were border States of Sambulpore, and Sambulpore, again, was a border kingdom of Chuttisgurh. Palamow, again, was a border State of the Cheroo kingdom, and the eleventh independent State was the confederacy of the Ho Kols, which was nominally a dependency of Porahat. The average size of each of these eleven States, which are spread over a mountainous country, is about 4200 square miles; but if the great States of Chota Nagpore and Ramghur, Palamow and Pachete, each of which is composed of a number of smaller States, be excluded, there will remain for the seven smaller States about 21,000 square miles, or 3000 square miles apiece. Thus, even in the forest and mountain country, the average area of each State was small, and the original provinces or *parhas*, which made up the larger provinces, which were united into a kingdom, could not have been, on an average, much larger than one *parha*, in the more populous parts of the country. This division of the country into small definite areas was one that was copied in the Euphratean States, Palestine, Egypt, Maritime Asia Minor, Greece, and Maritime Italy; only that in all these countries the centre of each union of villages was the city. But the city was a product of trade; and the fact that Indian cities never attained the power they reached in all the other countries of Babylonia, Assyria, Palestine, Egypt, Asia Minor, Greece, and Italy, shows that India, as a

country where prosperity was first founded on the agricultural matriarchal village, had retained its old national organisation as the basis of social rule, even after it had become the great trading country of the South, and after the Indian merchant seamen, guided, as I have shown in Essay III., by the stars of their mother-constellation, the Pleiades, had taken their fish-god to Eridu, where he became the god called Ia or Yah and Assōr, the supreme god of the Semite race. It was there that the commercial prosperity began which enriched the powerful empires of Babylonia, Assyria, and Egypt; and in these countries the villages of the matriarchal tribes, who were the first immigrants, receded into the background; while the cities, which were all stages along the trade routes and rivers which traversed the country, and were the motive powers which formed these kingdoms, became the centres whence the country was ruled. In India likewise, the trading cities of Pushkalavati, Multan or Mallitāna, the place of the Mallis, and Pātāla ruled the commerce of the Indus and the five rivers of the Punjab. Those of Muttra, Kosambi, and Kāshi or Benares, on the Jumna and Ganges, Ujjen, Baragyza, Surat, and Dwāraka, the arteries of the land and sea trade of the West, were the capitals of powerful States; but none of them, except Kāshi or Benares, ever attained the commanding position held by Babylon and Nineveh in Babylonia and Assyria. But though the Turanian king-makers did not make the cities in India so prominent as in other countries where they ruled, they yet succeeded thoroughly in making the personal rule of the village headman, raised to be an imperial ruler, the national form of government; and we have no evidence in India of any contention taking place between the republicans and tyrants, or the personal rulers of the sons of Tur,[1] which distinguished Greek and Roman history. In these last countries, we find that the republican form of govern-

[1] The Greek τύραννος is almost certainly derived from the *Tur*; the form of government he represented was that of the Turanian races.

ment, which is best represented in India by that of the Ho Kols, in continual contention with that of the Turanian tyrants; and we see in the finally established form of government by the Amphictyonic Council a reproduction of the council of the Kolarian Mankis, brought from India by the matriarchal races, who were best represented by the Ionians of Asia Minor.

But the true cause of the national disputes in Greece and Rome as to the merits of republican, aristocratic, and kingly government is apparently to be found in the invasion of the later Aryans, who looked to the individual and his family as the national unit. They succeeded the Semitic rulers, the Indian Sombunsi or sons of the moon, who, as well as the Aryans, who inherited from them the institution of slavery, were much less careless of the personal comfort of their subordinates than the Dravido-Turanian kings. The great object of the Semite king was to accumulate wealth, and that of the Aryan to acquire personal glory, and as long as they did that, they did not, in many cases, care how much their subjects suffered; but under the rule of the Indian Dravido-Turanian, Chakravarti kings, or lords of the wheel (*Chakra*), the personal rule of the Rāja could but rarely degenerate into tyranny as the people were everywhere consulted, and were entirely at one with the Government in the objects they sought to attain. Their sole duties consisted in doing for the Rāja the light personal service required in return for the lands they held, in keeping the king's granaries full, and paying the police. The soldiers were maintained by the contributions collected from the towns and villages, and were merely used for purposes of defence and for protecting the trade, which enriched the people as well as the king; but, above all, both kings and people were trained from their earliest infancy to maintain the national customs handed down by their forefathers, to carry out the orders given in emergencies by the ruling authorities, and to seek for redress of grievances from the

constituted authorities, and not by popular tumult. The working of the constitution and the protection of the artisans were ensured by an excellent police service and a system of village and town committees, each of which consisted of five persons. These are fully described by Strabo, quoting from Megasthenes,[1] and are also spoken of in the Mahābhārata, where it is said 'the five grave and wise men employed in the five offices of protecting the city, the citadel, the merchants, agriculturists, and in punishing criminals, should always act in unison;'[2] and this passage, like Strabo's longer description, shows that in the Dravidian State there was a separate board for each department. The Mahābhārata also, in a few lines after this last passage, mentions the police. These boards and the former police system still survive in the village *pañchayats* or Councils of Five; and the *chokidars* or village or rural policemen, which are still found everywhere throughout India; and the titles of the Dosadhs, who, besides being priests of the fire-god, are still hereditary policemen in Behar, show that this State organisation dates back to a time even earlier than Kuṣhika or Nāga rule, for they are called *chaukidar* or watchmen, *gorait*, or guardian of boundaries; *mahato*, or king's steward in the village council, *manjhi*, or chief.[3] To keep each part of the State in constant touch with the central authorities, the kingdoms were, as I have shown, small, especially in populous parts of the country. But they were all linked together by a consciousness of mutual dependence, and a knowledge of the necessity of common action for the promotion of trade; and in the most prosperous periods they were grouped for purposes of defence and offence, round a small number of common rulers, who controlled the foreign and military policy of the federation, leaving the internal government to the authorities of the several States. In States constituted on these

[1] Strabo, xv. i. 47-62; M'Crindle, *Ancient India*, pp. 83-89.

[2] Sabha (*Lokapala Sabhakhyana*), Parva, v. p. 17.

[3] Risley, *Tribes and Castes of Bengal*, vol. ii. Appendix i. p. 44.

principles, the people combined with the Governments in keeping down predatory bands, and fostering trade by every means in their power; the inducement being that as long as they discharged the light duties required by the State, kept the king's granaries full, and provided for the support of the soldiers and police, they retained all the profits they made. They, therefore, united with the Government in securing the undisturbed collection of the gold, jewels, and other property exported, at the very early period when the mineral wealth of India had been discovered, and its value for trading purposes discerned; in taking care that agriculturists, artisans, and traders were allowed to work in peace and quiet; in ensuring the safe-conduct of goods to and from the ports, and in protecting the possessions of foreign and native merchants. The commerce thus fostered was free, hampered by no transit dues and restrictions, and all alike, both the Government and the people it ruled, shared in the profits. It was this system of wisely organised trade which was that which prevailed throughout India, with of course temporary intervals of disturbance, down to the end of the rule of the Sombunsi, or sons of the moon, whose history forms the closing period of that sketched in Essay III. This had gradually grown during the long period that had elapsed since the matriarchal tribes first made their way to the Persian Gulf by coasting voyages, and since the much more extensive and regular trade which grew up, as I have described in Essay III., under the rule of the star-worshippers had developed into the commerce which made the sons of Sin (the moon), the early Semites, the great traders of the world. Up to the close of this period, though the influence of the semi-Aryan fire-worshippers, and of the Aryan builders, and sons of the bull, had greatly changed the tribal constitutions and racial characteristics of the people, with whom they had amalgamated to form the Māgadha and Semitic races, yet they had never become the dominant power in the land. The Indian village community of the

Kuṣhite race bears very slight traces of their individualistic policy, while the history of the Aryan race and of their subsequent influence on the Indian village community, proves conclusively that the village communities in India, South-western Asia and South-eastern Europe had been fully developed and their constitutions fixed, before the Aryan race called in India the Suraj-bunsi, or sons of the Sun, and the Pitaro'gnishavāttāh, or fathers who burned their dead, had started from North-western Europe, and overrun both Europe and South-western Asia, towards the close of the Bronze Age, when the burning of the dead begins to be nearly universal.[1] The sacrifice offered to the Pitaro'gnishavāttāḥ at the Pitṛiyajña is porridge, made of part of the roasted barley offered to the Pitaro Barishadaḥ, the Nāgas or Kuṣhites, mixed with the milk of a cow suckling an adopted calf.[2] This adopted calf was the Aryan race, who joined their predecessors, the sons of the red cow, Rohinī, or the star Aldebaran,[3] the leading star in Taurus, the constellation which, under its Hindu name of Pushya, ruled the first month of the lunar year of their predecessors, the yellow race. They had become Semites, and buried their dead, whereas the Aryans always burned them, and this mode of burial was, as we learn from the *Song of Beowulf*, that which was always practised by the typical Aryan race, the Low German Saxons; and it was only stopped by the severe laws forbidding the practice made by Charlemagne. But what most especially distinguished this people from all other European races was their land tenure, for among these Frisians or Saxons, property in land was vested in the family, and not in the whole village community. As Tacitus says of them, 'They could not endure houses close to one another. Scattered and separated, they settle where attracted by a spring, a pasture, or a grove. The villages are not arranged, as among us Romans, with

[1] Lubbock, *Prehistoric Times*, 2nd ed. pp. 49-50.
[2] Eggeling, *Ṣat. Brāh.* ii. 6. 1. 6.; S.B.E., vol. xii. p. 421.
[3] Sachau's Alberunī's *India*, vol. ii. chap. iv. p. 66.

united dependent buildings. Each man surrounds his house with a garth, from fear of fire or from ignorance how to build. They do not use stones or tiles, but employ a common material without show or value (kneaded clay) and thatch.'[1] The Nervii, described by Cæsar, who used the hedges which fenced their fields as a means of defence against their enemies, belong to this race.[2] It was among the Westphalian hedges that Varro's army was destroyed by Arminius. They were thus essentially different from the Suevi or Swabians, likewise described by Cæsar and Tacitus, 'who have no private and separate fields with proper boundaries, but the magistrates and princes in assembly divide the land annually in proportion,' just in the same way as I have described as customary in Chuttisgurh, 'while the village tenants of the lord,' like the members of an Indian village community who do not belong to the official families, 'each occupies his own house, and pays a tribute of corn, cattle, and flax.'[3] Among the Aryan Saxons every farmer has his *hof*, or house and farm-yard, and his compact fields. Several scattered farms form a *bauerschaft*, which generally bears the name of the oldest and most honourable *hof*, and its proprietor is called *hauptmann*, head-man or captain, while it is called the *Recht-Hof*, or court of judgment. Here, as in the *sabhā* of the Indian Aryans,[4] the yeomen of the *bauerschaft* assemble, debate on the affairs of their society, decide on marriages, patch up quarrels, and strike bargains, and there they formerly exercised political authority, pronounced and carried out capital sentences, and it was they who originated the Holy Vehm,[5] and this meeting-place of the *Sabhâ*, the property of the ruling member of the *bauerschaft*, is essentially different from the *Gemeinde Haus* of the

[1] Tacitus, *De Germaniâ*, 16.
[2] Cæsar, *De Bello Gallico*, ii. 17.
[3] Cæsar, *ibid.* iv. 1.; vi. 22. Tacitus, *De Germaniâ*, 25-26.
[4] Rigveda, i. 91. 20. Zimmer, *Altindesches Leben*, p. 172.
[5] Baring-Gould, *Germany Past and Present*, Kegan Paul and Co. (1879), vol. i. chap. iv. p. 107.;

Southern Swabians, the village hall of the Indian Dravidians, which is found in every Dravidian village in India, and in those of Burmah, Siam, and Annam, either as a common dancing or meeting-place, or as a building similar to that of the German village, owned by the community as a place for public meetings, and for the entertainment of strangers. The *bauerschaft* of the Low German Aryans is the *bratsvo* or community of brothers, described by Schrader as existing among the Southern Slaves. Each *bratsvo* owns a common landed estate, in which each family holds a definite and compact portion. The number of men in a *bratsvo* capable of bearing arms vary from thirty to eight hundred, and occupy one or more villages. They fight side by side in battle, and their leader is chosen by the *bratsvenici.* He is their leader in war, their political representative in peace, to some extent the tribal judge, and the leader of public assemblies; and in the latter only leaders of households have a right to sit and vote, and the rest have only the right of acclamation.[1] The origin whence these brotherhoods sprang must be sought for in the Celtic Sept, in which each tribesman and his family have a right to a definite portion of land within the territory belonging to the Sept. The villages of those *bratsvo* communities find their precise counterparts in those known in the North-west Provinces in India as *pattidari* villages held by Rajput clans, where the land is divided among the householders who are related by blood, and where each household has its own fixed holding. The chief foes of the Aryans, when they came to India, were the Ashura or Ashaḍha, the dominant trading-races who ruled the land, and hence we are told in the Mahābhārata that the great allies of the early Brahmins were the Nishāḍhas, or the race who did not (*na*) belong to the Ashaḍhas; and it was with them they intermarried.[2] The Aryan new-

[1] Jevons' Schrader's *Prehistoric Antiquities of the Aryans*, Part iv. chap. xii; sect. iii. p. 397.

[2] Mahābhārata Ādi (*Astika*) Parva, xxvii.-xxix. pp. 94-97.

comers were much more like the Kolarians than the silent and reserved Dravidians; for, like the former, they were brave and adventurous, and also witty, vivacious, and fond of talking. But they were much more thoughtful and thoroughgoing than the Indian Kols, and were a warlike race, loving personal glory, whose cities were the forts built for the defence of the property of the *bauerschaft*—the peel towers of the English Border—to which they retreated when worsted in the field by invaders. They were very inferior to the Dravidians in their elaboration of details, and less solicitous for the preservation of law and order, of strict obedience to the rules laid down by the governing authorities, and much less careful in their organisation. But they much excelled both Kolarians and Dravidians in their breadth of view. Their leading characteristics were fervid eloquence, richness of imagination, fertility of resource, earnestness in the pursuit of the object they wished to obtain, coupled with a tendency to be not too scrupulous as to the means used to gain their ends. Their love of knowledge for its own sake was shown in the extension of their inquiries far beyond the limits of the visible world and the requirements of everyday life. They were proud of their families and kinsfolk, and determined to preserve them from contamination with those they looked on as inferior races, and hence they introduced into some countries, but not into India, the custom of marrying their own sisters, which was the rule among the Persian and Egyptian kings, after the control of the government of these countries had passed into Aryan hands. They were also filled with a vivid sense of their own superiority and right to rule. In the higher Aryan minds the force of their imagination was tempered by a ripe judgment, their eagerness for success by a strong tenacity of purpose, and their audacity of speculation by religious reverence and moral earnestness. To them the ruler of heaven was the sun which warmed the earth in their cold northern home, and he was the Dyāus-pitar, the

father of the bright sky of the Rigveda, the Zeus of the Greeks, and the Jupiter of the Romans, who was also worshipped as Savitar by the Hindus, and as Savul or Sawul by the Babylonians;[1] and both these names contain the same radical syllable *sav*, formed from the root *su*, to beget, common to both the Akkadian and Indian Dravido-Turanian languages. He took the place of the moon-god Kronos of the Greeks, armed with the lunar sickle, and of the Ouranos of the Greeks, the dark Varuṇa, the heaven of rain (*var*) and night of the Hindus; and his worshippers looked on the doctrine of the matriarchal tribes, that the earth was by its own inherent vital force the mother of all things, as a deadly and debasing heresy.

Though the Aryans were a fighting race, they were also, when at peace, chiefly a pastoral people; and it was as a race of cattle herdsmen that they apparently entered India, which they found to be a country answering to the ideal Aryan-land, described in the Institutes of Vishnu as that 'containing open plains fit for cattle and abounding in grain, and inhabited by many Vaisyas and Sudras,'[2] that is to say, by agriculturists, and artisans living in villages, and labourers. These they despised, as they did all who lived by trade and manual labour; but were quite ready to profit by them as obedient subjects and useful servants. Their special aversion were the trading races, whom they called Paṇis, and who are shown to be non-Aryan in speech, by the epithet they applied to their language, and to that of the great ruling and city-building race of the Purus, for they called them Mridhravāc, that is, the people who speak softly,[3] and this phrase describes the impression which was made by the open sounds of the Tamil or Dravidian dialects on Aryan ears

[1] Sayce, *Hibbert Lectures for* 1887, Lect. i. p. 55.

[2] Jolly *Institutes of Vishnu*, iii. 4, 5; S.B.E. vol. vii. p. 14.

[3] This is Yaska's interpretation of the epithet which is applied to the speech of the Paṇis in Rigveda vii. 6, 3, to that of the Purus in Rigveda, vii. 18, 13; and also to the speech of the native races generally in Rigveda, i. 174, 2; v. 32, 8, x. 23, 5.

accustomed to the hard gutturals, aspirates, and double letters of their mother-tongue. In the same hymn in which the Paṇis are said to be Mridhravāc, they are also described as men without belief, understanding or education, who give no offerings, and are identified with the Nahushas or sons of the Nāga, for the writer of the hymn praises Agni for having, by reducing the Nahushas to be payers of tribute, made the Aryan women mothers of the dawn (*ushas*),[1] that is, made them the mothers of the rulers of the Eastern land of the dawn. These Nahushas were the race called Vārshāgirās, the possessors of rain (*varsha*),[2] whose priest was Kutsa,[3] the Vedic hero, father of the Purus,[4] rulers of Eastern India, and brother of Indra,[5] and whose ritual was that of the Añgiras, or offerers of burnt-offerings.[6] They stigmatised these people as black (*kṛishna*), and by this epithet, and that of *anaso* or noseless, they marked them as a people of non-Aryan race, and, therefore, as speakers of a non-Aryan tongue, and denounced their gods, the Linga and Yoni, as phallic gods (*shiṣhna-deva*).[7] But they did not include among the gods denounced by this epithet the spiritual god worshipped by the Asuras, whose supreme god, the Nāga or fish-god, was the emblem of the being dwelling in his shrine of clouds and mist, which hid from mortal view the great Nāga or soul of life, whose home was the firmament of the waters of the heavens, made creative by his spirit. It is his worshippers, however, who are rightly described by the epithet of Asunvant, meaning those who do not press Soma, used to designate the Paṇis,[8] for they who were water-drinkers had given up the use of the intoxicating Soma made from honey and the flowers of the Mahua tree by the Dravidian star-

[1] Rigveda, vii. 6, 3, and 5.
[2] *Ibid.* i. 100, 16, 17.
[3] *Ibid.* vii. 25, 5.
[4] *Ibid.* vi. 20, 10; i. 174, 2.
[5] *Ibid.* ii. 19, 6.
[6] *Ibid.* i. 107, 2. See Ludwig, *Rigveda,* vol. iii. p. 113.
[7] Rigveda, x. 27, 19; x. 99, 3; vii. 21, 5. Zimmer, *Altindisches Leben,* p. 116.
[8] Rigveda, iv. 25, 7.

worshippers, and offered instead libations of milk, curds, and whey, the products of the mother-cow, and pure running water called *dhāra*, or the stream of living water, in the Rigveda. This was the water sanctified by the god Darhi or Dharti, the god of springs, worshipped as the supreme god by all Dravidian tribes, and more especially by the great race of the Cheroos, who are still a powerful tribe in Behar and Palamow, and who, according to universal native tradition, once ruled the whole of North-eastern India. They are also one of the three great Tamil or Dravidian tribes called Cheroos, Cholas and Paṇḍyas, the Drī-dasya of the Mahābhārata, the sons of the star Agastya (Canopus) and Lopā-mudra, the northern fox (*lopāsha*), the precursors of the dawn,[1] the two foxes (*hari*) who drew the car of Indra in the Rigveda.[2] It is these Cheroos who still hold their great annual festival in Aghan at the time of the winter solstice, when the lunar year of the moon-worshippers began.[3] This stern and colourless worship, which formed the ritual of the Puritans of the ancient world, the moon-worshipping Paṇḍyas, the successors of the earlier Cheroos, was utterly distasteful to the Aryan invaders. These last are called in the Rigveda Tṛitsu, that is, the 'boring' (*tṛid*) people, the people who used the rotating fire-drill; and they are also called Arṇa, which means the sons of Araṇi, the fire-drill. Apparently the earliest mention of them is in Rigveda iv. 30, 18, where the Aryan Arṇa and Chitra-ratha, that is, as I have shown before in this Essay in describing the Pāṇḍavas, the race who looked on the moon and planets as the measurers of time, are said to have been defeated on the Sarayu or Sutlej by the Yadu-turvashu, who still rule that part of the country as the Yaudheya Rajputs, and who were the ruling races of the Nāga or Nahusha kingdom. These Tṛitsus, the allied Arṇa and Chitra-ratha, were fire-worship-

[1] Mahābhārata Vana (*Tirtha-Yatra*) Parva, xcvi-xcviii. pp. 307-314.

[2] Rigveda, i. 5, 4, 6, 2, and many other places.

[3] Risley, *Tribes and Castes of Bengal*, vol. i. p. 212.

pers, for their king Su-das, the giver (*das*) of Su or living energy, is said to be the son of, that is, in mythological language, the successor of Divodāsa, and Divodāsa is, as I show in Essay III., the fire-god who was conquered by Sushravas, the emanation or glory of the trading Sus.[1] The priest of the Tritsus was Vashishtha, the most creating (*vasu*) fire, the fire called in the Rigveda Narāshamsa, the son of the first sacrificial fire, Nabhā-nedishtha,[2] that which is nearest to the navel (*nabha*); and in the Zendavesta Nairyō Sangha, who dwells in the navel of kings,[3] the Vāhrām fire of the Bundahish, which burns continually in the temples.[4] Thus the coming of the Tritsus like the Greek return of the Heraclidœ meant a return of the fire-worshippers, who had originally in the dawn of civilisation spread themselves over the earth as the Phlegyes or Bhrigus, the magicians, the sons of the mother Maga, who had introduced the religion of witchcraft, spells, omens, and incantations; and had thus laid the foundations of religious ritual in India, South-western Asia, and Egypt. These people had also, as I show in Essay III., brought with them the Agni Vaishvānara or household fire. But when this religion had become a tissue of baleful superstitions, which peopled space with malicious spirits, and made every one suspicious that their neighbours might bewitch them, the sons of Maga revolted against the rule of the gods, who made their lives burdensome by never-ceasing fears and terrors—found out that the god of heaven, the rain-god, was mightier than the evil spirits, and enrolled themselves as his worshippers. He was the lord of law and order, who directed the succession of natural phenomena by unchangeable and enduring laws, the mighty spirit who buried the lawless fire-gods, the Cyclopes, beneath the earth, and

[1] Rigveda, I. 53, 9, 10.

[2] *Ibid.* x. 61 and 62; Haug's *Ait. Brāh.* v. 2, 14; vol. ii pp. 34 342.

[3] Darmeshter, *Zendavesta Sīrōzah*, i. 9; S.B.E. vol. xxiii. p. 8.

[4] West, *Bundahish*, xvii. 1; S.B.E. vol. v. p. 62.

protected his children against the malice of the wicked spirits. The twin races, who, as I show in Essay III., inaugurated this creed in India, were the Yadu-Turvashu, and it was they who finally, as the Som-bunsi, or sons of the moon, led by the god called Vishvā-mitrā, had changed the ancient ritual of music and dances into the silent worship prescribed in the Brāhmaṇas as that of Prajā-pati, the lord (*pati*) of former (*pra*) generations (*ja*) called the great Ka;[1] but this, though performed with elaborate and significant rites, was, to those who were not filled with spiritual enthusiasm, tedious and lifeless. It was against the formalism of this spiritual religion, and the tyranny of its priests and rulers, that the national mind in India revolted; and this revolt, led by the Tritsus, was the war between the followers of Vishvā-mitra and Vashishtha, called in the Rigveda the war of the ten kings. They had settled in the land watered by the Indian Sarasvatī and Drishadvatī, which henceforth became the sacred Aryan land; but they were at first a people of little political influence, and when the historical legends which expanded into the Mahābhārata were formed, they are spoken of as the tribes of the Sarasvatas, who fought on the side of the defeated Kaurāvyas, and formed part of the division led by Uluka, the owl, the son of Shakuṇa, the kite, the brother of Gandhāri, who laid the egg, whence the Kaurāvyas were born. They were defeated by the Pāṇḍavas under Sahadeva and Nakula, the twin sons of the Ashvins, or heavenly twins.[2] But though at first politically insignificant, their prowess as warriors, diplomatic ability, religious earnestness, and their poetry and songs, soon made the Tritsus a power in the land. The first traces of Jainism had already, as I show in Essay III., begun to manifest themselves among the Su-varṇa traders of the West, and the

[1] Eggeling, *Ṣat. Brāh.*, i. 4, 4, 5; i. 4, 5, 12; S.B.E. vol. xii. pp. 125-131.

[2] Udyoga (*Yana-sandhi*) Parva, lvi. p. 202; Shalya (*Shalya-badha*) Parva, xxviii. pp. 106-107.

Indian people generally were interested in religious reform, and were glad to welcome the Aryan priests, who, as the Ud-gātṛis or reciters, made religious ceremonies, accompanied by their songs and chanted hymns, more generally interesting than the silent services of the Semitic moon-worshippers. But their best aid in the entire conquest of the land, which the Aryans ultimately effected, was their political and trading ability. It was by this that they secured to themselves substantial power as advisers to Dravidian princes, and family influence as trainers of the young. For among a people who attached, as the Dravidians did, the greatest importance to education, teachers so able as those whom the Aryans could supply, were eagerly sought for; and it was these teachers who changed the national speech from Dravidian and Turanian agglutinative languages to inflexional Aryan dialects. It was they also who changed the system of trade-guilds and craft-schools formed under the Kuṣhite government for preserving and adding to the knowledge necessary for the continuance and advancement of the crafts of the country, into family circles, in which every one remained through life a member of the caste in which he was born, instead of being, as people were in Kuṣhite times, free to enter any other caste to which their inclinations led them, if they could, as in the ancient village, secure the consent of the members of the guild to their admittance. Thus this Aryan family system had its roots in the old customs of the country, and under it the caste or perpetual league of families, within which its members could marry, was substituted for the old tribal confederacy described in Essay III., to whose members the right of becoming the fathers of the legally recognised children of the State was restricted; and in these caste inter-marriages the old law of exogamy which forbade a man to be the father of the children of the women in his own village, was reproduced in the laws of caste exogamy, forbidding marriage between those who were nearly related. But this family organisation became, in the

hands of Aryan administrators, a means of increasing the royal and priestly power, and of diverting the minds of the people from disturbing questions of national polity to those connected with internal social arrangements. Under this system the priests and warriors were placed at the head of the social scale; and the chief adviser and real ruler of the king was his Purohit, or family priest, who was the consecrated form of the old Aryan bard of the clan. It was this national family priest or clan-bard who is idealised among the Vedic bards as Vashishtha; and it is in the poems of the seventh Maṇḍala of the Rigveda, the authorship of which is ascribed to him and his family, that we find the later Aryan recension of the original battle-song of triumph, in which the Tṛitsu bard told of the victory of his tribe, the sun and fire-worshippers, over Vishvā-mitra and the Bhārata, the sons of the moon and worshippers of the great Nāga or water-god. The story of the war, which ended in this complete victory of the Tṛitsus, is told in the Rigveda in three hymns by the Vashishtha bards (Rigveda vii. 18, 33, 1-6 and 83), and in one of the Vishvā-mitra hymns (Rigveda iii. 33); and from these poems, and especially from the list of the tribes forming the opposing armies, it is possible to reproduce a picture of the political state of ancient India at the time when the Aryans became rulers of the land which had hitherto been called Bhārata-varsha, or the land of the Dravidian Bhāratas, the five races descended from the five sons of Yayāti, whose history I have sketched in Essay III. In the 83rd hymn of the seventh Maṇḍala, the tribes under the immediate rule of Sudas, the Tṛitsu king, are called Pṛitha-Parshu; and the Pṛithus are the sons of the earth and sun-mother Pṛithu, who is, in the Mahābhārata, the mother of the Pāṇḍavas. They, as I show in Essay III., were the people called in the Rigveda Pārthava,[1] who, as the Pāṇḍavas by their union with Drupadī, the daughter of Drupada, king of the Pañchālas, had

[1] Rigveda, vi. 27, 8.

become the rulers of the country between the Jumna and Ganges, known as the land of the Pañchālas or Sṛinjayas, the sons of the sickle (*sṛini*). As Drupadī was, as I show in Essay III., the altar of incense, these people were also, like the Aryans, fire-worshippers, and, therefore, the natural allies of the tribe called in this hymn the Parṣhu or Parṣhava or Persians, the modern Parsis, whose symbol of God is the ever-burning fire, never extinguished in their temples. It is these allied tribes called the Pañchālas or the five- (*pañch*) clawed (*āla*) Nāga snakes, the worshippers of the year-god who rules the year of five seasons, who, in the Mahābhārata version of this war, are described as attacking the king Samvaraṇa, whose name means the collection (*sam*) of tribes (*varṇa*), and driving him and the Bhāratas back to the Indus.[1] The northern frontier of the land, ruled before the war by these united Pṛithu and Parṣhu called the Pañchālas, was the plain country watered by the Sarasvatī and Dṛishadvatī; and their neighbours on the North, who lived on the banks of the Bias and Sutlej, were the Tugra or Trigarta, who are now known as the Takkas; and they, as I show in Essay III., were the Gond tribe called Koi-kopal or cow-keepers, who were great drinkers of spirits, and belonged to the circle of the early fire-worshipping tribes. The Bhāratas, the foes of the Pañchālas, were encamped to the north of the Tugra country, on the Ravi or Parushṇi, and had there collected a large army of their confederates with the intention, as appears from Vishvāmitra's hymn, of marching thence to attack the Tṛitsu in their own land, for he prays the Vipaṣh (Bias) and Ṣhutudrī (Sutlej) to give an easy passage to the Bhārata forces. But the Tṛitsu anticipated them in their policy, and allied themselves with the Tugra, who are called by Vashishtha the Ṣhiva, a generic name of all the cattle-herding races, whose father-god was Ṣhiva, the son of Ushi-nara, the hero (*nara*) of the dawn or East (*ushi*) called in the

[1] Mahābhārata Ādi (*Sambhava*) Parva, xciv. p. 280.

Mahābhārata, the king of the Bhojas, a name still applied to the cattle-herding tribes collectively. The forces that marched with Sudas through the Ṣhiva country were made up according to the list given in Vashishtha's battle-hymn (Rigveda, vii. 18) (1) of the Tṛitsus, otherwise called the Parṣha or Parshava, (2) the Paktha(3) Alinas, (4) Bhalānas, (5) Vishānin, and (6) Ṣhiva. Of these the Paktha were, as Zimmer shows, the people called by Herodotus Πάκτυες, whose capital was Kaspapeiros or Multan, the name having been changed from that of Malli-tana or place of the Mallis, to Kushyapura, the city of Kashyapa, the father of the tortoise races.[1] They were the Pārthava, named as the allies of the Tṛitsu, in the phrase Prithu-Parṣhu. The Ṣhiva were, as I have shown, the Tugra; and the Vishānin must have been the people of Muttra, the worshippers of Vishnu, the bull-god, known to the authors of the Mahābhārata, to Arrian and Manu, as the Shura-sena, or army of heroes,[2] whose daughter Tapatī, the blazing flame, Samvaraṇa, the defeated king of the Bhāratas, married after the war.[3] The Alinas and Bhalānas I am unable to identify. The Bhārata forces opposed to the Tṛitsu army of cattle-herdsmen comprised the (1) Turvashu, or star-worshippers of the Tur or meridian pole, under their leader Yakshu, which means the shooting star. (2) The Matsya, the sons of the fish-god (*Matsya*), who was, as I show in Essay III., the Supreme Deity, called Yah by the Hindus, Ia by the Akkadians, Assōr by the Assyrians, Yahveh by the Jews, and Dagan, or the revered one, by the Phœnicians. (3) The Bhṛigu, or worshippers of the earthly fire, the earliest priests of the fire-god. (4) The Druhyu, or sorcerers (*druh*). (5 and 6) The Vai-karṇa or two- (*vi*) horned (*karna*) people, whose country, Vikarnika, is identified by

[1] Zimmer, *Altindisches Leben*, p. 434. Cunningham, *Ancient Geography of India*, p. 232. Sachau's Alberuni's *India*, chap. xxix. vol. i. p. 298.

[2] Mahābhārata Sabha (*Raja suyarambha*) Parva, xiv. pp. 46, 47. *Arrian Indika*, chap. xvii. Bühler's *Manu*, ii. 19, vii. 193; S.B.E., vol. xxv. pp. 32, 247.

[3] Ādi (*Sambhava*) Parva, xciv. p. 280.

Hema Chandra with Kashmir, which has been known from time immemorial as the land of the snake-gods, that is, of the two snakes, the guardian-snake of the village, the Greek ἔχις, the Sanskrit *Ahi*, and the rain-snake Nāga. Their god Karṇa is, as I show in Essay III., the horned-moon, and they were thus the moon-worshippers. Their leader Kavasha, the wise (*Kavi*), is named with the Turvashu Yakshu, as the two generals of the Bhārata army. (7) The Anu, or people who worshipped the village gods (*ana*). (8) The Purus, the rulers of the East, descended from Puru, who, though the youngest of Yayāti's sons, ruled, according to the Mahābhārata, all his brethren and their descendants. (9) The Ajas, or sons of the goat (*aja*), and (10) the Chigru, whom I am unable to identify. They were, in short, the collective people of the five races who claimed to be descended from the sons of Yayāti, Yadu, Turvashu, Druhyu, Anu, and Puru, the trading tribes or Paṇis, the worshippers of the moon and stars, and of their creator whose symbol was the fish. But this hymn, like all other ancient historical myths, was constructed according to the rules of mythic history, and as the story it tells was the substitution of a new for an old ruling race, the old race is indicated by the number ten, the number of the tribes of the Bhārata army, or of the lunar months of gestation, which were to produce the fathers of the new confederacy of the six tribes which formed the Tṛitsu army. These latter thus succeeded their predecessors as their natural descendants, born in the fulness of time, and substituted for the lunar year of five seasons recognised by the moon-worshippers, the solar year of twelve months, divided, as it is by Hindu astronomers, into the six ritu or seasons of two months each, which also appear in the six Zend seasons of the Yasna, Visparads, and Afri Nagân, called (1) Maidyō-Zaremaya, the milk-giver; (2) Maidyō-shema, the pasture-giver; (3) Paitiṣhahya, the corn-giver; (4) Ayāthrima the breeder or autumn season sacred to the Fathers; (5) Maidhyāirya, the cold season; (6) Hamaspath Maēdhaya, the special

time for ritual deeds;[1] and by this division as well as by the six offerings made to the oldest class of fathers, called the Pitaraḥ Somavantaḥ,[2] the eaters of rice, they marked themselves as successors in the evolution of time of the first tillers of the soil who formed organised agricultural communities. It was against the confederated forces of the kings of the dying age that Sudas led his forces, and though Vashishtha's hymn, giving an account of the battle written in an Aryan metre and in the Dravidian Sanskrit tongue formed after the interfusion of the two races, cannot possibly be the original battle-hymn of the Tṛitsu bard, it is so vivid in its details as to make it almost certain that it is a mythic history, written when the didactic historical tale began to give place to the personal narrative, and that the bard who wrote the hymn which has come down to us had before him when composing it the war-song made by the contemporary poet who, like Taillefer, the herald-bard, who described the battle of Hastings in the Roman de Rou, marched before and with his countrymen as they attacked the enemy. It tells clearly how Sudas, by Indra's help, crossed the rivers lying between him and the Bhārata forces, and gives a most graphic description of the surprise caused by their coming; for it was only a people who were flurried and confused by the unexpected appearance of the enemy who could have acted as the Bhārata are said to have done, and tried to cross the river without finding whether it was then fordable or not. But the Turvashu under Yakshu were too much angered by the insolence of their foes to think of these precautions, and plunged into the Parushṇi, 'thinking, fools as they were, to cross it as easily as on dry land, but the Lord of the Earth (Prithivi), the father-god of the Pārthavas, 'seized them in his might, and herds and herdsmen were destroyed.' They could not, according to Sayana's interpretation, bring their

[1] Mill's *Visparad*, i. 2; *Yasna*, i. 9; *Afrī Nagân*, i. 7-12; S.B.E. vol. xxxi. pp. 198, 335, 369-370.

[2] Eggeling, *Ṣat. Brāh.* ii. 6, 1, 4; S.B.E. vol. xii. p. 421.

horses and chariots into action owing to the violence of the current, and those who gained the other side landed in confusion, 'like herds without a herdsmen.'[1] They were therefore easily and completely routed by Sudas, who did not delay to follow up his success, but crossed the river and stormed the strongholds of the enemy, took their seven cities (the use of the number seven being a mythical method of stating their utter defeat), divided the goods of the Anu among the Tṛitsus, conquered the ruling Purus, the men of soft Dravidian speech (*mṛidhravāc*), and made the Turvasus, Ajas, and Chigrus pay tribute.[2] The result of this battle, in which, according to another hymn of Vashishtha's Maṇḍala,[3] the Tṛitsus drove the weak Bhārata before them as oxen, is told in the Mahābhārata, and illustrates the political genius of the Aryans, for after their victory they allied themselves with Samvaraṇa, the Puru king, who made Vashishtha his spiritual guide, and married Tapatī, the burning flame, or the perpetual fire on the altar, who is called in one genealogy the daughter of the Ṣhura-sena, and in another of Vivasvat, the author of light, and, therefore, the sun-god. It was then that they restored Agni the fire-god to the place of the chief-god, which he occupies in the Rigveda, changed the rain-god of the old *régime*, called Shukra, or the wet-god (*suk*), or the god of the rainy season, into Indra, the rain-god of the Indu, meaning the drop or ultimate atom of life-giving water, impregnated by the creating spirit, and made the national worship, not a series of silent and pompous sacrifices, but one accompanied by loudly-chanted hymns of praise and invocation. It was the class who superintended the ritual, instruction, and policy of the kingdom, who were placed at the head of the caste-system, but the formation of the Brahmin caste, and their social ordinances show that, in forming it, the Aryan administrators had taken care to include in it the descendants of all previ-

[1] Rigveda, vii. 18, 6-10. [2] *Ibid.* vii. 18, 13-19.
[3] *Ibid.* vii. 33, 1-6.

ous national priesthoods, and, in like manner, all ruling-warrior tribes were included among the Kshatriyas; and it was this astute reverence for national tradition and usage which made them preserve in the ritual the distinct evidence of the religious supremacy of the trading-races, shown in the rule which required that the house-pole in the Sadas, or house of the gods and priests in the sacrificial ground should be made of Udumbara wood (*Ficus glomerata*),[1] and that the throne of Soma,[2] and the staff given after his baptismal consecration to the sacrificer, should be made of the same wood.[3] For the Udumbara-tree is, as I show in Essay III., the sacred father-tree of the trading race of Shus or Saus, of which the staff of the Vaishya student must be made.[4] They also formed, both the Sanskrit language by the intermixture of the Dravidian cerebral letters, and the Prakrit and Pali colloquial dialects, which show by the use of more numerous words of Turano-Gondian, Dravidian, and Kolarian origin, a much closer affinity with these tongues than appears in the Vedic Sanskrit.

But the changes introduced by Aryan influence did not stop with the manipulation of castes, and the national ritual and religious belief, but it also extended to all questions connected with property and the distribution of land. As to the first, it was under their guidance that the native codes, such as the Mitakshara and Dhyabhaga were framed, which recognise the family and individual as the distributors and originators of property, while their influence on landed property is shown in their treatment of the Dravidian or Nāga village.

In an Aryan village formed on the model of the *bauerschaft* or *bratsvo*, there were, besides the hereditary headman, no public officers forming part of the community, or no

[1] Eggeling, *Ṣat. Brāh.* iii. 6. I. 2.; S.B.E. vol. xxvi. p. 141.
[2] *Ibid.* iii. 3. iv. 28., *ibid.* p. 84. [3] *Ibid.* iii. 2. I. 33., *ibid.* p. 34.
[4] Bühler, *Āpastamba*, i. I. ii. 38; *Manu.* ii. 45.; S.B.E. vol. ii. p. 9; xxv. p. 38.

village servants, as all the duties of the former were discharged by persons chosen from among the brotherhood, while those which were thought to be menial were done either by each family for themselves, or by the help of hired or slave servants, and hence the Sudras of the Aryan caste-system, to whom these duties were assigned, were regarded as a people of altogether inferior origin.

When these Aryans took land in a settled Dravidian village, they were ready to become village headmen, as this office corresponded with the headship of their own *sabhā*, and only bound them to act, like the Kolarian *munda*, as chief ruler and arbitrator in disputes. As they looked on literary work of all kinds as honourable, they were also ready to become accountants and collectors of the revenue. Consequently in a village ruled by Aryans, the *patel*, or headman, to whom the royal land was assigned as his appanage, and the accountant remained the chief village officers, while the village lands were divided into defined allotments, each of which was assigned as the property of a cultivating family. The village priest, if he was retained at all, which was very seldom, was given a very subordinate position among the meaner officials. But while the power of the village officers was diminished, that of the high-caste householders owning village-lands was increased, as they formed, with the headman, the village council. But these householders, instead of giving personal service, or assisting in the cultivation of the royal land, paid their share of such contributions as the village was required to give for the public service. A most interesting description of the village communities in the Bombay Dekhan, by Col. Sykes, in the *Journal of the Royal Asiatic Society*, shows how the Dravidian and Aryan systems worked side by side. [1]

The leading cultivators in these villages all claimed to be Aryan Marathas, but the only hereditary offices they held were those of *patel*, or headman, and *kul-karni* or

[1] *Journal of the Royal Asiatic Society*, vol. ii. p. 208.

accountant. Only the headman held land in virtue of his office, and he had also the right of giving clearance-leases of waste land, while he and the chief tenants, who were members of the village corporation, had the right of disposing of abandoned lands. The accountant, who was generally a Brahmin, was sometimes paid in land, but more often in money and contributions of grain. The office was hereditary in certain families, each family taking it in turn for one year, and not by lot or election as among the Dravidians. The land was divided into allotments called *thals* or *jathas*, each being assigned to a separate family, and called by its name. This name remained attached to the land though the family had left the village, and the land had passed into other hands.

But besides these Aryan tenure-holders, there were also in each Dekhan village families of aboriginal descent known as Mahrs, the original Mals or Mallis, who gave the country its earliest Aryan name of Malla-rashtra, the kingdom of the Mals, which afterwards became Maratha. They held lands on tenures precisely similar to those of the Ooraon *bhunhiars*, or families holding village offices. Their former power had, with the adoption of Aryan rule, passed into other hands, but they still held their hereditary land at a low quit-rent; but in addition they also paid for it, as their fathers had done, by the same personal services to the community, which the Aryans thought degrading, but which they looked on as honourable. They worked gratuitously for the head officer of the district, supplied wood for fires, grass for horses, and baggage animals to government officers and travellers visiting the village, acted as guides, and carried baggage as porters, as well as government and public messages. They still remained, as heretofore, guardians of the village boundaries, and referees in boundary disputes, and acted as assistants to the headman, bringing the villagers together to pay their revenue, and carrying it when paid to the collector of the district.

We also find in the Central Provinces a transition stage in the village community between that described in Chota Nagpore and the mixed Aryan and Dravidian village in Bombay. There, as elsewhere, the *parha* or tribal territory, known locally as the *taluka* (a name used also in the North-west Provinces), is the unit of territorial division. In the wilder and more remote parts the village organisation is very weak, but in such districts as those in the Nerbudda valley, where the divisions into townships has existed from time immemorial, the villages show their antiquity and permanence by the comparative completeness of their system of government. In Hoshangabad[1] the greater number of the headmen are Brahmins or Rajputs, and the accountant (*patwari*) is generally a Brahmin, but the older races are not so universally dominated by the Aryans as in the Bombay Dekhan. There is a general feeling that Hinduism under Brahmin supremacy is a mark of respectability, but the family is not so prominent as in the villages where the Aryans are absolute masters; and the village priest, who takes the lead in the ceremonies of the public worship of Mu-Chundrī, the mother-moon, and of Deo-than, the village earth-god, is so important an officer, that the accountant, when he was not a Brahmin, sometimes consented to combine the two offices in his own person. In that case the priest became, like the Ooraon *pahan*, one of the chief powers in the village.

In Hoshangabad, the Kurkoos, a Kolarian tribe included in the *Song of Lingal* among the four tribes representing the predecessors of the sons of Maghā, the alligator and the tortoise, are usually the village watchman and assistants to the headman; and it may be said that generally throughout India the village watchmen belong always to one of the

[1] Elliot's *Settlement Report*, pp. 64 and 127-134. This is the best and most instructive *Settlement Report* I have ever read, and I have read a great many. I would advise all students of the Indian village system to examine it thoroughly. The writer is now Sir C. Elliot, Lieut.-Governor of Bengal.

tribes who call themselves aboriginal, or to one of the low castes calling themselves Hindus, but following the customs of their aboriginal forefathers.

In the North-west Provinces, where Aryan influence has long been more powerful than elsewhere, the special rights and privileges once enjoyed by Dravidian cultivators seem to a great extent to have disappeared. But the Dravidian organisation still survives in the Talukdari estates, which represent the ancient provinces, and in the villages in which the cultivators are governed by single proprietors, who represent the *munda*, changed into the Kuṣhite-Aryan *patel*, or by joint-proprietors, who take the place of the ruling Aryans in the Dekhan village. But everywhere throughout India we find that the village organisation can be traced back to those founded by the matriarchal tribes, who formed the oldest class of ancestral fathers—the fathers who eat rice—and I have shown how this original village system passed from India to Europe, how it was altered by the yellow race, the Pitaro Barsihadaḥ, or the founders of the Kuṣhite State, who were the growers of barley, and how further changes were made by the later Aryan invaders—the fathers who burned their dead. It was they who headed the national revolt against the abstract beliefs of the Semitic traders, who, as sons of the moon, had succeeded to the Kuṣhite empire; who adapted the Sanskrit language to the use of Dravidian races, and founded the great Sanskrit literature and the schools of religion and philosophy, represented by the Bhagavat Gītā, or the Divine Lay of Kriṣhna, and the systems of the metaphysical inquirers. It was the contradictions and inextricable entanglement of the conclusions of these opposing philosophies which made Sidharta Gautama, the Buddha, discard their teaching as useless, and substitute for the Brahminical sacrifices and metaphysical Will-of-the-Wisps the doctrine of self-culture by the eightfold noble path, which ended not, like Semitic Jainism, merely in the killing of evil habits and evil

thoughts, but in the growth from a nature prone to sin to one of sinless purity.

But before closing this Essay, I must describe the method of reckoning time and fixing the dates of the national festivals used by the earliest matriarchal races, which is much older than that which appears in the story of Nala and Damayantī, and in the year of five seasons on which the plot of the Mahābhārata is founded. This method, which uses the Pleiades as measurers of time and the customs born from it, indubitably proves that the people who brought to Europe the Indian system of village communities, originally came either from the southern hemisphere or from countries near the Equator. The constellation has always been associated with agriculture, and Hesiod tells us that corn is to be cut in May, when the Pleiades rise after disappearing for forty days,[1] and that land is to be ploughed in November, the Southern spring month. The Dyaks of Borneo regulate their agriculture by the movements of the Pleiades, cutting the jungle when they are low in the east before sunrise, burning what they have cut when the constellation approaches the zenith, planting when it sinks towards the west, and reaping their crops when it sets in the early evening.[2] Over the whole southern hemisphere time has apparently for countless ages been measured by a year of two seasons, in which the beginning and end of each season is indicated by the presence or absence of the Pleiades above the horizon at sunset. When the sun is west of the Pleiades during the Southern spring and summer, from November till April, the constellation is at sunset above the horizon, and when it is east of the Pleiades during the Southern autumn and winter, from April to November, the Pleiades set before the sun, and are therefore invisible at sunset. Ellis, in his

[1] Hesiod, *Works and Days*, v. 385.

[2] Blake, *Astronomical Myths*, Macmillan, 4to, 1887. Chap. v. 'The Pleiades,' p. 126. This chapter is said by the author to be based on a very scarce pamphlet, called *New Materials for the History of Man*, by R. G. Haliburton, F.S.A., which can be seen at the British Museum.

Polynesian Researches, tells us that the Society and Tonga islanders call the spring and summer season, beginning the year in November, *Matarii i nia*, meaning the time when the Pleiades, called the mother stars (*mata*), are seen at sunset, and the autumn and winter, from April to November, when they are not seen, *Matarii i raro*. All nations in Polynesia begin their year in November with a festival to the dead, and at this season the Tonga islanders, Ceylonese, and Dyaks of Borneo,[1] hold their feast of first-fruits, called Inachi in Fiji, and Nycapian in Borneo, and this festival corresponds with that of the first-fruits of winter rice, called Janthar-puja, kept in November by the Bengal Santals, who call one of their septs by the name of the Pleiades, Saren.[2] The Western Hindus, who trace their descent from the mother Ambā, the chief star of the Pleiades, begin their year with the month Khartik, sacred to the Pleiades, in October-November, and hold their great star festival, called Dībāli or Dīpāvalī, the feast of lamps (*dīpa*), meaning that of the bright fire-gods (*valī*), in the same month, by illuminating the streets and houses, and this is reproduced in the feast of lanthorns in Japan.[3] The fire-worshipping Soghdians and Chorasmians of Central Asia began their list of twenty-eight lunar stations, indicating the position of the moon during each day of the lunar month, with the Pleiades, called by them Parwe, or the begetters (*peru*), and thus showed that the beginning of their year, regulated by these months, must once have been reckoned from the position of the Pleiades.[4] In America the Mexicans, who, as I have shown in Essay i., were led to the new continents by the

[1] Blake, *Astronomical Myths*, pp. 115, 119, 121, 126.

[2] Risley, *Tribes and Castes of Bengal*, vol. ii. 'Santals,' p. 233; Appendix i. p. 126.

[3] Sachau's Alberunī's *India*, vol. ii. chap. lxxvi. p. 182; Blake's *Astronomical Myths*, chap. v. 'The Pleiades,' p. 126; Monier-Williams, *Religious Thought and Life in India*, chap. xvi. 'Hindu Fasts, Festivals, and Holy Days,' pp. 432, 433.

[4] Sachau's Alberunī's *Chronology of Ancient Nations*, chap. xi. p. 227.

Indian fish-god, and who brought with them to their new home the Indian and Kuṣhite sacred symbol of the rain-cross, began their cycle of fifty-two years with the culmination of the Pleiades at midnight in November. Then the new sacred fire, lit to replace that put out in all houses and temples, was kindled with the fire-sticks laid on the breast of the human victim, the most noble of their captives, who was sacrificed to vitalise with his blood the earth whence the sons of the new era were to be born.[1]

Some of the most significant of the rites marking the beginning of the year of the Pleiades in November are furnished by the festivals of that month in the Egyptian ritual. The Egyptians worshipped the Pleiades under the name of Athur-ai, the stars of the goddess Athyr, which was one of the names of the mother-goddess Hat-hor, and also that of the third month of their year. Hat-hor means the house or mother (*hat*) of the supreme god (*hor*) Horus, who was the meridian pole of Egyptian cosmogony, also called Amon-ra, and her name thus shows that she was from the first a time goddess. That she was originally a goddess of the South is shown by her being the mother-goddess of the sacred tree of the South, the sycamore or fig-mulberry, called Neha; and this tree was the Egyptian counterpart of the Hindu fig-tree, the mother-tree of the Kuṣhite race. Her Hindu origin is also shown first by her festival of the 5th Pharmuthi, about the 19th February, a date which nearly corresponds with the great Magh festival of the Santals, Ooraons, and Mundas, to the fire and witch mother-goddess Magha, when the Santal year ends. She was then worshipped in Egypt as the goddess Bast, distinguished by bearing on her head a lunar crescent, with the snake creeping under it.[2] And a second proof of her Hindu origin is given by her being the fish-goddess, to whom the Aten, or

[1] Prescott, *History of the Conquest of Mexico*, Sixth Edition, vol. i. chap. iv. p. 106.

[2] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, pp. 304, 331.

carp, allied to the Hindu Rohu of the same genus, is sacred, and also by her being in one of her forms Hat-mehit, the wife of Osiris, the goat-god of Mendes, who bore the fish-sign on her head.[1] The Santal name for the Pleiades, Sar-en, is also connected with the fish-goddess, for the mother-goddess of the Savars, the Sus, the Su-varṇa or trading races of the West, is, as I have shown in Essay III., a fish-goddess, called Sal-rishi, a name which I have traced to the mother cloud-goddess Sar, and the father antelope (*rishya*). The cloud-goddess Sar was, as I have shown, the Vedic Saranyu, the mother of the twins, day and night, who still retains her place in Indian mythology as the god Hari, whose first avatar was a fish. She was the fish-mother, also called Ambā, the mother, the first star in the Pleiades, who led her sons, the farmers and mariners of Southern India, to Persia, Egypt, Syria, Asia Minor, and Greece, in all of which countries she was worshipped as the fish-mother.

A four days' festival was held in Egypt on the 17th Athyr (September-October), the month sacred to the Pleiades, about the 4th of October, to celebrate the mourning of Isis, the name given to Hat-hor, as the cow and mountain-mother (*is*), for the death of Osiris, but that the mourning was prospective, and indicated grief for the closing year, which is to be replaced by its successor, the new year, is shown by the date of the festival of the death of Osiris. This took place on the 26th Choiak, about the 12th November, four days after the hoeing festival, held on the 22d Choiak, and four days before that of Nahib-ka, the primæval snake-god of the tree-worshippers, which was kept on the 1st Tybi.[2] The festival of the 26th Choiak was, like the Hindu Dībāli, at the same season, the occasion of a general illumination,[3] and then Osiris was placed in a ship,

[1] *Encyclopædia Britannica*, Ninth Edition, 'Athor,' vol. ii. pp. 13, 14. H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 310.

[2] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, pp. 303, 346.

[3] *Ibid.* p. 617.

and launched out to sea. Hence the story tells us that Osiris, the strong (*osr*) sun-god, the Assyrian Asar, worshipped both in the Euphratean Delta and Egypt as the god symbolised by the eye, showing him to be the all-seeing eye of heaven, was another form of the Akkadian Dumu-zi, the son (*dumu*) of life (*zi*), the young sun-god, who, in the original Deluge story, set forth in his bark at the summer solstice, when the Indian rains and the later Egyptian year began, to pursue his course through the seas of time, till the close of his yearly journey. In the 26th Choiak, the day of the month chosen for the festival of Osiris, said by Egyptian mythologists to represent 'water,'[1] we see proof that the choice of the day was influenced by the science of sacred numbers, which, as I have shown above in speaking of the story of Nala and Damayantī, plays such an important part in ancient mythology. For the number twenty-six is sacred to a lunar year of thirteen months, measured by twenty-six lunar phases; and this proves that Osiris was a sun-god, ruling the lunar year, his ship being the crescent moon, and he himself being, like Dumu-zi, the star Orion, the Akkadian Uru-anna, meaning the foundation (*uru*) of heaven, the hunter who, as I show in Essay IV., drove before him through its yearly course the crescent moon, the Indian fox, the chariot horse of India, who afterwards became the lunar hare, and which was symbolised in the constellation Lepus. This conclusion is confirmed by a hymn supposed to be addressed by Isis to Osiris, in which she says to him—

> 'Place thy soul in the bark Ma-at'
> (the kosmic law of unchanging order),
> 'In that name which is thine, O moon-god,
> Thou who comest to us as a child each month.'[2]

It is in the myth telling of the death and burial of Osiris that we can trace exactly how the life-giving sap, which

[1] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 293.
[2] *Records of the Past*, i. p. 121 ff.

made all plants, and the animals who fed on them, to grow, became the parent god, the eye of all living things, the god Piru, or parent god, who, in the Finnish theology, gave eyes to the snake. He, the god of the discerning eye, who traversed the world with the ever-recurring phases of the moon, and thus made grain, fruits, and flowers to spring up under his footsteps in the lands suited to their growth. In this story Osiris is the god of the corn-growing races, who, after having diffused through the world plenteous crops of wheat and barley, grown on fertile arable land, returns at the end of his year's course as the sun, who has done his journey. When he returned to die as the sun of the old year he was slain by Set, his brother, whose name means, as I have shown, 'the vanquished' god, and who was really the black water-snake Ap-āp-i, and seventy-two [1] others, representing the form of theology in which the triad of three seasons ruled by the black water-snake, the constellation Hydra, which I have described in Essay IV., the seven days of the week, and the ten lunar months of gestation, were the ruling gods. They placed his body in a coffin, the ship which had been his cradle as the infant year, and threw it into the Nile. Isis searched all over the world for her lost lord, and found his body on the Syrian coast at Byblus, and on looking for the coffin, found it enclosed in a pillar formed from an Erica-tree which had grown round it, been cut down and used for one of the pillars of the palace of the king of Byblus. This was the house-pillar, the father pole of the Northern races, which I have described in Essay III., and it is this Erica-tree which was the parent tree of the Syrian races, the original barley-growers. She took the body and the coffin, the cradle of the new god of the North, who was to supersede the god of the South, when time-measurements were based on the movements of the Pleiades and Orion, back

[1] The seventy-two assistants of Set refer, as I show in Essay IV., to the Babylonian heavenly circle of 360 degrees, and to the year of five seasons; for 72 is the fifth part of 360.

to Egypt. On her arrival she left the body and went to visit Hor-us, the new god of the Northern house-pole, whose four sons guarded the four quarters of the heavens, the meridian pole of the Kuṣhite race, whose revolutions were to be used as measurements of time, in place of the rising and setting of the stars. The year thus introduced was that of four and five seasons, which I have described in Essay IV. While Isis was with Hor-us, Set found the body of Osiris, and cut it up into fourteen pieces, scattering them abroad,[1] and these represent the fourteen days of the lunar phases by which time was now to be measured, the Hindu constellation of the Ṣhiṣhu māra, meaning the Alligator, the fourteen stars round the pole, which were turned by the twin stars Gemini, and among these was the star Marīchi, the fire-spark, the parent star of the Kuṣhite race. These deductions, which make the year opened by the Pleiades the first form of the year ruled by Osiris as Oriōn, are confirmed by the festival held in the month Athyr, sacred to them, to celebrate the mourning of Isis, and in the day chosen for the festival, the 17th of the month, we find the sacred numbers, seven and ten, representing the seven days of the week and the ten months of gestation. That this number was deliberately chosen, is proved by its being repeated in the Hebrew story of the Deluge. In this Noah, the year-god, the son of the fish-mother, embarks on his birth-voyage, or period of conception, on the 17th day of the second month, the Hebrew Marchesvan, answering about to the 2d of November, and we thus see that his voyage, like that of Osiris, began in the same month which begins the year of the Pleiades. The year-goddess, who was born in this voyage, was the mother mountain Iḍā, the cow, and mountain-mother of the ploughing race, the Hindu and Phrygian counterpart of the Egyptian Isis, who emerged from the waters, according to Genesis, on the first day of the tenth month, and, according to the Hindu story of Manu, at

[1] Frazer's *Golden Bough*, vol. i. chap. iii. pp. 302, 303.

the end of the birth-year. It is she who survives in Bengal as the goddess Durga, the mountain, under the name of Kāli, meaning the time-goddess, and her connection with the Pleiades year is shown by the celebration of her festival, the Kālī-Puja, on the darkest night of the dark half of Khartik, the Pleiades month. Her altars are then drenched with the blood of goats, sheep, and buffaloes, the last being the plough animals of the Southern races, and their sacrifices show that her worship dates from the age of totemistic feasts.[1]

But we have now to turn to another aspect of the Pleiades ritual, shown by the festival to the dead, celebrated, when the year began, in November. This festival to the dead year, and to the dead who died in past years, is celebrated in the Society and Tonga Islands by prayers offered at the November New Year's Festival, for the souls of departed relatives, and its most ancient form appears in the corroboree dances of the Australian savages. At the November midnight culmination of the Pleiades, called by them Mormodellic, when, as we have seen, the Mexican cycle began, they worship the dead for three days. The Peruvians also began their year in November, and called the New Year's feast Ayu-Marca, meaning the carrying (*marca*) of the corpses (*ayu*), and they then visited the tombs of their ancestors. The Sabæan fire-worshippers of South-western Asia held the festival, called by Albīrūnī the Great Bakht, or day of fate, or the first day of the month, called Murdādh by the Persians (October-November), answering to the Hindu Khartik the Pleiades month, and worship Venus, called Tar-sa, as the fish-mother, on the 17th of the month, thus reproducing again in this series the number seventeen. It is sacred to the Angel of Death, and on it the Festival of the Dead was celebrated.[2]

[1] Monier-Williams, *Religious Life and Thought in India*, chap. xvi. 'Hindu Fasts, Festivals, and Holy Days,' p. 431.

[2] Sachau's Alberunī's *Chronology of Ancient Nations*, chap. xviii., 'Festivals of the Ancient Magians,' pp. 315-316 ; Blake's *Astronomical Myths*, chap. v. 'The Pleiades,' p. 121.

But it is in the ritual of the Druids that we find the most certain evidence of the advent to Europe of the Southern races, who measured time by the Pleiades. The Druids, or priests of the tree (*dru*), were the religious teachers of the Cymric Celts, who, according to their traditions, were led to Western Europe by the god Hu. His name, as I shall show in Essay III., is the Northern form of the root *su*, to beget, or conceive, which, again, is a Southern form of the Akkadian *khu*, the bird, the mother-bird, whose history I give in Essay III., and who laid the world's egg, which also appeared in their theology. It was from this root *su* that the Indian Soma was formed, and it was in the Soma festival that the sacred sap was worshipped as the water of life, which, when sent from heaven as seasonable rain, became the essence of all plant-life. It was thus the generator and sustainer of all material existence depending on growth and increase. This was the god Hu who led them from India, and it was thence that, together with his worship, they brought the belief in matriarchal government, shown in the equality of the Druid nuns with the male priests, and the birth-legend of the world's egg laid by the mother-bird, formed of snakes, from which the hundred Nāgas, or rain-snakes, the Kaurāvya, or tortoise, sons of the goddess-mother Gan-dhāri, were born.[1] It was also from India that they brought their reverence for groves and trees and the human sacrifices introduced by the fire-worshippers. They celebrated the reconstruction of the world on the 1st November. As a symbol of its death and resurrection, the Druidess nuns, the priestesses of the mother-earth goddess, were then obliged to pull down and rebuild the roof of their temple, and if any one of them, when bringing materials for the new roof, let her sacred burden fall, she was set upon and torn in pieces by her companions. All fires, as in Mexico, were then extinguished, and had to be relighted by the sacred fire kindled by the Druid priests. During the darkness of the nights after the

[1] *Encyclopædia Britannica*, 9th Edition, vol. vii., 'Druidism,' pp. 477-479.

fires had been put out, the dead of the past year were, as among the Egyptians, thought to pass to the west, whence they were carried in boats to the judgment-seat of the god of the dead, before they passed to the Elysian fields, the gardens called by the Greeks the Hesperides, the home of the maidens who guarded the three golden apples—the three seasons of the year. These were brought each year to earth by the sun of the West and South, Hesperus, the god of the winter season, in which the young sun-god of the coming year is born.

It is this Druid festival and the three days' corroboree of the Australian savages which still survive throughout Europe in the three sacred days of the 31st of October and the 1st and 2nd of November, called All Hallow Eve, All Saints' Day, and All Souls' day. It is on All Hallow Eve that in Scotland, Ireland, Wales, and Cornwall torches and bonfires are still lighted and games played, and the Guy Fawks bonfires of England are only transfers of these New Year's fires to the 5th of the month. It is on All Souls' Day that the people of France, Belgium, South Germany, and Russia visit the tombs of their ancestors, hang wreaths and light candles over their graves.[1]

But the November festivals of the Pleiades were not the only important feasts of this early cult, for we find that those connected with the southern, western, and northern spring in April and May, assumed, when the village communities had finally settled in the northern hemisphere, even more importance than the November feasts of the South. It was then that the Gonds of Central India founded the Northern spring festival of the Nagar, or plough-god, answering to the hoeing festival, the spring feast of the South, celebrated in the Egyptian Choiak (November). The name of the plough-god has been translated by the Greeks into Ge-ourgos, the worker of the earth, and the history of his worship is fully given in Essays I. and III. It was also in

[1] Blake, *Astronomical Myths*, chap. v. 'The Pleiades,' pp. 124-125.

April that the apparently earlier festival of the Palilia, out of which that of the plough-god grew, was celebrated. These, and the annual dances round the Maypole, are relics of the ancient festivals which celebrated the coming of spring at the disappearance of the Pleiades in April, and their rising again in May; and the Queen of the May is the ancient mother Ambā, the chief star of the Pleiades, who was, according to Indian tradition, the promised bride of the King of Saubha, the city of the magicians, and, therefore, the wonder-working mother Maga, who, from the apparently lifeless egg of the clouds and revolving moon, which bring the April showers, has created the living life of summer, and who has given her name to the month of May. Also, the Maypole is the Tur, the sacred house and meridian pole, the god of the Tur-vasu, whose god, the Tur, was the heavenly fire-drill, which carried the stars round with him in his revolutions. These people began their year in April with the disappearance of the Pleiades below the horizon at sunset, the time when the world's egg, the Easter eggs, were laid, and when the Northern moon-hare, the Easter-hare of Southern Europe, started on her annual series of monthly races as the crescent-moon, which, after becoming full, returns again to its original form; the home earth to which the Indian fox, who was, as I have shown above, the original moon-hare, always comes back when hunted.

ESSAY III

THE EARLY HISTORY OF INDIA, SOUTH-WESTERN ASIA, EGYPT, AND SOUTHERN EUROPE, AS TAUGHT BY THAT OF THE WORSHIP OF THE HINDU SOMA, THE ZEND HAOMA, THE ASSYRIAN ISTAR, AND THE EGYPTIAN ISIS

No student of the history of religion and national growth in India and Irān can fail to notice the reverence paid to the fermented juice of a plant, called the god Soma in the Rigveda, and Haoma in the Zendavesta. In the Rigveda, Soma is the father and begetter of the gods;[1] the Lord of thought (*manasas-pati*),[2] and of speech (*vācas-pati*).[3] It is to Soma that all the hymns in one Maṇḍala, the ninth of the ten Maṇḍalas of the Rigveda, are addressed, and out of the 1028 hymns in these ten Maṇḍalas, 681 are hymns to the three chief gods of the Soma sacrifice, 123 to Soma alone, 354 to Indra, and 204 to Agni and their associate gods, while the remainder teem with allusions to and praises of Soma. In the great Yasna, or annual sacrifice to the gods of Time, in the Zendavesta, the last libations made before prayers are offered to the gods are those to Haoma, and in the final prayers those to Haoma follow the invocations to Ahura Mazda. Haoma is the last of the victorious demi-gods whose deeds are celebrated in the Hōm Yaṣt, and he is the great god who destroyed the usurper Kereṣhāni, the Kṛiṣhānu of the Rigveda, the footless archer who wished to keep Soma

[1] Rigveda, ix. 87, 2. [2] *Ibid.* ix. 99, 6.
[3] *Ibid.* ix. 26, 4; 101, 6.

in heaven, and who said : 'No priest who would rob everything of progress shall walk the lands for me.'[1]

When we remember that the Rigveda and Zendavesta are not the religious books of an isolated sect, but the outcome of the religious records of the successive races who ruled India and Irān from the first dawn of civilisation, we shall at once see the great historical value of the history of the worship of their great god Soma. It is this which we shall find in the pictures of the progress of religious thought given in the hymns of the Rigveda, and the ritual and Yaṣts of the Zendavesta. These begin with the first guesses at truth of the founders of national life, and are followed up by the additions by the various races who succeeded them as rulers of the land and fosterers of its culture. Though the Aryan speech of the Vedic and Zend writers was a late importation into their respective countries, yet the thoughts they recorded in it were moulded in ideas born in pre-Aryan times, and the union of the two elements is shown by their frequent use of words spelt with the cerebral linguals, *ṭ*, *ḍ*, *ṭh*, *ḍh*, *ṇ*, which are not found in any of the European Aryan languages, but are fundamental letters of the Tamil-Dravidian dialects of Southern India and the Afghan Pushtu.[2]

The existence of these letters in Sanskrit proves that the native language of Northern India, which preceded it, must have belonged to the Dravidian type. But the interfusion of these alien races is not marked only in the Indian Sanskrit, but also by the evolution of religious ritual and thought; for the Aryans, like all other ancient races, based their state policy on the belief that no people who had not the gods of the land on their side, could maintain a stable government in any country. Therefore every conquering

[1] Mill, *Yasna*, ix. 2, 4; S.B.E. vol. xxxi. pp. 237, 238; Rigveda, iv. 27, 8.

[2] Benfey, *Complete Sanskrit Grammar*, p. 20, thinks it certain 'that while the mute cerebrals have been firmly established in Sanskrit,' they were originally introduced from the phonetic system of the Indian aborigines.

race adopted the ritual of their predecessors as part of their inheritance, and with it they took over the popular history of national and religious growth, set forth in the historical myths depicting its various stages. Thus it was that the supreme gods of dead beliefs were included in the national Pantheon, such as the Azi Dahāka of the Zendavesta, 'the fiendish Druj' overthrown, and superseded by Thraētaona, and the first two sacred fires of the Yasnas, called Berezi Savangha and Vohu Fryāno.[1] The fire of Berezi Savangha, or of the Eastern (*savah*) Berezi is the goddess - mother Magha, of the race of Bṛisaya, meaning the sorceress, who are, in the Rigveda, conquered by Agni-Soma, and the river Sarasvati,[2] the mother-river of the Agni worshippers. The name of the second fire, Vohu Fryāno, proves unmistakably that it was that of the phallic father-god of the tribe Fryāno, the intimate allies of the Mazdeans, called in the Gāthas 'Turanians, who shall further on the settlements of piety with zeal.'[3] The Turanians do not use aspirated cerebrals, and, therefore, the name Fryāno must represent a Turanian word, Viru-āno, or a race whose god is the Viru. These must be the Iranian congeners of the Hindu Virāta, who rule the Mathura country on the Jumna in the Mahābhārata. These are the same people as the Kuṛumbas, a tribe of hunters and shepherds widely distributed over Southern India. The god of these people is, as we learn from the Mackenzie Manuscripts, Virubhadra, the blessed Viru, or the phallic god, and the tribe generally worship the Sakti, or male and female symbols of generation. They call themselves Iḍaiya, or sons of Iḍa, or Eḍa, the sheep, and include a part of the great cultivating caste of the Kurmis,

[1] Mill, *Yasna*, xvii. ; S.B.E. vol. xxxi. p. 258.

[2] Rigveda, i. 43, 4 ; vi. 61, 3. Grassmann, *Wörterbuch zum Rigveda*, s.v. 'Bṛisaya.' The root *bṛi*, from which Bṛisaya comes, means 'to bring forth,' and is the counterpart of the root *mag*, 'to make, to create,' from which Maga is derived.

[3] Mill, *Yasna Gātha Ustavaiti Yasna*, xlvi. 12 ; S.B.E. vol. xxxi. p. 141.

or Kuḍumbis.[1] They are the Viru-paksha, or tribe of Viru-worshippers, named in a list of snake-worshipping races in the Chulla vagga.[2] And they are the people who are destroyed by Indra in the Rigveda, who worship the Shiṣna-deva, or phallic god.[3]

Thus both the Rigveda and Zendavesta taught that men reached truth through error, and by detecting the mistakes made by successive inquirers into the mysteries of creation and reproduction, and, therefore, in trying to identify the slowly evolving links in the chain of reasoning which led those, who first looked for the origin of life to the wonder-working mother and the phallic father, to adopt the fermented sap of a plant as the symbol of the creating spirit, we must begin with the facts set forth in the ritual of the Soma sacrifice in India and Persia in Vedic times, and must in examining these, remember that the ritual is formed by the accretion of successive forms showing various stages of growth. The Soma or Haoma there worshipped comes from a mountain plant, growing both in Afghanistan, where it was found by Dr. Aitchison, and in Karman in Persia, where it was shown by the Parsis to Mr. A. Houttum Schindler. They both identified it as a *Sarcostemma asclepias*, and named it *Periploca aphylla*.[4] The juice was extracted by the Zend Parsis by pounding the stalks in a mortar, and both by churning in a mortar (*ulūkhala*),[5] and pressing between pressing-stones (*adri*, *grāvan*) by the Vedic Soma wor-

[1] Prof. G. Oppert on the *Original Inhabitants of Bhārata Varsha*, Part II. pp. 237-239.

[2] Rhys Davids and Oldenberg's *Vinaya Texts.* 'Chulla vagga,' v. 6; S.B.E. vol. xx. p. 76.

[3] Rigveda, vii. 21, 5; x. 99, 3. See also x. 27, 19.

[4] Eggeling, *Ṣat. Brāh.*, Introduction; S.B.E. vol. xxvi. p. 25.

[5] Rigveda, I. 28, 3, speaks of a woman making Soma in a mortar (*ulūkhala*), and describes how the pestle is used, not as a pounder, but as a churning staff, turned, like the fire-drill, with 'rasmi' or reins, that is, a string fixed to the cross-bar at the top of the churning stick. Hillebrandt, *Vedische Mythologie*, s.v. 'Ulūkhala,' pp. 158-160.

shippers.[1] The juice is greenish-white, and becomes in a few days a yellowish-brown, sour liquid, like the Soma which the gods took from the Vṛitra, or snake-races in the Brāhmaṇas, which they could not drink till Vāyu, the wind-god, blew through it.[2] But Soma could also be made from other plants, for the Bombay Brahmins make it from a plant growing on the hills near Poona, which has a bitter sap, and which they showed to Dr. Haug. In the Ṣatapatha Brāhmaṇa other alternative plants are named [3]—(1) The red and brown flowering *Phālguna* and the *Adāra*. The second and third of these I cannot identify, but the first is probably the wild turmeric, *Curcuma zedoaria*, called in Sanskrit *Shola*, *Sholika*, or *Vunaristā*; it bears tufts of red flowers, which blossom in *Phālguna* (April). Turmeric was, as I shall show in the sequel, sacred to the yellow race who were the first founders of the Soma sacrifice. (2) The Shyeṇa hṛita, or plant brought to earth from heaven with the Soma by the Shyeṇa bird. This, as we learn from the Brāhmaṇas, was the Palāsha-tree (*Butea frondosa*), which had in it the essence of Brahma, the creating god.[4] This is the tree thought by the Ho Kols to be sacred to the god Desauli, the guardian of the village, to whom they offer Palās flowers at the great national Saturnalia held in Magh (Jan.-Feb.), the month sacred to the witch-mother Maga;[5] and the Gonds also, as I shall show, use Palās branches to support the sacrificial hut built by every cultivator for the autumn sacrifice to Mu-Chandrī, the moon-goddess. (3) Besides these, Dub, or Kuṣha grass (*Poa cynosuroides*), the sacred grass of the Kuṣhika or tortoise race may be used, and also yellow Kuṣha plants. The use of these different plants as the source of the sacred Soma, prove it to be a symbol of

[1] Rigveda, vii. 104, 17; x. 36, 4; x. 100, 8; v. 31, 5. Hillebrandt's *Vedische Mythologie die Steine*, p. 152.

[2] Eggeling, *Sat. Brāh.* iv. 1, 3, 4-10; S.B.E. vol. xxvi. pp. 265-267.

[3] Eggeling, iv. 5, 10, 2-4; S.B.E. pp. 421, 422.

[4] Eggeling, i. 7, 1, 1, 3, 3, 19; S.B.E. vol. xii. pp. 89, 90, 183, 184.

[5] Risley, *Tribes and Castes of Bengal*, vol. i. p. 327.

the life-germ which makes plants grow, bud, blossom, fruit, and reproduce successors by seed, and that it is through partaking of this divine essence that life is continued to those who are sanctified by incorporating it into their frame.

In finding out the chronological order of the various ideal symbols of the life-germ, which culminated in Soma worship, I will first examine the history and etymology of the name, and next the ritual of the Soma and Haoma sacrifices, making use in the inquiries of the historical myths and tribal customs which mark the various stages in the evolution of Soma, Haoma, and Istar worship, all of which we shall find to be ultimately identical.

Soma and Haoma are different forms of the same word, derived from a root meaning to beget, which is *su* in Sanskrit, and *hu* in Zend. When we analyse the meanings of the word Soma and its history, we find that *su* is certainly the older of these two forms. Soma, both in the Brāhmaṇas and Rigveda, means the moon nearly as often as the sap of the Soma plant. The moon-god when wedded to the daughter of the sun, in the Rigveda, is called Soma, and in the hymn telling of the marriage, Soma is said to stand in heaven as the central point of the Nakshatras, or circle of stars, used by Hindu astronomers to calculate the period of the five years' cycle by which they regulate the difference between solar and lunar time.[1] In other hymns Soma, the moon, is said to clothe himself in sunbeams[2] and to be the ruler of heaven, to whom the sun and stars belong,[3] and to lead the way up the steepest paths of the sky,[4] while the whole of the 111 hymns in the ninth Maṇḍala of the Rigveda to Soma, called Pavāmana, or the cleanser, are, as Hillebrandt has shown, hymns to the autumn moon, reappearing after the earth has been cleansed of her impurities by the rains of the rainy season, which, when

[1] Rigveda, x. 85, 1-2.
[2] *Ibid.* ix. 86, 32.
[3] *Ibid.* v. 29.
[4] *Ibid.* i. 91, 1.

strained through the heavenly sieve (*pavitra*), make it pure for the coming year.[1] The lunar Rajputs call themselves Som-bunsi, or sons of their parent god Soma, the moon, and all use the patronymic Singh, meaning both a horn and a lion. This name Singh, meaning the horned-moon, takes us to the Vedic name for river, Sindhu, the moon-river, a name given also to the Indus. This name Sindhu appears also in Sindhava, the modern Sindh, the name of the country through which the Indus flows. The conquests of the Sombunsi have extended this local name to the whole of India, which they called Sindhava, the moon-land, or the land of the sons of the moon. This name Sindhu becomes in Persian Hindu, and this change is exactly the same as has made the root *su* into the Zend *hu*. Therefore Su or Shu, like Sindhu, must be of Southern origin, and we must look for this among the people who called the moon Sin. These were the Sumerians, the primitive rulers of the Euphratean Delta, who called themselves the Gaurian race, a name reproduced in India by the Turanian Gonds, who call themselves sons of Gaurī (*Bos gaurus*), the wild cow. The earliest capital of these people known to us is the town now called Telloh, which was anciently called Lu-gash, and its people, as we learn from an Akkadian vocabulary, called their country Shu-gir, or the land of the Shus, a name which also appears in Gir-su, an alternative name of their capital city.[2] This name afterwards became Shushan, the province to the west of the Persian Gulf, where the people worshipped the great god Susi-nag, the god of Elam, or the mountain country of the Akkadians.[3] And it is these Shus, who must be the trading and conquering race called in the Mahābhārata and Rigveda the Shu-varṇa, or caste of the Shus, who called the country, now called Sindh, Sindhu-Suvarṇa, and made Pātāla, the modern Hyderabad and capital of Sindh, which was then

[1] Hillebrandt, *Vedische Mythologie*, pp. 385-388.
[2] F. Hommel, *Geshichte Babyloniens und Assyriens*, bk. i. p. 316.
[3] Maspero, *Egypt and Assyria*, chap. xviii. p. 316.

a seaport, their capital. As Pātāla is now one hundred and fifteen miles from the sea,[1] the days when it stood on the seashore must be many thousand years ago, for, at the same rate of increase, sixty-six feet yearly, which is computed to be that of the Tigris and Euphrates, these one hundred and fifteen miles must have taken more than nine thousand years to accumulate.[2] It was these Shus who called the country of Guzerat Saurāshtrā, or the country of the Saus, and they still form the great trading race of India, known everywhere as the Saus or Sao-kars. It was they who called their moon-god Shin or Sin. But for the derivation of this name we must look to that of Shumir, the name by which the Assyrians called the Euphratean Delta ruled by the Shus, and first called Shu-gir. Shumir, as Lenormant shows, through its Hebrew form Shinar, must have originally contained a guttural represented by the ain (ע) in the Hebrew spelling. This guttural is also found in the Arabic form Sindjhar, and in that of the Singhara mountains, placed by Ptolemy as stretching from the Tigris across Western Asia. The original name must, therefore, according to Lenormant, have been Sin-gir or Shin-gir.[3] This name is also connected with the ancestral descent of these people from the wild cow by the Hindu patronymic Singh, the horn, and Sin, the moon, must also be the horned moon. The Akkadian word for horn, *shi*, has also a form *shig*,[4] and means sky, and to fill, as well as horn, and is, therefore, connected with the root *sak*, to be wet, from which Lenormant derives Sin-gir, meaning the wetting horn. The mother city of this wet land of the Shus, the Euphratean Delta, was Erech, the Akkadian Unuk, and this name, as Dr. Sayce shows, is the same as that of Enoch, the son of Cain, the first city builder.[5] Istar was

[1] Cunningham, *Ancient Geography of India*, pp. 283-285.

[2] Sayce, *Hibbert Lectures for* 1887, Lect. iii. p. 185. The actual number of years given by calculation is 9185.

[3] Lenormant, *Chaldæan Magic*, pp. 395-402.

[4] Sayce, *Assyrian Grammar Syllabary*, No. 118.

[5] Sayce, *Hibbert Lectures for* 1887, Lect. iii. p. 185; Gen. iv. 17.

the mother-goddess of this city and supreme goddess of the land, both under Akkadian and Assyrian rule, and her names confirm the conclusion that the country was called the wet land. One of her Akkadian names is Shuk-us. The ideogram is formed of two elements. The first, , when standing alone, is pronounced *sur* or *zur*, and means rain, and also to arise, and illumination ; while means king, or one, so that the name Shuk-us means the raining one.[1] She is also called Tiskhu, and under this name she is the star-god, who directs the archangels (*anuna-ge*) of the earth,[2] and it is Anu, the god of heaven, and Tiskhu who become rulers of the sky when the moon is eclipsed and made to wane by the seven wicked spirits.[3] The ideogram for Tiskhu [4], also pronounced *shuk*, begins, like Shuk-us, with the sign for rain; while , pronounced *ku*, means power, and a mountain peak,[5] so that the name means the power or star-god, which brings the rain, or the raining mountain. To establish the connection between the star-god who brings the rain, and Istar, we must turn to the Egyptian Isis, whose name, like that of Istar, comes, as Professor Tiele has shown, from the Akkadian root *is*, meaning a mountain, which also appears in the Akkadian *isi*, a cow, and this is one of the forms assumed in Egypt by Isis, a transformation which is not followed by her Akkadian prototype Istar. But both are star-goddesses. Isis being Isis Satit, the star Sirius, and it is this star which must have been that called by the Akkadians Tis-khu. It is this star which brings the rain, for its rising at the summer solstice ushers in the rainy season, the South-west monsoon ; and it is the rising of this star, called in the Zendavesta Tiṣh-triya, which begins the Zend as well as the Egyptian

[1] Sayce, *Assyrian Grammar Syllabary*, Nos. 101 and 99, 427.
[2] Lenormant, *Chaldæan Magic*, p. 139.
[3] *Ibid.* p. 206.
[4] Sayce, *Assyrian Grammar Syllabary*, No. 100.
[5] *Ibid.* No. 462.

year with the time of the rainy season, called the rains of Tish-triya.[1]

In tracing the origin of the root *is*, we must, as Akkadian is an Ural Altaic language, look to other cognate Finnic dialects. *Is*, as Castren tells us, is the most common name for god in all these languages. It appears as Esch in Kamacintzi Es in Yenissei-Ostiak, meaning heaven, in the Etruscan Aisar, and the Œsar of the Edda, both meaning the gods. *Tar* is the Akkadian *tur* young. The Finnic *tar*, the Etruscan *Etera*, and the Asiatic Turkish *Tura*, all mean 'child,' and it is the feminine suffix, meaning daughter, used in the Finnic poem of the Kalevala to show that the deity named is a goddess. Thus Etele-tar means the daughter of the south-wind, Il-ma-tar, the daughter of the air, Kaleva-tar, the daughter of Kaleva.[2] Thus Istar means the 'daughter of the mountain,' who became the 'daughter of heaven' when the heaven was likened to a mountain overarching the earth, as the Egyptian goddess of heaven, Nut, bends her body, with her fingertips touching the ground, over her husband Geb, meaning 'the convex earth.'[3] But as Shuk-us and Sukh she is the daughter of the raining or wet (*suk*) heaven and of the wet mountain ; and Akkadian mythological geography calls this mountain, which it makes the cradle of the human race, Khar-Sak-kurra. This means the wet (*sak*) entrails (*khar*) of the mountain of the East (*kurra*),[4] or the mother earth made

[1] Darmesteter, *Zendavesta Tîr Yast*, 12 ; Introduction ; S.B.E., vol. xxiii. pp. 92, 97.

[2] R. Brown, junr., F.S.A., 'Tablet of the Thirty Stars,' *Proceedings of the Society of Biblical Archæology*, Feby. 1890 ; Note to Star No. v.

[3] See Illustration in H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 211.

[4] Lenormant, *Chaldæan Magic*, p. 308, gives viscera-entrails as one of the meanings of this Akkadian root *khar*. *Kurra* means the East, as well as a mountain (Lenormant, *Chaldæan Magic*, p. 169 ; Sayce, *Assyrian Grammar Syllabary*, No. 399). *Khar* also means in Akkadian and Ostiak 'the ox' (Lenormant, *Chaldæan Magic*, p. 302), and *sak* means chief, so that the ox 'the chief mountain of the East,' is another meaning of Khar-sak-kurra, a

pregnant by the rains of heaven, and this must have been the original idea formed of the divine Istar. It is from this mountain that the god Adar must have got the sacred stone, the begetter of fire and of life fostered by heat, called in an Akkadian hymn to Adar, the 'shu' stone, the precious stone, the strong stone, the snake stone, the mountain stone.[1] It is this stone which is still in Hindu images of the sacred lotus enclosed within its leaves. These, when folded together as the bud, depict the mother-mountain as ready to open when quickened by the life-giving rain poured down from the ark of clouds, the water-jar which, in these mythical images, is hung above the lotus. It is this rain which gives to the sacred lotus the seed, the germ of life on earth, and it is the maker of the rain, the heavenly seed, which is the divine lotus called Puṣh-kara the maker (*kara*) of Puṣh, the black bull, who was first, as we shall see, the alligator, or the fourteen stars of the constellation Draco round the pole; in other words, the god of time, who marked the lunar phases, who makes the rain-cloud. It is this bull which, in modern images, bears the lotus on its back and infuses life into it by the stalk. This pregnant mountain of the Shu-stone was to the Akkadians the central point of the earth, shaped like a boat turned upside down,[2] the tortoise earth of the race of the Kuṣhites, the sons of the tortoise (*kuṣh*). Below it was its *uru*, or root, this was the stalk of the lotus invoked in the Zendavesta as the golden instrument of Mount Saokanta, explained by the commentator to mean the golden tube bringing from the root of the earth to the mountain-top the dew and rain which the winds are to carry over the earth.[3] Mount Saokanta, whose name contains the root *sak*, is also called Ushi-dhau, the mountain of the East

meaning which shows the same process of mythological transference as made Is-is the 'mother-mountain' into the 'mother-cow.'

[1] Sayce, *Hibbert Lectures for* 1887, Appendix iv.; *Hymns to the Gods*, i. 27, p. 480.

[2] Lenormant, *Chaldæan Magic*, p. 151.

[3] Darmesteter, *Zendavesta Khōrshēd Nyāyish*, 8; S.B.E., vol. xxiii. p. 352, note 3.

(*usha*). It is on it, as the Zendavesta tells us, the sacred river Haētumaṇt rises and flows to the lake of the tortoise Kāsha-va, the modern sea of Zarah. The land watered by this river and lake was the mother-land of the Kavi Kaush, the wise (*kavi*) tortoise (*kush*) kings, and it was there that Kavād, the mythic father of the race, was picked up as a child, when abandoned like Moses, by Uzava, the goat-god Uz, called Tūmāspa, or the 'horse of darkness' (*tum*).[1] It is called in the Bundahiṣh Sauka vastān, or the place of the Saokas or Saukas, the dwellers in the wet (*saku*) land, it is placed between Tūrkestān and Chinistān (China) outside the seven confederated States of Irān, six of which are grouped round the central state Khvanīras, the Hvani-ratha of the Zendavesta, whence the sons of Airu, the bull, were borne on the back of the ox Sar-saok [2] over the whole world.[3] The king of Saukavastān was Aghraēratha, half-man and half-bull, meaning the foremost (*aghra*) chariot (*ratha*), the son of Pashang, the black-bull, and he was called also Gōpatshah, or king of the cows.[4] These sons of the cow came to India as the Gotamas, or sons of the cow (*go*), and the black cloud bull Pūshan is called in the Brāhmaṇas Pasupati, the god and lord (*pati*) of cattle (*pasu*).[5] The Gotamas are one of the priestly castes of the Rigveda, and it is from their traditions that the Brahmins call the sub-sections of their caste Go-tras, or cow-pens. They were the earliest professional priests, and

[1] West, *Bundahish*, xxxi. 23. Darmesteter's *Zendavesta Farvardīn Yaṣt*, 131; S.B.E. vol. v. p. 136; vol. xxiii. p. 221.

[2] The name of the Ox Sar-saok seems to be derived from the northern rain-god Sar, whose theology is discussed in p. 161, and Sak, the wet-god, the Southern rain-god.

[3] West, *Bundahish*, xxix. 4, 13; xvii. 4. Darmesteter, *Zendavesta*, Introduction, 7, note 4; *Vendīdād Fargard*, xix. 39; S.B.E. vol. v. pp. 116, 120; lix. 62; vol. iv. p. 216.

[4] West, *Bundahish*, xxix. 5; S.B.E. vol. v. p. 117, note 6.

[5] Eggeling, *Ṣat. Brāh.* iii. 9, 1, 10; iii. 1, 4, 9; i. 7, 3, 8; S.B.E. vol. xxvi. pp. 219, 22; vol. xii. p. 201. Pūshan is named, vol. xxvi. p. 219, among the eleven other gods headed by Prajāpati, the lord (*pati*) of a former (*pra*) race (*ja*) to whom living victims were offered.

it was, according to the Mahābhārata, the Gotama priest, called the Rishi Chandra (the moon) Kuṣhika (of the Kuṣhikas), who gave the king of Maghada a miraculously born son, by giving a mango (*am*), which fell into his lap when in a state of ecstatic meditation, to his two queens, Ambikā and Amvalikā, daughters of the king of Kaṣhi (Benares), the Kuṣhika capital. Each queen bore half a child, and as the two parts were bound together by an old woman called *jūrā*, old age, the child was named Jārā-sandha, or the junction (*sandhi*) by old age. This means that the two united races of Kuṣhikas and Māghadas, over whom he ruled as king, were united by lapse of time, and this union made them, like the king Jārā-sandha of the Mahābhārata, imperial rulers of India, till they were ousted by the victory of the Pāṇḍavas.[1] This land, ruled by the united tribes of Kuṣhikas, Māghadas, and Gotamas was that called by Hindu geographers Sāka-dvīpa, said in the Matsya Purāṇa, to be the land of the mountain whence Indra gets the rain,[2] that is, of the mountain called Khar-sak-kurra, Ushidhau, and Saokanta. This mountain stood as the meeting point of the two confederacies of the patriarchal tribes, the bull races who trace their descent to the father, and the matriarchal-cow races who trace their descent to their mother. Each confederacy is formed by six kingdoms surrounding a seventh, or ruling kingdom, in the centre. This in the Iranian or bull federation is Khavanīras or Hvaniratha, and in India, or the cow-kingdom, Jambu-dvīpa, or the land of the Jambu tree; that is to say, central India, the home of the Jambu (*Eugenia jambulana*) the fruit tree of the jungle forests. It is the rains of Sāka, or the wet land of Northern India, which come with the most unvarying regularity, and it was these which made the parent-mountain of the twin confederacies pregnant. This was the land of the rain-god Shukra, the earliest name

[1] Mahābhārata Sabha (*Raja suyarambha*) Parva, xvii. pp. 54, 57. Sabha (*Jārā-sandha-badha*) Parva, xxiv.

[2] Sachau's Alberuni's *India*, vol. i. chap. xxiv. p. 252.

of Indra, used both in the Rigveda[1] and Mahābhārata. In the latter Shukra, called the high priest of the Dānavas and Ashuras, says, 'It is I who pour down rain for the good of creatures, and also nourish the annual plants which sustain all living things.'[2] He is also called Ushānā, and is the kavi-ushānā of the Rigveda.[3] The Brāhmaṇas also call the Soma plant Ushānā; and Soma, the moon, is said to be the Vṛitra or enclosing snake (from *vri*, to enclose), whose body is the mountains and rocks on which the Soma plant Ushānā grows.[4] Ushānā, or the god (*ana*) Ush, reproduces one of the names of Is-tar, U-sha. Its ideogram 𒌋𒐊 means 𒌋 (*u*) the lord of 𒐊 (*sha*) five,[5] or of the five seasons of the Indian year and of the year of the Persian Gulf; the rainy season, autumn, winter, spring, and the burning summer. They are all ruled by the rain-god, whose name Shuk-ra is a form of the Akkadian Shuk-us or Istar. But as Istar is a name of Finnic origin, so also is Ush-a or Ushānā, for Castren tells us that that Ural Altaic rain and thunder-god was called Kave-Ukko,[6] and this name shows us that the Vedic word *kavi*, meaning wise, and the root *kū*, from which it is derived, is of Finnic origin, brought to India by the Finnic magicians, who became the Māghadas of Indian history. This name Ukko is shown, by the change from the guttural into the sibilant, marking Northern words introduced into Sanskrit[7] to be the original whence the

[1] Rigveda, viii. 45, 10, and also in other places.

[2] Mahābhārata Adi (*Sambhava*) Parva, lxxx. p. 245.

[3] Rigveda, i. 83, 5, 51, 11.

[4] Eggeling, *Ṣat. Brāh.* iii. 4, 3, 13; iv. 2, 5, 15; S.B.E. vol. xxvi. pp. 100, 314.

[5] Sayce, *Assyrian Grammar Syllabary*, Nos. 329, 394, 448.

[6] Castren, *Kleine Schriften*, Petersburg, 1862, p. 25. *De Gubernatis die Thiere*, German translation, Leipzig, 1874, p. 113, note.

[7] Though the change affects words which have become merged in the popular dialect of the fused races, where the tendency to soften guttural asperities was most active, it frequently does not affect others, which like *kavi*, have been maintained in their original form by the descendants of the Northern races who first brought them to India.

Akkadian, Zend, and Sanskrit Usha was derived, and the name Uk-ko must first have been Uk-ku, the great (*uk*) placer or begetter (*ku*),[1] and from this it appears that the original form of the root *shu* was the Finnic *ku*, the name brought by these Northern settlers among the Australioid traders of the South, and used by them to denote the father-god. It is this root which appears in the Finnic *ku-ta* or *ku-u*, the moon, a name which, like Kave, they brought with them to India. Kavi Ushānā was the father of Devayānī, or the angel (*deva*) daughter of Ya, who became the wife of Yayāti, the reduplicated Ya or Ia, and the mother of the twin mother-tribes of the Yadava, the people whose god is Ya, and the Tur-vasu, those whose creating and generating god (*vasu*) is Tur. Tur, as I shall show, was first the house-pole, and afterwards the rain-pole of the hill bamboo (*kichaka*) set up by the god Vasu on the Sakti mountains, which became the rain-pole or Ashēra of the Jews. This god Vasu, the Indian snake-god Vāsuki was originally the Northern spring-god, whose name appears in the Greek name for spring, Vesar, which became ἔαρ, after the elision of the digamma, and he was apparently the father-god of the Basque or Vask race. But these deductions of mythic history, based on the idea of the rain-god as the begetting god, are the product of a later and more metaphysical age than that of the earliest students of Nature, who deduced the origin of life from physical generation and conception. To the totemistic shepherd tribes of the dawn of thought the mountain was their mother, and they thought that the special qualities which marked them as a separate race, were infused into and incorporated with their frames, when they fed on their animal father the totem of the tribe at the solemn tribal festivals.[2] This animal was the Akkadian

[1] Sayce, *Assyrian Grammar Syllabary*, Nos. 173, 462; Lenormant's *Chaldæan Magic*, p. 305, root *ku*, to place.

[2] Robertson Smith, *Religion of the Semites*, Lect. vii. p. 229, and the descriptions of sacrificial feasts; Amos iv. 4; Hosea viii. 13; Isaiah xxx. 29; I Sam. ix. 12-25; Neh. viii. 10.

Shu-hu, the mountain goat, sacred to Mul-lil, the earth-god, the lord of sorcery (*lil*). It is in this name that we find both of the later forms of the root *shu*, to beget. The sacred goat was also called Zur,[1] which means also rain, and Shu-ga,[2] or the animal possessed of *shu* or generative power. It was the totemistic father of the trading Shus; and this descent is a mythical record of an indubitable fact, that trade began by the interchange of the produce of the flocks of the mountain shepherds with the crops of the tillers of the soil dwelling on the lower mountain slopes and the plain lands. Shu-hu became the goat-god, Uz, whose name, like that of Usha, seems to be a softened form of the earlier Uk-ku, who watches the revolutions of the solar disc on Babylonian monuments.[3] All Akkadian priests were clothed in goat-skins as priests of Uz, and it was another form of the mountain-goat, the black antelope buck Riṣhya, which gave to the Hindu Brahmins their name of Rishi,[4] and the official dress of black antelope skins, which all Brahmin students are ordered to wear in the law books; the Akkadian dress of goat-skins being assigned to Vaishya, and the skin of the spotted deer to Kshatriya students.[5] It is on a black antelope skin that Soma is placed in the Soma cart at the Soma sacrifice, and it is bought by giving the seller a she-goat,[6] and to Vedic writers the antelope, like the goat in other mythic histories, is the type of animal lust.[7]

[1] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 285, note 3.

[2] *Ibid.* p. 286, note 2.

[3] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 285.

[4] But Riṣhya, the antelope, is not linguistically related to the mountain-goat; Riṣhya is a name formed from Riksha, the bear, showing that the antelope race were once sons of the bear.

[5] Buhler, *Gautama*, i. 16; *Āpostamba*, i. 1, 3, 3, 5, and 6; S.B.E. vol. ii. pp. 174and 10.

[6] Eggeling, *Ṣat. Brāh.* iii. 3, 4, 1; iii. 3, 3, 9; S.B.E., vol. xxvi. pp. 71, 75.

[7] Zimmer, *Altindisches Leben*, chap. iii. p. 82; Atharva-veda, iv. 4, 5, 7.

But Usha and the goat-god only tell us of the male side of the bisexual Istar, the pair of gods worshipped by the Northern shepherds; one of these was Is-tar of Erech, the Southern mother-goddess, the virgin-mother of Dumu-zi, the son (*dumu*) of life (*zi*), a name contracted from Dumu-zi-apzu, the son (*dumu*) of the spirit or life (*zi*) of the watery abyss *ap-zu*), who is also called one of the six sons of Ia.[1] This name was changed by the Semites to Tammuz. A bilingual hymn, telling of his birth in Eridu, under the tree of life, transports us to a different atmosphere from that of the mother-mountain of the North. It is this tree, 'whose seat is in the centre of the earth,' which was the couch of Zi-kum, the giver of the breath of life, the primæval-mother, and it overshadowed the temple home of the mighty earth-mother, 'into which no man hath entered.' This was the birthplace of the son of life, born of a virgin-mother, without the aid of a mortal father.[2] But Eridu, the place of his birth, according to this hymn, was the offspring of Erech or Unuki, as we are told in Genesis that Irad (*Eridu*) was the son of Enoch (*Unuki*).[3] The name Eridu is contracted from Eri-duga, the holy city (*Eri* or *Ir*); and it is sacred to Ia-Khan or Ia, the fish who was first Ia, the serpent.[4] It was as the fish-god that Ia came to Eridu in the mother-ship Mā. But Eridu, the great Euphratean port, founded on foreign commerce, and the interchange with other countries of the surplus products of skilled agriculturists and handicraftsmen, must be a city of a much later date than that which was the birthplace of the first son of life; and the sacred grove, where he was born, according to the Akkadian legend, must have been one in the country whence Ia was brought to Eridu as its founder in the mother-ship, the

[1] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 232.

[2] *Ibid.* p. 238.

[3] Lect. iii. p. 185; Gen. iv. 17, 18.

[4] Lenormant, *Chaldæan Magic*, p. 203; Sayce, *Hibbert Lectures for* 1887, Lect. iii. p. 184.

country where the tree-mother was looked on as the mother of all life; and this country as I shall prove presently, was India. The name of Istar, as the mother of Dumu-zi, was Tsir-du or Shir-du,[1] the holy (*du* or *du-ga*) snake (*tsir*), and she was also called by the Sumerians Shir-gam, the encircling (*gam*) snake (*tsir*),[2] and another of her names as the goddess-mother was Dav-kina. The two ideograms of Dav-kina, called in Akkadian Shus, or the mother-Shu and ,[3] and those for Tsir and [4], conclusively prove that Dav-kina, the mother, was a snake-goddess of an agricultural race, for the two signs and which begin the ideograms of Dav-kina and Tsir, both mean seed,[5] and are pronounced as *se*, while to the signs for Dav-kina, the seed-mother, the ideograms and are added to make the ideogram for Tsir. These mean three,[6] and lord,[7] and the sacred Tsir means the three lords or kings (of the three races born from) the seed-bearing snake-mother. But Istar, the mother of Erech, was not only worshipped as the seed-mother, but also as A, meaning the waters, and as A she was the wife of Ia. The name Ia means the house (*I*) of the waters (*a*), so that to call the mother-goddess A his wife, is merely a mythical way of saying that the mother of life was the life-giving water, the encircling ocean, or the Midgard serpent of the Edda. It was as the ocean-mother that she was called by the Sumerians Sirri-gam, or Shir-gam, the enclosing snake; and it is in this form that she is the goddess Nana (the lady), one of the names of Istar of Erech, who was the mother of the ocean called 'the snake or rope of the great god,' the river of In-nina the divine (*In*) lady (*nina*).[8] It is the

[1] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 237.

[2] *Ibid.* Lect. iii. p. 178, note.

[3] Sayce, *Assyrian Grammar Syllabary*, No. 321.

[4] *Ibid.* No. 324.

[5] *Ibid.* No. 320.

[6] *Ibid.* No. 446.

[7] *Ibid.* No. 329.

[8] Sayce, *Hibbert Lectures for* 1887, Lect. iii. p. 178, note; Lect. ii. p. 116, note 1.

mother-ocean which supplies water to the *uru*, or root of the mother-mountain, and it is from it that the Hindu gods, headed by Vāsuki, who held the rope, churned the water of life (*amrita*) by Mount Mandara, the heavenly churning-staff; and it is on the surface of this mother-ocean that the land, of which the mother-mountain is the centre, floats.

We thus learn from this review of the chronology of the various forms of the goddess called Istar or Suk, that she was the supreme mother-goddess of a composite race formed from the union of three earlier races. The first of these called themselves the sons of the mother-tree, encircled by the girdling snake; the second, the sons of the mother-mountain and the father-goat; while the third were the children of the rain-god, who returns to the mother-ocean by the rivers, the life-giving waters, drawn from it by the golden pipe leading from the root (*uru*) to the clouds, which wreath its top. These are the heavenly sieve (*pavitra*), which distribute it over the earth as the rains of the rainy season, the heavenly Soma.

This series of conceptions must have been born in India, the land of periodical rains and mountain forests, for the mother-tree could never have been conceived in the brains of those dwelling in the treeless lands of Northern and Central Asia. Those who framed it must have belonged to the Mongoloid and Australioid tribes of South-eastern Asia and Southern India, who called themselves by names which, like those of the Marya or tree (*murom*) Gonds, of the Mons, or mountain race of the Irawaddy, the Mundas of Chota Nagpore, and of the Ooraons, the Orang, or forest-men of the same country, show that they did not, like the pastoral tribes, claim descent from totemistic male ancestors, but from the mountain and forest trees, and many of these tribes have always been, when near the sea, both skilled and daring navigators, like the Mughs of Bengal, the Dyaks of

Borneo, and the coast tribes of the Madras and Malabar coasts, and also willing emigrants to foreign lands. These people, as is proved by the anthropometric data published in the last two volumes of Mr. Risley's *Tribes and Castes of Bengal*, show much more affinity with the dolichocephalic Australioid races, whose remains predominate in those of the Palæolithic Stone Age in Europe, than with the brachycephalic Mongoloid tribes of North-eastern Asia; and it must, as I show in Essay II., have been they who introduced organised agriculture into Europe. The marriage-customs of the great majority of the agricultural races of Bengal, prove that they have all passed through the stage of civilisation in which the tree was thought to be their mother, for the Bagdi and Bauri tribes are wedded in an arbour made of the branches of the Sal-tree (*Shorea robusta*), after they have been first married to a Mahua-tree (*Bassia latifolia*); and this Mahua-tree is the husband-tree also of Kurmi, Lohar, Mahili, Munda, and Santal brides, while the Bagdis place a pool of water, their common mother, between the wedded pair.[1] Others again, like the Binjhias, Kharwars, and Rautias, make the Mango-tree the husband-tree.[2] But when we examine the rules for the organisation of the first village communities founded by the earliest agricultural races in forest clearings, we find that this custom of marriage to a tree is one that succeeded to a state of society which did not know of marriage or the family. The village-makers of this early Stone Age carved their villages out of the forests, just as their successors now do, by stripping the trees of their bark with their stone celts, and burning the timber when dried; for the making of fire by friction was discovered at a very early age by the dwellers in the damp forests of the rainy districts of the far East. But in the centre of the village site, a number of the original forest trees were, and

[1] Risley, *Tribes and Castes of Bengal*, vol. i. pp. 39, 80, 531; vol. ii. pp. 23, 40, 102, 229.

[2] *Ibid.* vol i. pp. 136, 201; vol. ii. p. 201.

are, still always left standing as the *sarna* or grove, sacred to the gods of life. The grove thus consecrated was the centre of the village—the Greek, Temenos (from *temno* to cut), which became afterwards the Akropolis. This was the holy shrine cut off from the unproductive forest, the abode of demons and malicious ghosts, by the cultivated land which surrounds it, the encircling and guarding snake—the prototype of the ocean-mother of the seafaring sons of the tree-mother. Under the shade of this *sarna* is the *akra*, or dancing-ground, where the maidens of the village still dance the seasonal dances performed to secure good harvests, and to thank the gods for those gathered in. But in earlier times these dances were danced by the young men and maidens of different villages, a custom preserved by the Ho Kols, among whom the girls of one village always dance with the men of another,[1] while among the hill Bhuiyas, courtships are always carried on by the young men of the village uniting to pay visits to, and dance with, the girls of a neighbouring township;[2] and the hill Binjhias and Kandhs only allow marriages between men and women of different villages.[3] Hence the object of the village dances was not only to secure the aid of the gods of life for the welfare of the coming crops, but they were also part of the system of exogamous alliances which bound together all the villages of each province or *parha* of a federated State by the ties of a common defensive and offensive union. These villages, which exactly correspond to our parishes, and the German *gemeinde*, covered a large area, most of which was at first

[1] Risley, *Tribes and Castes of Bengal*, vol. i. p. 328.

[2] *Ibid.* vol. i. p. 114.

[3] *Ibid.* vol. i. pp. 135, 399, 400. Khand society is constituted on a patriarchal basis, but this rests on matriarchal foundations existing before the Khands, whose name means the swordsmen, conquered Orissa. They altered the original matriarchal customs, which made the village the unit, to meet theirs, which placed the family as the ground-work of the tribe. Hence they divided the *gochis* or villages into *klambus*, or joint-families.

unoccupied woodland. For, like those who now settle villages in forest tracts, the first founders were obliged to provide space for hamlets or off-shoots from the parent village. In a prosperous commune all the land that can be conveniently cultivated from the original centre is soon taken up, and those who want fresh land near their work must betake themselves to the village waste, and there found a fresh centre affiliated to that from which they came. This process of internal growth could only go on when the village was at peace with its neighbours, and when all those adjoining it, and allied with it, could provide for the common defence a force sufficient to guard them from attacks of invading enemies. These alliances also must, in order to secure the continued prosperity of the federated communities, be lasting, and the means by which they were cemented was the institution of the custom of exogamous unions between the sexes, and of social gatherings for the promotion of good fellowship. But these unions between the sexes were not like those of the patriarchal age, when the family was the unit—marriages between individuals—but the marriage of each village to all its federated allies. The women of each township were its mothers, who must remain at home, look after the children, help in farming, and do domestic work, but to secure the union between the village and its neighbours, and to prevent the isolation that would result if the fathers of the village children lived in the village, it was made a rule that they must belong to an outside village. Thus the men of every village within each confederacy could legally become the fathers of the children of the women of all villages except their own, and this primitive *jus connubii* was the bond which retained the members of the confederated villages in an indissoluble union. For if any of them emigrated to neighbouring unions, he was obliged to secure a formal admission before he could there acquire the privileges he had relinquished in his maternal state, and such transfers were not readily granted. It was on these rules of internal

management that the whole domestic policy of each State was founded, while its foreign policy was based on the *jus mercaturæ*, or the concession of rights to attend their markets, given to peaceable and well-conducted neighbours. Within each township the men and women were brothers and sisters, between whom marriage was impossible; and the birth of the village children was provided for by inviting the men of adjoining villages to come to the village dances, when the unions were consummated in the shades of the village grove. Hence all the children of each village were the children of the village mother-tree, and the Saturnalia celebrating their procreation, were looked on by the statesmen of matriarchal times, as they are still by Kol Mankis of the present day, as a safeguard of the national welfare, which maintained mutual good feeling and fellowship between all those belonging to the allied confederacy. But this system of liberty, restrained by internal laws, was one which appeared to those who were educated in a different system of morality to be unregulated and disgraceful licence; and it is this which is denounced by the authors of the Mahābhārata in a passage which tells how Sahadeva, the Pāṇḍava, one of the avatars of the fire-god of the North, conquered Southern India, called the land of Mahish-matī, the great (*mahish*) mother (*matī*), where, it is said, the women were not obliged to confine themselves to one husband.[1] In another passage, Karṇa, whom I shall show to be the moon-god, and who appears in the poem as one of the chief generals of the Kaurāvyas, denounces the Vāhlika women for acting as Dravidian women do now, and indulging in what he calls indiscriminate concubinage, drinking spirits, singing and dancing in public places, and on the ramparts of the town, dressed and undressed, and wearing garlands.[2] This description accurately depicts the village dances, as seen

[1] Mahābhārata Sabha (*Digvijaya*) Parva, xxxi.

[2] Mahābhārata Karṇa Parva, xl. xlv. pp. 138, 158. Muir's *Sanskrit Texts*, vol. ii. pp. 482-484 note 2.

by a spectator, who finds in them only what seem to him to be unpardonable excesses, but fails to see the legality which underlies the apparently lawless and indiscriminate association of the sexes which takes place at these tribal dances.

The children born in these matriarchal villages were, after the age when they ceased to require a mother's care, placed under the guardianship of the village elders, their maternal uncles, and thus, at the present day, all children born in the Nair villages of Madras, those of the Naga races, of the Ooraons, Marya Gonds, and Juangs are brought up apart from their parents, the boys under the care of the village elders, and the girls under that of a village matron. These guardians teach them their duties as members of the tribe and village, and instruct them in all the hereditary village lore, and the village schools, found everywhere in India, were the products of the matriarchal customs which made the maternal uncles teachers of their sisters' children, and it is also from this source that the higher castes took the idea of providing *gurus* or religious teachers for each family. It was in this age that the rule observed among the Doms, Haris, Juangs, Pasis, and Tantis of making the sister's son the family priest arose,[1] and also that observed among the Cheroos, when the marriage is blessed by the maternal uncles of the bride and bridegroom, who pour holy water on the mango-leaf placed in the mouths of the mothers of the young couple before the marriage procession leaves the bridegroom's house.[2] It was the emigration of these matriarchal races throughout all the countries of South-western Asia and Southern Europe which not only made the communal rule of property which governed the Indian village communities the most universally diffused type of land tenure, and which also made property descend to the female line, as it does among the Nairs of Madras, among the Lycians,

[1] Risley, *Tribes and Castes of Bengal*, vol. i. pp. 245, 316; vol. ii. pp. 167, 300.

[2] *Ibid.* vol. i. p. 201.

Cretans, Dorians, Athenians, Lemnians, Etruscans, Egyptians, Orchomenians, Locrians, Lesbians, Mantinæans, and many Asiatic nations, as has been proved by Morgan and Bachofen.[1] The customs of the village dances in the sacred grove survived in the Babylonian custom mentioned by Herodotus, which obliged every married woman to prostitute herself in the temple on her marriage night, in the Saturnalia of Rome, the Bacchic orgies of Greece, the Corybantian dances of South-western Asia, which formed part of the festivals held each year to mourn over the death of Tammuz, the old year, and to celebrate the birth of the new year which was to succeed it, and it was these dances which were continued to a late period of the Roman Empire in the groves sacred to Venus. The ritual of the worship of the Sumerian goddess Istar of Erech was also an outcome of these matriarchal festivals, for she was served, as we are told in the story of the plague-demon Nerra, 'by a chorus of festival girls and maidens consecrated to Istar,' representing the village maidens of India, and 'by emasculated priests carrying swords, razors, stout dresses, and flint knives,'[2] who reproduce the brothers of these maidens, who were forbidden to be fathers to their children. It was these matriarchal tribes who, in their progress westward, founded the Amazonian kingdoms of Asia Minor and Greece, and who reproduced everywhere the holy groves consecrated to the gods of Greece, Rome, Palestine, and Asia Minor, together with the worship of the Dryads, or spirits of the woods. Also it was their influence which sanctified the mother-tree, the tree of life, the palm-tree of Babylonia, the sycamore or fig-mulberry of Egypt, the fig-tree of the Biblical story of the fall of man, the olive-tree of Greece, the pine, the mother-tree of the Northern Bear race, which has become the Christmas-tree of Germany, and the tree

[1] Morgan, *Ancient Society*, Macmillan and Co., 1877, chap. xiv. pp. 343, 351. Bachofen, *Die Mutter-recht*, Stuttgart, 1861.

[2] Sayce, *Hibbert Lectures for* 1887, Lect. iii. pp. 184, 185.

which is still planted on the top of every house built in South Germany. This tree also plays a prominent part in the stories of the birth of the Buddha and Apollo. In the first, Māyā, the mother of Buddha, was a native of Kolya, the Kolarian village forming part of the city of Kapila-vastu, the city of the Yellow (*kapila*) race, to which his father belonged. The sacred grove of Lumbini was the *sarna* or holy grove common to the united towns, and lay between them. Māyā went to this grove when the pains of childbirth drew near, and sought the protection of the tree-god by grasping the sacred Sal-tree (*Shorea robusta*), the mother-tree of the Dravidian races of India, and it was while she was grasping it that her son was born.[2] This same incident of the grasping of the mother-tree is reproduced in the story of the birth of Apollo at Delos, only that the tree grasped by Leto was not the Sal-tree, but the Babylonian palm-tree, the tree of life, while beside it stood the olive, sacred to Athene, and the sacred lake,[3] the reproduction of that whence the Kuṣhite race sprang. That these sons of the mother-tree were the first organisers of civilised society is proved by the fact that it was out of the myth of the central mother-tree that that of the mother-mountain, adopted by their successors, grew, for just as the mother-tree is the centre of the holy grove and the middle point of the village, so is the mother-mountain the centre of the tortoise earth. But though the grove as the village centre was an original conception of the Southern matriarchal races, the centre tree and the mother-mountain were additions made to the primal idea by the Northern races, who looked on the house, the birth-place of the family, as their national home, for the central tree was the central pole of the Northern house which supports its rafters.

[1] Fausböll, *Jātaka*, vol. i. p. 52. Rhys Davids, *Buddhist Birth Stories*, p. 66.

[2] Müller, *Die Dorier*, Book ii. chap. vii. § 3, p. 314.

This is the god Gumi Gosain, the central pole of the house, round which the Dravidian Mālēs and Mal Paharias of the Raj Mehal hills place balls of clay representing their ancestors, and then pour upon the ground the blood of fowls and goats sacrificed to the sun-god and earth-mother.[1] It was these Malis or Mallis, whose name means the mountain Mal (people), who gave their names to Malwa, Mallarashtra or Mahrahta land, to Multān or Malli-tāna, the place of the Mallis, the river Mālini, on which Sakuntalā, the mother of the Bhārata race, was found, and many other Indian tribe-sites; and it was after they were fused with the sons of the tree that they placed their house-pole in the village grove as the central tree, and it is there that the Kharias place the god Gumi, to whom pigs, the animal sacred to the mother earth, are offered.[2] But these bloody sacrifices were, like those offered to the house-pole, a Northern institution of the people who looked on the sacrificial animals they ate as the source whence they drew their special tribal qualities; for the primitive forest races only offered fruits and flowers to the mother-earth, as is proved by the Juang sacrifices, in which fowls are offered to the sun, a supreme god among all the forest races dwelling in the damp forests of the rainy East, and only fruits to the earth.[3] Similarly, the Behar Amats and the Bhandāris, who are in Orissa priests of the Pañch Devati, or five seasonal village goddesses, only offer to them cooked rice, cakes, sweetmeats, and parched grain;[4] while among the Rautias, at the Jitia Purob in Assin, the village women only offer to the twig of the Pepul-tree and the ear of rice planted as the parent-trees in the courtyard of the headman of the village, vermilion, rice husked without boiling, flowers, and sweetmeats.[5]

These mountain tribes who offered animal sacrifices, were the second of the three primæval races. They were a con-

[1] Risley, *Tribes and Castes of Bengal*, vol. ii. pp. 58, 71.
[2] *Ibid.* vol. i. p. 468.
[3] *Ibid.* vol. i. p. 353.
[4] *Ibid.* vol. i. pp. 18, 94.
[5] *Ibid.* vol. ii. p. 204.

federacy ruled by Ural Altaic Finns who made the mountain of the East, the frontier-mountain of the dividing chain of the Himalayas, whence the rivers began to flow westward and southward, the mother-mountain of the united races of Northern shepherds and Southern agriculturists, who called the Shu-hu, or mountain goat, their totemistic father.

In the third race, the children of the rain-god, we find a composite product of two stocks united in the second birthland of civilised man, the country of the southern and western slopes of the Caucasus and of the Phrygian hills. One of these looked on the fire-god and the other on the water-god as their parent gods. They claimed to be descended from the rain-cloud impregnated by the lightning flash, the thunder and wind-god called Sar. This was the tree and wind-god of the Gonds, called Maroti (*marom*, a tree) or Hanuman, the great ape. The name of this god Sar, reduplicated as Sar-sar, is the Sumerian name of the god Ia, and also of Istar;[1] and Shari was the mother-goddess of the rain-cloud worshipped by the Armenians of Van. It was this god who became in later theology Assōr, the fish-god, whose ideogram is the same as that of the Akkadian Sar, and who is, as I show later on, the six (*as*) Sars. It was the union of the Southern agricultural races of India, who, by their fusion with the Ural Altaic shepherds, had become the trading Shus, with the Northern Turanian, or mixed Finnic tribes, which formed the confederacy of allied peoples, the rulers of India and the Euphratean countries, who called themselves the sons of the tortoise Kush, and looked on the mother-mountain of the East, whence the rain-god gets the rain, as the common centre whence they drew their life, and as the Akropolis or temple home of the mother-goddess of

[1] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 265 note 1, and Lect. iii. p. 143, where he shows that Sar-sar is the ideogram, which was also read as Gingiri, the Sumerian name of Istar, the creatrix. See also Lenormant, *Chaldæan Magic*, p. 334, note. Sayce, *Assyrian Grammar Syllabary*, Nos. 414, 415.

the world village, the house of the Most High God. It was to this mother-mountain that they ultimately transplanted the mother-tree of the Indian theology, and thus made the mountain-plant called Soma Girisṭha, or Soma, the dweller (*stha*) on the mountains (*giri*), the plant sacred to the gods of generation.[1] That this plant was also a rain-plant is shown by the epithets Vṛishṭivani, the rain-loving, Varshāhva, and Varshābhu, which mean the rain (*varsha*) plant.[2] In the Rigveda, the season of the year, that is, the rainy season, is said to be its mother, and when born from her it goes at once to the water, in which it thrives.[3] Again, in other hymns, Parjanya, the rain-god, is called the father of the mighty lord Soma, which took its place on the mountains in the middle of the earth,[4] that is, the mother-mountain of the East; and the Soma which inebriates Indra, the rain-god, and the divine race is said to 'come in a stream purified by the lightning.'[5] This clearly denotes the coming of Soma as the time when the rains of Northern India begin at the summer solstice. Manu says the Soma offerings are to be made at the end of the year, and that animal sacrifices are to be offered at the solstices, called Turāyana;[6] and as animal sacrifices form part of the Soma ritual, and as the Soma festival, which opens with an invocation to Indra, the rain-god, as the god of the sacrifice,[7] is a feast to the god who brings the rain, it must originally, like the present festival to Juggernath at Pūri, which is the most universally frequented religious feast in India, have been held in the hot weather, before the rainy season, in order to secure good rains. That it was one in which rain was prayed for is

1 Rigveda, ix. 85, 10; Hillebrandt's *Vedische Mythologie*, pp. 354, 389.

2 Tait, *Samh.* ii. 4, 10, 3; Hillebrandt's *Vedische Mythologie*, p. 55.

3 Rigveda, ii. 13, 1.

4 *Ibid.* ix. 82, 3.

5 *Ibid.* ix. 84, 3; Eggeling's *Sat. Brāh.* Introduction; S.B.E. vol. xxvi. pp. xxii. xxiii.

6 Bühler, *Manu.* iv. 26; vi. 10; S.B.E. vol. xxv. pp. 133, 200.

7 Eggeling, *Sat. Brāh.* iii. 3, 4, 18; S.B.E. vol. xxvi. p. 85.

shown by the prayer of the sacrificer during the initiation ceremony (*dikshā*), when he asks the gods to 'make the crops full-eared,'[1] and by the advice given, that to secure good rain, one of the oxen who draw the Soma cart should be black.[2] It is the Indian year of five seasons to which the sacrifice is offered, but the first offering made at the reception of Soma is that of a cake baked on the fire-altar.[3] This is said to be the mother-earth, called in the ritual Āditi, or she who is without (*a*) a second (*diti*) the beginning of all things, who lived before man was born, and brought forth living things to dwell on the earth by her own inherent vitality. This altar when consecrated becomes *Vedi* (knowledge), and it is directed to be made in the form of a woman ; to measure a fathom on the west side, and at least three cubits from west to east, though it may be more. It is to be constructed in the middle like a woman, and to be narrower on the east than on the west side, and to slope to the east, the holy quarter whence the rain and the dawn comes.[5] The altar when made is consecrated by the Adhvaryu, the ceremonial priest, who sprinkles it with holy water, and takes the sacred grass which is to cover or thatch it from the Agnīdhra, or fire-priest. This grass, called the *barhis*, is the Kuṣha grass (*Poa cynosuroides*), said by Hindu tradition to be given by Ram, the god of darkness (*Rāma*), to his son Kuṣh, the ancestor of the Kuṣhika, or tortoise race, whose kingdom, stretching on both sides of the central mother-mountain from the Ganges to the Euphrates, was symbolized in the mother-altar. Seven sheaves are made of this grass. Three of these, the three races, are used for thatching the altar, three are held by the sacrificer, his wife, and the priests; and the most important

[1] Eggeling, *Ṣat. Brāh.* iii. 2, 1, 3; S.B.E. p. 33.
[2] Eggeling, *Ṣat. Brāh.* iii. 4, 11; S.B.E. vol. xxvi. p. 78.
[3] Eggeling, iii. 4, 1, 14, 15; S.B.E. p. 88.
[4] Eggeling, *Ṣat. Brāh.* iii. 2, 3, 1, 6, 19; iii. 7, 2, 1; S.B.E. vol. xxvi. pp. 47, 49, 51, 175.
[5] Eggeling, *Ṣat. Brāh.* i. 2, 5, 14-17; S.B.E. vol. xii. pp. 62, 63.

sheaf is the fifth, the *prastara*, or cleansing sheaf,[1] the bunch of hyssop of the Jewish ritual, representing the tree of life. It is made of three united sheaves, the three united seasons, and flowering shoots are added to each sheaf.[2] It denotes the cleansing and purifying rains, and is used in prayers for rain; for the sacrificing priest, when asking for rain, must hold the *prastara* in his hand while he repeats the prayer, 'O heaven and earth, may Mitra and Varuṇa favour thee (the sacrificer) with rain.'[3] This use of the *prastara* enables us to trace the origin of tribal sacrifices to those made by the agricultural races to the rain-god, for the *prastara* is the *baresma* of the Zend ritual, which, before it took its later shape of a bundle of thornless twigs, or a cleansing besom, was a single twig or magic wand, 'as long as a ploughshare and as thick as a barleycorn,' usually cut from a pomegranate, date, or tamarind-tree. This 'the faithful man' was to hold in his hand while offering sacrifices to 'Ahura Mazda, and the Golden Haomas.'[4] In the sacrifice to the New and Full Moon, which is treated in the Brāhmaṇas as the model sacrifice, the Adhvaryu gives the *prastara* to the Brāhman or priest of the spiritual father-god Brahma while he is thatching the altar, takes it back when it is thatched, and holds it while laying the fire on the altar.[5] He lays round the fire in the centre of the altar a triangle made of three *paridhis* or enclosing sticks of green wood, placing the Western stick first; the Southern, sacred to Indra, second; and the Northern, sacred to Mitra-Varuṇa, last.[6] These, in the New and Full Moon ritual, are

[1] Eggeling, *Ṣat. Brāh.* i. 3, 3, 4; S.B.E. vol. xii. p. 84 note 2.

[2] Eggeling, *Ṣat. Brāh.* ii. 5, 1, 18; S.B.E. p. 389 note 1.

[3] Eggeling, *Ṣat. Brāh.* i. 8, 3, 12; S.B.E. p. 241.

[4] Darmesteter, *Zendavesta Vendīdād Fargard*, xix. 19; iii. 1; S.B.E. vol. iv. pp. 22 note 1, 209.

[5] Eggeling, *Ṣat. Brāh.* i. 3, 3, 5, 12; *Kāty*, ii. 7, 22; S.B.E. vol. xii. pp. 86 note 1, and 87.

[6] Eggeling, *Ṣat. Brāh.* i. 3, 4, 2-5; S.B.E. pp. 90-91.

ordered to be made of Palāṣha (*Butea frondosa*) wood,[1] which, as I have shown, is the tree sacred to the Desauli, or village god of the Ho Kols and Gonds, and whose leaf was brought to earth with the Soma by the Ṣhyeṇa bird.[2] But the Soma *paridhis* must be made of Kārshmarya (*Gmelina arborea*),[3] which is also permitted to be used in the moon sacrifices. This is called in Bengali Gum-bar, and Gum-adi in Tamil, or the tree of the Gumi or house-pole: it grows on the mountains, and will never rot in water.[4] This enclosing triangle is said to represent the three former supreme gods, or the mother gods of the three races who preceded that which made Agni, the fire-god, their supreme god. They are said to be placed round him to protect him from the thunderbolt of Indra, the rain-god, symbolised by the Vashat call or summons to the sacrifice addressed by the Hotar, or pourer of libations (*hu*), to the old gods after the *yājyās*, or offering prayers, and just before the offerings are poured on the fire.[5] The ritual here depicted is that of a sacrifice to the rain-god to secure good rains, and the Vashat call is really, as it is said to be in the Brāhmaṇas, the Varshat, or rain prayer of the people, who called the Soma plant Varshā-bhu, or born of the rain (*varsha*).[6] After the enclosing sticks have been laid round the fire the next process is to kindle it. In doing this, the Adhvaryu places on the altar the

[1] Eggeling, *Ṣat. Brāh.* i. 3, 3, 20; S.B.E. pp. 89, 90.

[2] Risley, *Tribes and Castes of Bengal*, vol. i. p. 327; Eggeling, *Ṣat. Brāh.* i. 7, 1, 1; S.B.E. vol. xii. p. 183.

[3] Eggeling, *Ṣat. Brāh.* iii. 4, 1, 16; S.B.E. vol. xxvi. p. 89.

[4] Clarke's Roxburgh's *Flora Indica*, p. 486.

[5] Eggeling, *Ṣat. Brāh.* i. 5, 1, 16; S.B.E. vol. xii. p. 135 note 1.

[6] Eggeling, *Ṣat. Brāh.* i. 5, 2, 18; S.B.E. vol. xii. p. 143. Professor Eggeling calls this derivation fanciful, p. 143 note 2, and in p. 88 note 2, he derives it from *Vah*, to carry up, and explains it as a call to Agni to carry up the libations to the gods. This is doubtless an etymology which is scientifically exact for the word Vashat, which is that substituted by the later ritualistic reformers for the original Varshati. It is this latter word which is clearly required to fit in with the ritual, which is, as I have shown clearly, that of a sacrifice to the rain-god.

lowest of the two kindling sticks, touching with it as he does so the Western enclosing stick. This kindling stick is called Ur-vashī, the ancient (*ur*) fashioner (*vashi*), the mother of the sacred fire. This is made of Khadira wood (*Acacia catechu*), taken from the sacrificial stake, to which the slain victim is bound.[1] He says, 'Thou art the birthplace of Agni,' and lays on it, with their tops to the East, two stalks of Kuṣha grass, which are called Vrishanau, or the organs of generation.[2] The upper stick, which is first called Āyu, the son of Ur-vashī, he first dips in *ghee*, or clarified butter, and then kindles the sacred fire by twirling it round, as if churning, in the lower kindling stick, by a string twisted round the cross-bar placed on its top, calling it as he does so Puru-ravas, the Eastern Thunderer, or roaring god (*ravas*), who was the husband of Ur-vashī.[3] The Adhvaryu then lays on the altar two stalks of Kuṣha grass, called *vidhritis*, with their tops to the North, and places the *prastara* on them; but in the Soma sacrifice the *vidhritis* are made of sugar-cane, and the *prastara* not of the succulent and nourishing Kuṣha or Durba grass (*Poa cynosuroides*), but of the Ashva vāla (*Saccharum spontaneum*), or horse-tail grass, called in the vernacular Kasha. It is a tall, reed-like grass, sprouting when the rains first fall, and has round its flowers a circle of white silvery hairs, which fall down below them like snowy horse-tails.[4] Therefore it is a fitting emblem of the sons of the horse, who came down from the snowy North and made their guiding stars the Ashvins,

[1] Eggeling, *Ṣat. Brāh.* iii. 4, 1, 19-22; S.B.E. vol. xxvi. pp. 90 note 5, and 91.

[2] *Ibid.* iii. 4, 2, 21; i. 3, 4, 10; ii. 5, 419; S.B.E. vol. xxvi. p. 90; vol. xii. pp. 92, 389 note 3.

[3] *Ibid.* ii. 5, 1, 19; iii. 4, 1, 20-22, vol. xii. p. 389 note 1; vol. xxvi. pp. 90 note 5, and 91; also see vol. xii. p. 294 note 3. The fire was produced by a process like churning. The Araṇi, or fire-drill, made of Aṣhvattha (*Ficus religiosa*) wood, being twirled repeatedly round, till the fire is lighted, by a string fixed in a cross-bar at its top. There are two specimens of the orthodox fire-drill and sockets in the Pitt Rivers' Museum at Oxford.

[4] *Ibid.* iii. 4, 1, 17, 18; vol. xxvi. p. 89 note 3.

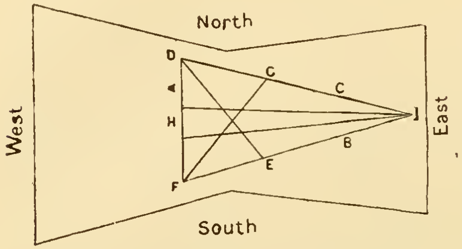
or heavenly horsemen (*Ashva*), the twin stars of Gemini, who are called the Adhvaryu, or ceremonial priests and physicians of the gods, and the leaders of the Soma sacrifice.[1] It was these Ashvins also who made the Khadira tree a sacred tree, for it yields not only the red catechu dye, which replaced the blood used to vitalise the altars; but also the catechu extract, a most valuable medicinal drug. Similarly the two *vidhritis* of sugar-cane mark the race of the Iskshvāku, or sons of the sugar-cane (*Iksha*), as one of the races which founded the Soma sacrifice.

While the fire is being kindled, the Hotar recites the eleven kindling verses, a number which I shall show to be sacred to the Ashvins, and the Adhvaryu pours silently a libation of *ghee* to Prajā-pati, the lord (*pati*) of former (*pra*) generations (*ja*), marking by it a line from the north-west to the south-east of the fire-triangle, and when the Hotar proceeds to invite the older gods, the Adhvaryu moves from the north to the south side of the altar, and marks with another libation of ghee a second line in the triangle from the south-west to the north-east, crossing the first, and thus the sacrificer dedicates to Indra, the speaking or thundering god, saying, 'Om! for Indra this, not for me,' showing that the rain-god comes from the south-west with the south-west monsoon, which brings the rains. The Adhvaryu then lays on these lines the lower kindling stick from north-west to south-east, and places across it the fire-drill from south-west to north-east.[2] He thus makes the triangle a picture of the mother-land of Northern India, stretching from the Panjab in the north-west to Bengal in the south-east, made pregnant by the rains coming from the south-west. By this series of ceremonies the altar is completed, and its figure is as shown in the accompanying diagram.

[1] Eggeling, *Ṣat. Brāh.* i. 1, 2, 17; iv. 1, 5, 8 and 15; S.B.E. vol. xii. p. 16; vol. xxvi. pp. 274, 276.

[2] Eggeling, *Ṣat. Brāh.* i. 3, 4, 5; i. 4, 4, 2-7; S.B.E. vol. xii. pp. 91 note 1, 124 note 1, and 128 note 2.

A, the western Paridhi; B, the southern, sacred to Indra, the rain-god; C, the northern, sacred to Mitra Varuṇa.



D. E. The line from north-west to south-east, on which the mother Urvashī is placed, who is shown in the Preface to be the mother goddess of the year of three seasons.

F.G. The line from south-west to north-east, by which the rain and father-god comes.

H I, the two *vrishanau* of Kuṣha grass, symbolising the passage of the people who consecrated the altar from west to east.

This elaborate ceremonial tells us that the fathers and mothers of the race who framed the ritual entered India from the north-west, and settled in the land watered by the rains of the south-west monsoon, for the western enclosing stick (A) is the first that is laid down, and it is this which is first touched by Urvashī, the fire-mother of the race, before it is placed on the altar, while it is the Northern stick which is placed last. This represents the race which subsequently joined the Western immigrants, and who worshipped the gods of heaven, Mitra the moon-god, and Varuṇa the god of the raining (*var*) heaven, and also of the dark nights. The whole tells us how the worshippers of the fire-god, whom I shall show to be the Māghadas, entered India from the north-west, prospered there, cultivated the country, and reckoned the lapse of time by the interval between one rainy season and another, and how they were joined afterwards by the Northern race, who completed the figure of the tortoise-earth, and called themselves the Kuṣhikas, or sons of Kuṣh, the tortoise, and reckoned time by the phases of the moon (*mitra*) and by the stars of Varuṇa. But the people whom these two immigrant races replaced were

those who worshipped the older trinity of the three mother seasons represented by the triangle ; and the history of the religious revolution which replaced the worship of the three older gods by that of the thunder-god, who impregnated the rain by the heavenly fire, the lightning flash, is told in the Brāhmaṇas in the story of the consecration of Nābhā-nedishthā. The name means that which is nearest (*nedishthā*) to the navel (*nābhā*). He complained to his father Manu (the thinker), called Prajā-pati in the Rigveda, that his brethren the Añgiras, the offerers of burnt offerings (*añga*) had deprived him of his inheritance. His father said that the Añgiras, the priests of the earthly deities, wanted, but did not know how, to get to heaven. If he told them that they could attain their wish by reciting the two hymns Rigevda, x. 61, 62, they would on their departure give him his inheritance, that is, allow him to be the supreme-god instead of their gods. Of these hymns, Rigveda x. 61 tells us how Nābhā-nedishthā was born from the union of Prajāpati with his daughter, the earth, and how on his birth he claimed to be supreme god, saying (v. 18, 19), 'This our navel is the highest. I am his son. Here is my home. These gods (the old gods) are mine. I am the first twice born son of the law' (of nature). Hymn 62 is addressed to the Añgiras, and calls on them in the refrain of the first four stanzas 'to receive the son of Manu,' here called Narāṣhaṁsa. Narāṣhaṁsa is the Zend Nairyō Sangha,[1] called the Yazad of royal lineage, who guards the seed of Zarathustra, and intrusts it to the care of the goddess of the ever-flowing, undefiled spring of water, the stream of time, Ardvī Sūra Anāhita, who is to be the mother of his sons Hūshêdar, Hūshēdar-Māh, and Sōshyans, the prophets of the future.[2] Narāṣhaṁsa is the never-dying heat which makes the life-giving water pregnant, and is thus the

[1] Haug, *Ait. Brāh.* v. 2, 14 ; vol. ii. pp. 341, 342 ; Tait, *Saṁh.* iii. 1, 9, 4, 6. *Ṛigveda*, x. 61, 62, Ludwig's Translation.

[2] Mill, *Yasnas*, xvii. 11 ; West, *Bundahish*, xxxii. 8 ; S.B.E. vol. xxxi. p. 258, vol ; v. p. 144.

father of all life, called in the Sīrōzahs 'the god Nairyō Sangha who dwells in the navel of kings,'[1] who is also called 'the messenger of the gods.'[2] The fire and lightning-god who came to earth as the miraculously born sacrificial flame Nābhā-nedishthā was, we are told in the Aitareya Brāhmaṇa, the successor of Rudra the red (*rud*) god of the sacrificial stake, reddened with the blood of his victims, who was the father of the Maruts, the wind-goddesses.[3] Rudra claimed the place allotted by the Añgiras to Nābhā-nedishthā, but gave up his claim when the latter allowed that Rudra used to rule the sacrifice.

This story tells us that a race who made the Maruts or wind-goddesses their gods, placed in the centre of their sacrificial altars, the place formerly occupied by Rudra, the sacrificial stake, the fire born of the fire-mother, Ur-vashī, the wood taken from the sacrificial stake. The central altar-fire was the god called Agni jatavedas, or Agni, who knows (*vedas*) the secret of birth (*jata*), whom the Hotar at the fire-sacrifice addresses in the words of Rigveda, iii. 29, 4: 'We place thee, O Jatavedas, in the place of Iḍā (the mountain-daughter of Manu) in the navel (*nābhā*) of the altar, to carry our offerings.' Hence the Western race, whose father-god was Agni, was one whose mother-goddess was Iḍā, the daughter and wife of Manu, as Nābhā-nedishthā was his son. The central fire, which in their eyes vitalised the altar, formerly reddened by blood, became in Greek mythology the fire-god Herakles, married to Omphale, the navel. This god of the navel,

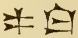
[1] Darmesteter, *Zendavesta Sīrōzah*, i. 9; S.B.E. vol. xxiii. p. 8.
[2] Darmesteter, *Vendīdād Fargard*, xxii. 7; S.B.E. vol. iv. p. 231.
[3] Rigveda, ii. 33, 1.

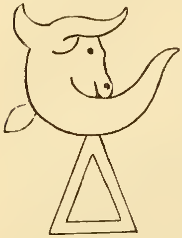
the son of the primæval mother, was in Greece the god Pytho, the dweller in Delphi, the womb or holy shrine of the Grecian race, who was the son of the abyss (βυθός), from whence his name is derived. This was the t'hom of Genesis, the dark void in which the Spirit of God moved on the face of the waters, and went up in a mist which watered the face of the ground,[1] and made it capable of bearing living things. But it is not only echoes of this Indian myth, but also the ritual which explained and preserved it, which is found in Greece. It appears in the image of Apollo Aguieus, which was a triangular block of stone, and still more conspicuously in the sketch on page 170 of the leaden figure of the goddess of the earth-altar, found by Dr. Schliemann in the second city from the bottom of the six cities, built one over another, on the site of Troy. This exactly depicts the Hindu altar, made in the form of a woman, with the Svastika or holy fire, 卐 the sun of the revolving year in the centre of the triangle. Its great antiquity is proved by the fact that the city in which it was found was one built near the beginning of the Bronze Age, as all the weapons and instruments in that below it, except a few bronze knife-blades and hair-pins, are all of stone.[2] The myth and ritual appear also in the universal worship throughout South-western Asia of the triangle as the sign of the Supreme God, which I have described in the Preface; in the triangular altar of the Stone Age, depicted on the Babylonian Uranographic stone, as the altar of Nebo, or Nabu, the prophet-god, and the planet Mercury; in the Hittite sign for Istar, which is a triangle, as shown in the symbol on p. 172 depicted in the Hittite Hamath inscription, representing the moon cow-fish above the triangle Istar;[3] and in the sign for woman, used both in the

[1] Gen. i. 2; ii. 6.

[2] Schuchardt's Schliemann's *Excavations*, fig. 60, p. 67; also pp. 37, 38.

[3] This information is taken from an address on 'The Nature of Hittite Writings,' delivered before the Oriental Congress of 1892, by Mr. T. Tylor.—

inscriptions of Gir-su (*Telloh*),[1] and by the ancient Chinese. This triangle repeats not only the sign on the altar, but also the line drawn from west to east by the two stalks of Kuṣha grass, and this agreement marks it as connected with the Kushite or tortoise myth, and as a symbol of a race descended from a divine mother. The ideograms of the Assyrian Nebo or Nabu, the prophet-god, and his Akkadian form Nuz-ku, who was the messenger who tells Ia of the waning of the moon,[2] give us further evidence of the order of development of these ideas. That of Nuz-ku  means the sceptre, or dawn, and seat or prince,[3] or the sceptre of the prince of the dawn, that is, the king of the East, whence the rain and morning light come, while the Akkadian equivalents of the two ideograms of the Assyrian Nabu, are Sak and Suk, meaning the wet-god.[4] We thus see that it was the East, the home of the rain-god and the morning dawn which was made the mother of a new race by the coming from the West of the fire-god, the god of the life-giving lightning-flash. The Eastern meeting-place of the three races from the south, north, and west, was the mother-mountain or the Iḍā, called the centre of the sacrifice, and who is also the mother-tree ; and it is Iḍā, Mahī, or Bharatī, and Sarasvatī, who are the three mothers invoked in the eighth stanzas of the sacrificial Āpri hymns in the Rigveda, recited at the animal sacrifices. These three form the mother-triangle, and in the Āpri hymn (Rigveda, iii.



Transactions of the Ninth International Congress of Orientalists, vol. ii. Semitic Section, p. 260.

[1] Amiaud et Mechinseau, *Tableau Comparée des Ecritures Babyloniennes et Assyriennes*, No. 163, p. 65.

[2] Lenormant, *Chaldæan Magic*, p. 206.

[3] Sayce, *Assyrian Grammar Syllabary*, Nos. 236, 222, 462.

[4] *Ibid.* Nos. 231, 347.

4, 8), Bharatī is summoned to the sacrifice with her sons, Ilā and Agni, with men, and Sarasvatī with her sons, who traced their descent to the rivers, born from the mother-mountain. Thus Bharatī is the mother of the matriarchal village races. Iḍā or Ilā, of the fire-worshippers, and Sarasvatī of the immigrant agriculturists from the North, who, quitting the lower hills on which the earlier farmers had tilled their crops, descended into the river valleys, learned to control the floods, and to store for irrigation the water which had been thought to be invincible by their predecessors. It is their successes which are recorded in the myths telling us of the conquest of the river gods. As for Iḍā or Ilā, she appears in the myth of Manu's flood as the purified goddess, the mother of cattle, generated at the close of a year out of the life-giving waters by the heavenly seed of clarified butter (*ghee*), sour milk, curds, and whey, which Manu threw into the waters.[1] But the name Iḍā, as is shown by the cerebral *ḍ*, is not a primitive Aryan word, but one of which the origin must be looked for in Dravidian roots. The Tamil form of the word is *Eḍa*, a sheep, and this word appears in Sanskrit as the *Eḍa* or *Eḍaka*, the ewe and ram sacred to Varuṇa, the god of the rain (*var*), and called in the ritual of the Varuṇa Praghāsah, or summer festival, Varuṇa's victim,[2] and in Egyptian theology we find the transition from the ewe- to the cow-mother, and from the ram- to the bull-father, explained in the Hibis hymn, which makes Osiris the goat-ram-god of Mendes, called the fruitful ram of tribes, the father of the son of the moon-cow Isis.[3] It is as the sheep-mother that Iḍā supplies the woollen sieve through which the Soma is strained, called, among other names, Anvāṇi Meshyah, the sieve of the ram, in which the Tamil word *mesham*, a goat, is reproduced, but made to mean not the goat, but his suc-

[1] Eggeling, *Ṣat. Brāh,* i. 8 ; i. 7, 20 ; S.B.E. vol. xii. pp. 218, 223.
[2] Eggeling, *Ṣat. Bāah,* ii. 5, 2, 15, 16 ; S.B.E. vol. xii. p. 395.
[3] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 309.

cessor, the ram.[1] It was thus as the heavenly sieve that she became the mother-goddess of the rains, the plural Iḍah, the Apsara, or cloud-mothers, the mother of the races who are the sons of the goat, the sheep, and the cow. This is the central sacrifice to the seasons in the New and Full-Moon sacrifice, where the sacrifices are offered in the following order: (1) to the Samidhs or kindling sticks, the spring, the mother Ur-vashī; (2) to the Tanunapāt, the self-created, the wind-god, the god of the burning west winds of summer; (3) to the Iḍaḥ, or rains; (4) to the Barhis, the sacrificial grass of the sons of Kuṣh, the autumn; and (5) to Rudra or Agni Svishtakrit, the most hallowed (*svishta*), Agni, the winter-god, the god to whom animal victims were offered.[2] These gods who accepted living victims are Agni-Soma, Agni-Somāu, Indr-Agni, Ashvināu, Vanas-pati, Deva-Ajyapa, or the gods of the age of twin-gods, which I shall presently describe; the gods to whom the life-inspiring fire, Agni-Soma; the life-giving water and fire, Agni-Somāu; the rain and fire-gods, Indr-Agni; the twin-stars of Gemini; the sacrificial stake, Vanaspati, or lord (*pati*) of the forest (*vanu*); and the goat (*aji*)-father, Ashvināu Deva Ajyapa, are sacred.[3]

The course of the process which changed the goat to the ram- and bull-father, and the sheep to the cow-mother, is also marked by the early marriage customs which, as might be expected when the persons united belonged to the alien races of the matriarchal Southern women and the patriarchal Northern men, show most distinct signs of the fusion of inimical tribes. First, there are everywhere traces of marriage by capture, but the chief sign that the marriage was the conclusion of peace between two hostile races is to be found in the custom of blood infusion, or the making of blood-brotherhood, which is actually practised in the

[1] Rigveda, ix. 86, 47; Hillebrandt, *Vedische Mythologie*, p. 203.

[2] Eggeling, *Sat Brāh.*, i. 5, 3, 9-13; S.B.E. vol. xii. pp. 146, 148.

[3] Haug, *Aitareya Brāhmana*, vol. ii. pp. 95, 96 note.

Khewut Kurmi and Birhor marriages,[1] and which is the origin of the custom of *sindurdan*, or marking the parting of the bride's hair with vermilion, the binding ceremony in all orthodox Hindu marriages, from that of the Brahmins downwards, except some of those in which the hands of the wedded pair are bound together with Kuṣha grass,[2] for these having been already united as sons of the tortoise, require no fresh introduction into the tribe in which they are married. This union of alien races in marriage is also denoted by the custom observed in Russian Esthonian and ancient Roman marriages of placing the bride on a sheep's skin. But when this custom filtered down into India the sheep-mother had become the bull-father, and hence in the marriages of the Gṛihya Sūtras, the bride, on entering her husband's house, is always placed on a red bull's hide as a sign that she was received into the tribe and family [3] of her husband, descended from Rohini, the red cow. It is this custom of placing the bride on a bull's hide which appears in the Soma sacrifice, when the pressing-stones, the womb whence the god Soma is to be born, are placed on a bull's hide.[4]

But in order to understand clearly how the sheep-mother, Iḍā, became the mother of Agni, the fire-god, as she is called in the Apri hymns, we must go to the original birthplace of the fire-myths, the land of Phrygia, the mountain countries of the Caucasus range, and the snowy heights whence the Euphrates, the mother-river of the Shus, rises. It was there that the earliest shepherd races, the sons of the fire-god, and of Yima, the father shepherd of Zend theology, met the matriarchal races, the immigrants from the South-east,

[1] Risley, *Tribes and Castes of Bengal*, vol. i. pp. 138, 456, 532.

[2] These are the Bhandaris, Chasas, Khandaits, Kochh, Savars or Souris.

[3] Oldenberg, *Gṛihya Sūtra Sānkhāyana Gṛihya Sūtra*, i. 16, 1. *Āsvalāyana*, i. 8, 9. *Gobhila*, ii. 3, 3; S.B.E. vol. xxix. pp. 41, 171; xxx. p. 47; Winternitz, 'Indo-European Marriage Customs,' *Papers of International Folk Lore Congress*, 1891, pp. 273, 274.

[4] Hillebrandt, *Vedische Mythologie*, pp. 181, 183; Rigveda, ix. 79, 4, x. 94, 9.

the Hindu village communities, who are called by the Greeks the Amazons, and are described as the earliest ruling races of Asia Minor and Greece. They are the Cananites or dwellers in the low country, and the Hivites or the villagers of the Bible, and the race of the Achæans of Greece. These are the sons of ἔχις, the serpent, the having or holding (ἔχω, to have) snake, the girdling snake of cultivated land which surrounded the Temenos or inner shrine, the holy grove of the gods. It was these people who had brought from India their village institutions, their holy groves, and seasonal dances. The Satyrs, or mountain shepherds, whom they met in the valleys of the Phrygian Ida, were the people who called themselves the sons of the mountain-goat, and worshipped the goat-god Pan. It was among these people that the Finnic mining races, the inventors of the wonder-working fire, descended. They were the race called Briges or Bruges in Thrace, and who also gave their name to Phrygia.[1] They are the Phlegyes of the Greeks, whose father-god the Cyclops, the one-eyed fire-god, was slain by the Branchian Apollo, called Hekēbolos, the fire-darter, the roaring god of storms,[2] the Apollo of Mysia and the Æolian race, and the father-god of Troy. It was in Phrygia that they were mixed with the Daktuloi, or race of handicraftsmen and artificers, the sons of the god Dak,[3] the showing or teaching god, the Hindu god Daksha, father of the wives of Kaṣhyapa, the father of the tortoise (*Kush*) race. They were the carpenters and builders of the Stone Age, and, therefore, the measuring race, and hence their name of Mygdones, the men of the club, the Hindu Mugda, the measuring rod, the magic wand, the original *prastara*, and it was their union with sons of fire that made the father of the united races to be Akmōn, the

[1] Müller, *Die Dorier*, Preface (Einleitung), §§ 6 and 7, pp. 7, 8 and 10 note 2.

[2] *Ibid.* book ii., chap. vii. § 8, p. 323; Branchian is from βρόγχος, the throat, and means the roaring-god.

[3] The root appears in δείκνυμι, to show, and the Latin *doceo*, to teach.

anvil. They were the great building race of the Stone Age, who called themselves Iberians or Eber, and their congeners, the Iberian Basques, still call their knives *asztoa*, or the little stone, their axes *aitzkora*, or a stone (*aitza*) lifted up (*gora*, high), a pick-axe, *aitz-urra*, or the stone which tears (*urra*). It is also these people who call copper *urraida*, the Akkadian *urud*; but this name, which in its ideogram means the seed metal,[1] was not the original name given to it by the Finns, the first workers in metal, which was Vaski.[2] The root of this name appears in the Greek *Ϝέσαρ*, spring, and in the Hindu spring-god Vāsuki, who, as I shall show, was a foreign importation who replaced the old Gond god Sek-Nag, the Shesh-Nag of the Mahābhārata ; Shesh-Nag being placed in the lower regions of the earth to support the tortoise, while Vāsuki churned the *amrita*, or waters of immortality, from the ocean, by twisting the rope wound round Mount Mandara, and it was this god Vas-ki who was the god of the Basques or Vasks, the first workers in metal, and the first farming races in Europe. It was he who made the seasons by which they regulated the cultivation of their crops. These early builders built the huts with the pole (*gumi*) in the centre, and these reproduced the beehive huts of Phrygia, excavated in the hill-sides, and roofed over by rafters covering it in a conical form.[3] They were the sons of the father-pole, the supporters of the house. They were also the Neolithic farmers of the ancient world, whose remains, found in places so widely separated from each other as the caves of Wales and Yorkshire and the Neolithic villages of Switzerland and Italy, prove that they kept horses, short-horned

[1] The sign for *urud* reproduces that for *pu* (the marsh) with the addition of the two initial signs of the tree and is a variant form of =the sign for the god Dav-kina or Shus, the snake-mother of Dumu-zi. Sayce, *Assyrian Grammar Syllabary*, Nos. 177, 221, 223, 321, 470.

[2] Schrader, *Prehistoric Antiquities of the Aryan Peoples*, translated by Jevons, Part iii. chap. vi. p. 187.

[3] Schuchhardt's Schliemann's *Excavations*, p. 151.

12

oxen, horned sheep, goats, and pigs; and grew wheat, barley, millets, peas, flax, fruit-trees, and vines from stocks which must first have been grown in Southern Europe and Asia Minor, for the vine is an indigenous plant in Armenia, and barley was raised from a grass prototype in the country between North Palestine and Lydia, the home of the sons of Yima, the heavenly twins, who, as I shall show, were the first growers of barley; and barley is a Basque grain, for Mr. Crawfurd tells us that the names for wheat, barley, and oats are purely Basque.[1] They were also the first spinners, weavers, and makers of pottery, and built canoes, and worked in mines.[2] These men covered the whole of Europe and Southern Asia, especially the lands of Bashan and Moab to the east of the Jordan, and the Indian Dekhan, with cromlechs, or stone circles, which were certainly in some cases roofed over, dolmens, meaning stone tables, shrines, and altars, tumuli and memorial stones or pillars, and all of these, whether found in Western Europe or Southern Asia, are completely identical in their character.[3] These people had in their migrations established an active and wide-spread foreign trade, for it is only by this means that we can explain the presence in the Neolithic tomb of Carnac in Brittany of eleven beautiful jade axes, the number sacred, as I shall show, to the twin races, made of jade brought from Turkistan in Western China.[5] Their name Eber has, like other ancient racial names, assumed various forms, such as those of the eldest son of the old Erse father-god, Mil. He appears as Emer, Eber, Ira, Iar, and Ir, and it is

[1] Crawfurd, *Plants in reference to Ethnology;* Trans: *Eth. Sor.* vol. v.; Buckland, *Anthropological Studies*, p. 85. See also Preface.

[2] Boyd Dawkins, *Early Man of Britain*, pp. 266, 268, 293, 298, 300,-302. Also an Article by the same author, *Fortnightly Review*, Oct. 1892; 'The Settlement of Wales;' Lubbock, *Prehistoric Times*, 2nd Edition, chap. vi. pp. 166-214; Von Bradke, *Über Methode und Ergebnisse der Arischen Alterthums Wissenschaft*, Part ii. pp. 276, 280.

[3] Lubbock, *Prehistoric Times*, 2nd Edition, chap. v. p. 129; also p. 104 note. [4] *Ibid.* p. 155.

apparently the second of these variant forms which is the name of the father of the Hebrew race, Eber, while the name Ir survives in the Hebrew name for city, just as the root *bri* of the name of the Thracian Briges in that of Bria or Brea, the Thracian city. Their migrations and divisions are traced in Genesis in the genealogy of the Shemites, the dwellers in Arpachṣad or Arpa-chesed, a name which Dr. Sayce shows to mean the land (*arpa*) of the conquerors (*kasidi*).[1] It was in this land of the upper waters of the Euphrates that Shelah, the son of Arpachṣad, whose name means the spear or fire-drill,[2] was born. He was the father of the weavers and potters, who were afterwards the sons of Judah.[3] And also of Eber, the father of the Iberian race, who gave the name Iberia to the Southern division of the Caucasus, watered by the river Kur, or the tortoise river, and now called Georgia. It was his sons who separated into two races, in the days of his son Peleg, one section going east with Joktan, and the other proceeding down the Euphrates. It is the story of this division (*Peleg*) which is told us in the myth of the father with two wives, which has come to us from the Caucasian mountains. The father-god of these people was the god called by the Akkadians Lam-ga, of which Naga-r is perhaps a dialectic form; and by the Hebrews Lamech.[4] He is the Hindu god Linga, the god of the sign of sex. His two wives are called Adah, which is the Assyrian Idu, the Akkadian Id, and Zillah, the Akkadian Tsil-lu. It is they who are reproduced in the two daughters of the Zend Yima, who were first the wives of Azi-Dahāka, of the biting snake of the land of Bauri or Babylon, and afterwards of his conqueror Thraētaona, the Trita Aptya or Apām Napāt, the third (*Trita*) son of the waters (*ap*) of the Rigveda. They

[1] Gen. x. 21-25; Sayce, *Bypaths of Bible Knowledge*, ii. 'Fresh light from Ancient Monuments.'

[2] Gesenius, *Thesaurus*, pp. 14, 16, s.v. 'Shelah.'

[3] 1 Chron. iv. 21, 23.

[4] Sayce, *Hibbert Lectures* for 1887, *Lect.* iii. p. 185 note 1, 186.

are called in the Zendavesta Savangha-vāch, or she who speaks the speech (*vach*) of the East (*savah*), and Erinavāch, she who speaks the speech (*vach*) of Era or Ira, the Western sheep-mother. It was their progeny who separated to the East and West. The sons of Ira or Iḍā being the shepherd sons of Adah, and those of Tsil-lu, the mother of the race (*lu*) of the holy snake Tsir, are the artisans and handicraftsmen, the sons of Tubal Cain, the first smith, the Turanian sons of Savangha-vāch, mother of Tūrān.[1] But the history of the Iberian races, like that of other ancient totemistic tribes, is to be found in the distribution of the worship of these totems, the animal eaten by them at their tribal sacrificial feasts. The totem of the men of the Iberian races, whose qualities they sought to acquire, was the mighty boar, the untamable and indomitable king of the forests, who dies facing his foes and fighting to the last, and that of their women the prolific sow. It was these aspirations after the courage and fertility of the pig which made our Iberian ancestors eat of the boar's head at the annual New Year's festival, and which originated the festival held by the Egyptians on the 15th Pachon, answering to the 31st March, in honour of the sun and moon, or, in other words, of the union of the two great races of the West, who formed in Egyptian parlance the complete eye of heaven. It was then that both pigs and antelopes were eaten.[2] The antelope was the totem father of the race of the sons of Nahor, the river Euphrates, descended from Peleg, for Nahor was the father of Terah, the Akkadian *dara*, the antelope,[3] which passed to India as the Riṣhya, or black antelope of the Brahmaṇas. This Egyptian spring festival corresponds to that of Aphrodite, held in Cyprus on the 2nd April, when swine were sacrificed; and

[1] Darmesteter, *Zendavesta Abān Yaṣt* 34; S.B.E. vol. xxiii. p. 62 note 2; Gen. iv. 20-23.

[2] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 462.

[3] Gen. xi. 24, 25; Sayce, *Hibbert Lectures* for 1887; Lect. iv. p. 280; F. Delitzsch, *Assyrische Studien*, p. 51.

swine are the animals offered to her as the great mother-goddess in Argos, Thessaly and Athens.[1] The pig was in Egypt especially sacred to Set, whose name, the overthrown (*St*) god,[2] was given him when he was vanquished by Horus, and it was Set, in the form of a pig, that is, as the fire-god, who is said to have blinded the eyes of his antagonist.[3] The Dosadhs, the Behar priests of the fire-god Rāhu, always offer pigs to him, and eat them afterwards.[4] Adar the fire-god of the Babylonians is called Lord of the pig, and the name of the 'pig-god' is given to Rimmon, the god Mermer of the Akkadians and god of the four winds, when he is worshipped as Mātu or Martu the West-wind.[5] Istar herself is also in one of her avatars a pig-goddess, for as Lady of the Dawn, she was called Bis-bizi, a reduplicated form of *pes*, a pig.[6] Pigs were the sacrificial animals of the Greek Phlegyes, and swine were offered to the corn-mothers, Demētēr in Greece, and Ceres in Rome,[7] and the reason given for sacrificing the two pigs offered at the Roman Arvalia to secure the fertility of the soil, proves that it was a sacrifice of the early Bronze Age; for it was said that they were slain to cleanse the holy grove, in which the sacrifice was held, of the impurity caused by the iron or metal used to fell the trees.[8] The use of the pig as a lustral animal has its origin in Phrygia, the country whence the Indian fire-worshippers, the Bhṛigus, came to India, and pig's blood was used as a bath to cleanse the guilty from sin by the Phrygians, Lycians, and Greeks.[9] Lastly, it was pigs who were sacred to Kirke, the sorceress,

[1] Robertson Smith, *Religion of the Semites*, Lect. viii. p. 273.

[2] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 702. *St* means 'to throw down,' 'to throw away.'

[3] *Ibid.* pp. 702, 460.

[4] Risley, *Tribes and Castes of Bengal*, vol. i. p. 255.

[5] Sayce, *Hibbert Lectures for* 1887, Lect. iii. p. 153.

[6] *Ibid.* Lect. iv. p. 258 note 2.

[7] *Encyclopædia Britannica*, Ninth Edition, Art. 'Ceres,' vol. v. p. 345.

[8] *Ibid.* Art. 'Arval Brothers,' vol. ii. pp. 671, 672.

[9] *Ibid.* Art. 'Phrygia,' vol. xvii. p. 853.

the beautiful witch of the Odyssey, who appears among the Phœnicians as Asthar No'ema, the Greek Nemannum, or Astronome, the Naamah of Genesis, who was sister of Tubal Cain.[1]

We thus see that the Iberic race were a united body of artisans, handicraftsmen, and warriors, who worshipped the fire-god, and were the inventors of sorcery and magic. They were the sons of Maga, the witch-mother, whose descent among, and rapid conquest of, the Southern races, caused them to be remembered as Kasidi, the conquerors. But they were also the people who substituted personal marriage for the matriarchal customs of tribal marriages I have already described, and made the family the national unit. It was as the animal consecrating marriage that Etrurian married couples, as we learn from Varro, sacrificed a pig at their wedding,[2] and it was they who told the history of the meeting and union of the Northern and Southern races in the myth of the father, the house-pole, with his two wives, one of whom, like Tsil-lu or Zillah, belonged to the Southern snake (*Tsir*) worshipping races (*lu*). This house-father of two united races appears in one hymn in the Rigveda as Vishnu, the boar who is slain by Indra, the rain-god, while stealing the food of the gods,[3] and in another as the three-headed six-eyed boar slain by Trita,[4] the Vedic form of the Zend Thraētaona. Azi Dahāka, the snake-god slain by Thraētaona, the Zend rain-god, has also three heads and six eyes, and it is he who has two wives like the Vedic foes of Indra. For Sushna, the snake of droughts, called also Ku-yava, or he who gives bad (*ku*) barley (*yava*) harvests, Na-muchi, the non- (*na*) deliverer (*muchi*) of rain,[4] and Ahi-Shuva the swelling (*shuva*) snake, the storm-cloud which

[1] Lenormant, 'Genealogies between Adam and the Deluge,' *Contemporary Review*, April 1880, p. 575.

[2] Varro, *De Re Rustica*, ii. 4; *De Gubarnatis Die Thiere*, German Translation, chap. v. p. 343.

[3] Rigveda, i. 61. 7.

[4] *Ibid.* x. 99, 6.

[5] Benfey, *Glossary*, s.v. 'Na-muchi.'

does not give up its rain, all have two wives.[1] The names of the wives of Shushna or Kuyava are Anjasī, the nursing mother, the Iḍā of the Apri hymns, and Kulishi, the flowing streams;[2] the Sarasvati, whose sons peopled the banks of the rivers which rose in the mother-mountain in the East. These wives also, like those of Azi Dahāka, are taken over by the conquering god Indra, and are known as Vrishākapāyi, the mother of the rain (*vrisha*) ape (*kapi*),[3] the wind-god, Hanuman and the Maruts, and Suchi, the pure Soma, or the life-giving rain. And these myths, telling of the triumph of the rain-god, tell us not only of the union of the Northern and Southern races, but also of the religious revolution which took place when the Northern fire-worshippers reached the land of the rain-god, rebelled against the fire-god, and the thraldom of his priests, the magicians, and found out that the rain-, and not the fire-god, was the supreme author of life. But the first rain-god worshipped was the capricious god of North-western Asia, where rain is scanty, and it was he who was the rain-god of the early magicians; the boar-god of fire, who would only give up his rain when compelled to do so by magic arts. He is by the Vedic name Shushna, identified with Shukra, the rain-god of the wet land (Suka), for Shush-na and Shuk-ra come from the same root, *Shuk* or *Suk* (wet), the northern guttural becoming, according to the phonetic laws of Sanskrit, the sibilant *sh*.

I must now, in order to make the history of this religious revolution clear, trace the course of the fire-worshipping magicians from the mother-land of Asia Minor to India, Assyria, and Egypt, and show how the rain-god, whose visits to earth were, in the rainless lands of Central Asia, precarious and uncertain, and who was, therefore, not looked upon as a merciful and loving father, became in India the god who

[1] Rigveda, v. 30, 9; x. 144, 3; viii. 66 (77) 1-6, 45, 4 and 5.

[2] *Ibid.* i. 104, 3.

[3] *Ibid.* x. 86, 13. Grassmann, *Wörterbuch zum Rigveda*, s.v. 'Vrishākapāyi.'

bestowed his benefits freely and with unvarying regularity on the fortunate dwellers in that fertile land. The sons of Tubal Cain, the workers in metal, were, as Gesenius shows, the people called Tubal and Meshech both in Ezekiel and on Assyrian monuments, Moschi (Μόσχοι) and Tibarenes (Τιβαρηνοί) by Herodotus, the dwellers in the land of Magog.[1] They are called in Genesis the sons of Japhet, whose name, like that of his Egyptian father-god Ptāh, means the opener.[2] They are the dwellers in the land called Meschia by Adrenus, lying between the Caspian and Euxine Sea. This was defended from the attacks of the Northern tribes by a wall, still called the wall of Yayuj and Mayuj, and Gesenius connects the name Mag-og with the Sanskrit root *mah*, meaning the great one, which is only another form of the name Maga, or of the mother called Mahī in the Apri hymns. She again, under the name Bharatī, meaning she who conceives (*bhri*), is the mother-goddess of the believers in the village-mother, and the union of the two shows the coalition between the matriarchal earth-worshipping and the patriarchal fire-worshipping races. As the mother-Maga she is the maker or kneader,[3] the mother of the building and constructing races. They were the first builders of towns, where they and the cultivating races could live together, and their advent gave greatly increased activity to the trade heretofore carried on between the farmers and shepherds. Their progress southward can be traced through the land of the petroleum springs to the south-west of the Caspian Sea, called in the Bundahish Ātarō Pātakān, the land of fire (*Atar*), the Persian province of Adar-bigān. This was watered by the Araxes, the Daityā or second mother-river of the Zendavesta, the Ditī or second

[1] Gesenius, *Thesaurus*, p. 1498, s.v. 'Tubal;' Ezekiel xxxviii. 1.

[2] Gesenius, *Thesaurus*, p. 1188, s.v. 'Japhet;' H. Brugsch's *Religion und Mythologie der Alten Ægypter*, p. 55. They both come from the root *patah*, 'to open,' Gen. x. 2.

[3] Curtius, *Griechische Etymologie*, No. 455, p. 325.

mother of Hindu mythical genealogy, the mother of the Daityā races, the Māghada sorcerers. This is described in the Zendavesta as the land of witchcraft, for it was poisoned by Angra Mainyu, who put in it a serpent, and the Daityā river is said in the Bundahish to be, of all the rivers, the most full of noxious creatures.[1] It was there their priests took the name of Magi, by which they have ever since been known, and it was in this land of natural wonders that they perfected the system of spells, incantations, omens, and amulets, which had been gradually accumulating for ages, as the most cherished part of their national knowledge, and became enslaved to the thraldom of the magicians, sorcerers, and witches, which pressed so heavily upon the people of the countries where it was made the national form of religion. It is the spells, charms, and incantations of their priests, the Magi, which form the principal part of the oldest ritualistic writings in the world, the oldest forms of the magical hymns of the Akkadians, of the Hindu Atharvaveda, of some magical poems in the Rigveda, and of the magic songs of the Finns, who have always been looked on as the great magicians of the North. In Assyria it was their god Adar, the fire-god, the Akkadian Mer-Mer, the god of the mid-day sun and burning west wind, the original Bel of Nipur rising from the shades of night, who was the wild boar who slew Tammuz or Adonis.[2] This myth tells us both of the close of the old and the beginning of a new year with the rainy season, and also of the religious change which made the miracle-working father of fire supreme over the sons of the mother-mountain Istar and the father-goat Mul-lil. It is a reproduction of this same myth which makes the victory of Indra over Sushna, and Thraētaona over Azi Dahāka, tell us both of the defeat of the destructive god of the burning summer by the god of the rains, and also of the revolution which

[1] West, *Bundahish*, xx. 13: Darmesteter, *Vendīdād*, i. 3; S.B.E. vol. v. p. 79; iv.

[2] Sayce, *Hibbert Lectures for* 1887, Lect. iii. p. 152 note 1; Lect. ii. p. 103.

dethroned the conquering fire-god and made the rain-god the supreme god. It was in Phrygia and Assyria that the self-mutilating phase of fire-worship assumed most prominence. This custom probably arose at first in the same way as an analogous custom has arisen among the Australian tribes, from a wish to restrict the birth of children to the number for which food could be provided. It was, as Herodotus tells us, very common among the Scythians,[1] and still survives among some Tartar tribes. It received a special impetus from the institution of fire-worship in Western Asia, where the temples of the fire-god were, like those of Istar at Erech, crowded with priests who had unsexed themselves to become like the fire-god; and it was here also that the harem, with its eunuch guardians, was formed. This last custom was one that grew out of the changes made by substituting perpetual union under one roof, or within one circle of huts dwelt in by the father and his wives, for the matriarchal system of separation between the father and mother. The change, which made a woman the forced associate of a husband whom she shared with others, must have been peculiarly hateful to those women who had been co-equal rulers with their brethren in these village homes, and must have taken a very long time to effect. That it was not carried out to its ultimate consequences of the complete subjugation of women in Akkadian times is proved by the Akkadian laws which have come down to us. For these make the mother superior to the father in the relations between parents and children, and reserve to the wife her separate estate, while among the Finns it is the wife who takes precedence of the husband in the rites of domestic worship.[2] This acknowledgment of female equality and of female right to reverence is a relic of the first forms of permanent union between the sexes which produced the marriages of mutual affection which are those most common

[1] *Herod.* i. 105.

[2] Lenormant, *Chaldæan Magic*, p. 185.

among some Indian aboriginal tribes, such as the Ooraons and Mundas.

But though the fire-worshippers were the leaders of the conquering patriarchal races, a scarcely less important share in the formation of their institutions must be assigned to the hunters and shepherds. It was to them that the dog was especially sacred as their chief ally and guardian. They brought to India the various species of dogs which are still prized as sporting dogs. The parents of the half-greyhound breeds, called Rampore hounds in the North, and Polygars in the South, and the mastiff-like boar-hounds which are used by the Bunjaris, or tribes of bullock carriers, for guarding their convoys and hunting the pig. It was they who made the dog the messenger of the gods, the Sarámā of the Rigveda,[1] the Hermes of Greek mythology, bearing the caduceus or magic wand, and the four hounds, or the four winds sacred to Merodach in his earliest form of the fire-god.[2] The sacred dog appears in Egypt in Anubis, and the third of the four sons of Horus, called Tua-mutf, or he who worships his mother, as the Finns did, and both of these are jackal-headed gods. That the dog was a sacred animal to those people, who, like the early fire-worshippers and agriculturists, deified the seasons, is proved by one of the hymns describing the division of the seasons by their guardians the Ribhus, which ends with saying that Basta, the goat, had appointed the dog to waken them.[3] It was these tribes of sorcerers, led by the dog, who were the race to whom the authorship of the second Maṇḍala of the Rigveda is attributed; for it is called Gṛt-Samada Bhargava Saunaka, and these names, according to Ludwig and Brunnhofer, mean the book 'belonging to (*gṛt*) the collected (*sam*) Median race (*Medah*), the sons of Bhṛigu (*Bhargava*), the fire-god, belonging to the dog (*Saunaka*),[4] and the

[1] Rigveda, x. 108; i. 62, 3.

[2] Sayce, *Hibbert Lectures for* 1887, Lect. iv. pp. 287, 288.

[3] Rigveda, i. 161, 13.

[4] Brunnhofer, *Irān und Turān*, vii. 1, p. 152.

reverence of the fire-worshippers for the guardian-dog is shown in the custom observed at all Parsi funerals, that the corpse should be accompanied by an official leading the dog which is brought to protect the dead person from the attacks of the Nasus; the Greek νεκύς, the corpse demons.[1] This title of the second Mandala of the Rigveda shows us how the Thracian Briges came to Media and India as the sons of Bhrigu, and it is they who are said in the Rigveda to 'have first found fire by the help of Matarishvan, the fire-socket,[2] and to have brought it to men,[3] and placed it in the navel of the world[4] or, in other words, placed it in the mother-mountain of the East, the meeting-place of the sons of the goat and the village mother, as the sacred Shu stone, the Salagramma of the Hindus. This generating fire became the Hindu rain and thunder-god Shukra. The Finnic god Uk-ko, and the Hindu Ush-āna, who is also called Bhargava, or the son of Bhrigu. They also sacrificed the dog as well as the pig to the fire-god; for though Herodotus tells us that no Magian will kill a dog,[5] yet the prohibition to kill wantonly does not forbid the sacrifice of the animal, but rather enjoins it, for the totemistic animal is that which can only be lawfully killed as part of a ceremonious sacrifice. Thus the Rigveda tells us of the sacrifice of Shunashepa, whose name shows him to be the son of a dog (*Shuna*), who was bound to three sacrificial posts (*drupadas*).[6] The Spartans also offered dogs to Ares, and the Romans to Mars, at the Arvalia, besides two goats and a dog to Innuus at the Lupercalia.[7] Dogs were especially sacred to the Tyrean Melgarth and the Athenian Hercules, for his shrine

[1] Tiele, *Outlines of the History of Ancient Religions*, 'Religion among the Erānians,' § 106, p. 174.

[2] Rigveda, x. 46, 2; i. 60, 1; iii. 5, 10.

[3] *Ibid.* i. 58, 6; i. 195, 2.

[4] *Ibid.* i. 143, 4.

[5] Herodotus, *Clio*, 140.

[6] Rigveda, i. 24. 13.

[7] *Encyclopædia Britannica*, Ninth Edition, 'Ares and Lupercalia,' vol. ii. p. 485; xv. p. 96.

at Athens was called Cynosarges, or the dog's yard.[1] It was as the sons of Caleb, the dog (*kalb*), who killed the false gods of Southern Palestine, Shesh-ai, Ahi-man, and Tol-mai,[2] and of his brother Ram, the god Rāma of the Hindus, the son of Ab-ram, the father (*ab*) of the dark heights (*ram*), the mother-mountain, that they descended into Palestine, and became by their union with the Shus, who appear in Genesis as Shua, the wife of Judah, the fathers of the tribe of Judah. His name, meaning 'praised,' is the counterpart of the Hindu name of the fire-god Narā ṣhaṁsa, praised (*saṁ-sa*) of men (*nara*), and as the fourth of the sons of Jacob he takes the place of the fire-god. It was at the city of Caleb, called Caleb-Ephratah, that Hezron, the father of Ram, died, and Caleb, in one of the genealogies in Chronicles, which calls him the brother of Shuah, is said to be the ancestor of Ir-nahash, or the city (*Ir*) of the Nags, a race whose origin I will trace presently, and it was from this confederacy that Shelah, the father of the weavers and potters, was born in the land of Arpa-chesed.[3]

After they had consolidated their power, and organised

[1] Robertson Smith, *Religion of the Semites*, Lect. viii. p. 173 note.

[2] These names have proved an undecipherable crux to Hebrew Lexicographers, and are certainly not Hebrew words; but Shesh-ai is the same name as that of the Hindu snake-god Shesha, who supports the tortoise earth, and who was first Sek-nag, or the wet-god. Ahi-man, again, reproduces the Sanskrit Ahi, which is the Sanskritised form of Echi-s, the mother-snake of the Greek Achæans, the having or holding snake, and Ahi, the child-snake, is a name of the Egyptian Osiris (H. Brugsch, *Religion und Mythologie der Alten Ægypter*, pp. 288, 413), while Tol-mai contains the name of the Akkadian Tal-tal or Dádal, meaning 'the very wise,' one of the Akkadian names of Ia. One of the early mythical kings of Telloh, is called Tal-tal-kur-gulla, the wisdom (*tal-tal*) of the great (*gulla*) mountain of the East (*kur*) (Sayce, *Hibbert Lectures for* 1887, Lect. i. p. 28, note 2; *Assyrian Grammar Syllabary*, No. 16). The names would appear to mean, Ahi-man, the child-snake, son of the snake Shesha and the wise (*tal*) mother (*mai*), and to be another form of the mythology of the birth of Dumu-zi, the son of life, from the mother earth, encircled by the girdling snake, and this interpretation is the more probable, as we know that the early religion of Palestine came from Babylonia.

[3] 1 Chron. ii. 10-16, 18, 25; iv. 11, 12, 21-23; Gen. xxxviii. 2.

their forces, in the land of fire, the sons of Maga went southward into Assyria, and eastward to the Oxus, subduing the land as they went, and it was on the banks of the Oxus that they took the name of Vāhlika, from their settlement at Balkh. It was thence, by way of Herat, on the Harahvaiti, the original Sarasvati,[1] that they came down into India. Their progress is described in the Zendavesta, where they are called Keresavazda, or the people of the horned (*keresa*) club (*vazda*), the allies of Frangrasyan, the Turanian king. They conquered and slew Agraēratha, the king of Saukavastān, whose name, meaning the leader of the foremost (*agra*) chariot, denotes the goat-god who, according to the Rigveda, drew the chariot of Pūshan,[2] the god of the black cloud, called in the Bundahish Pashang, father of Aghraēratha, and destroyed the governments set up by Kavi Usha, another form of the goat-god, and father of the Kuṣhite kings. They killed Syavarshan, son of Usa, who ruled Kang-desh or India, for the Northern Punjab is still called Kangra, and thus made themselves masters of the land of the Five Rivers.[3] They were there known not only as the Vāhlika, the sons of Vāhlika, brother of king Shaṇ-tanu, the father of the royal races of India, whose name means long (*tanu*) work (*Shan*) or long-enduring time, but as the Takkas, Tugras or Trigartas. As the Takkas they still form one of the most powerful and wealthy tribes in the Punjab, the founders of the great city of Taxila, the Hindu Takka-sila or rock of the Takkas, taken by Alexander the Great. Their name of Takkas, or Takshas, meaning the makers or artificers, which is connected with the Akkadian *tuk*, a stone, is derived the root *tvaks*, from which the

[1] This is the birth or the mother-province of the holy land of the Zendavesta. Darmesteter's *Zendavesta Vendīdād Fargard*, i. 13; also Introductory Note, S.B.E. vol. iv. pp. 7, 2.

[2] Rigveda, vi. 55, 6.

[3] Darmesteter, *Zendavesta Zamyād Yaṣt*, xi. 71; xii. 77; *Farvardīn Yaṣt*, 132; West, *Bundahish*, xxix. 5; xxxi. 25; *Bahman Yaṣt*, iii. 26; S.B.E. vol. xxiii. pp. 303, 304, 222; also p. 64, note 1; vol. v. pp. 117, 136, 226.

name of Tvashtar the primæval creating-god of the Rigveda, is formed. From Takka-sila they came southward to the country of the Madras, or intoxicated (*mad*) people, whose capital, called Sākala or Sañgala, the city of the united tribes (*Sañga*), is situated between the rivers Chenab and Ravi, on the stream now called Ayak, which is the Āpagā of the Mahābhārata, and the Āpayā of the Rigveda.[1] Their father king in the Mahābhārata is Shalya, or the son of the Sal-tree, the parent tree of the Dravidian races. They give us a distinct clew to their origin in their mythic genealogy, for they call themselves the sons of the two Nagas, or horned snake, Takht-nag and Bāsak-nag (*Vāsuki*), or the sons of the race of artificers and of the Basque spring-god Vas or Bas. They worship three gods, Shesh-nag, Takht-nag, and Bāsuk-nag, under the symbol of an iron trident or tri-sūla, the horned club, called Keresa-vazda in the Zendavesta. These are generally from three to six feet long, some being as much as thirty feet high, having a wooden staff, enclosed in an iron sheathing.[2] But before these Takkas were the sons of the Nag or water-snake, they, on their first entry into India as the sons of the witch-mother Maga, called themselves the sons of Kaikaia; for it was from her, as the mother mountain, that the Turanian Gonds, who still call themselves Koï-tor, or sons of the mountain (*ko*), took their name, which they have left behind them in the Persian Koh. But the name Koï, when it passed from a tribal surname into historical legend, became Kai-kaia, and she was the mother of Bharata, the half-brother of the god Rāma, both of them being the sons of Dasaratha, king of Ayodhya, he of the ten (*dasa*) chariots (*ratha*), or the ten lunar months of gestation. He, like the other father-gods of the age of the fire-worshippers, had two wives, Kai-kaia and Kansh-aloya, the

[1] Cunningham, *Ancient Geography of India*, pp. 180-186; Rigveda, iii. 23, 4.

[2] Oldham, 'Serpent Worship in India,' *Journal of the Royal Asiatic Society*, July 1891, pp. 361, 362, 387, 388-320.

mother of Rāma, whose name means the house (*aloya*) of the Kuṣhikas; and the Rāma myth, which tells us that, on his father's death, that is to say, in the fulness of time, Bharata ruled Ayodhya before Rāma, is a legendary statement of the well-known fact that before North-western India was called Kosala, or the land of the Kuṣhikas, it was called, as it frequently is still, Gaṇda or Gonda, the country of the Gonds,[1] just as Central India, called in Sanskrit Makā-kosala, is called in common parlance Gondwana. When Bharata, in the Rāmāyana, visited his mother-land, he came to the country whence the five rivers of the Punjab rise, and this is the land of the five mysterious bowmen, called in the Mahābhārata the Kai-kaia brothers who, in the wars between the Kaurāvyas and Pāṇḍavas, reduplicate themselves, and fight on both sides.[2] It was from these mother-mountains of the Indian Gond race that the Gonds, called the sons of the squirrel, are said, in their national epic of the *Song of Lingal*, to have been brought by their father-god Lingal, the god of the Linga, whom I have already shown to be the Hebrew Lamech. He took them from this land where the Jumna rises to the Iron-valley of Central India, where they were united with the forest matriarchal tribes, the growers of rice, the daughters of Rikad Gowadi, the squirrel (*rik*) or tree (*ruk*) father-god of the village (*gowa*) races,[3] whose history I have traced in Essay II. It is these sons of the squirrel, the first Turanian immigrants, whom we find in the Bhuyas of Central India, the Khandait Paiks of Orissa and the Musahars of Behar, all of whom call themselves the sons of the squirrel Rikhiasan or Rikmun, which is also a token of the Kharwars, Mundas, and Rautias.[4] The god of

[1] Cunningham, *Ancient Geography of India*, p. 408.

[2] Mahābhārata Udhyoga Parva, lvi. p. 202.

[3] Hislop, *Aboriginal Tribes of Central India*, published by the Government of the Central Provinces, where the *Song of Lingal* is given in full, with a verbal translation.

[4] Risley, *Tribes and Castes of Bengal*, vol. i. pp. 112, 113; vol. ii. Appendix I. pp. 79, 107, 123.

the Gonds, as described in the *Song of Lingal*, is like the god of the Takkas, the god called Pharsi, meaning the trident. The rules for its construction, given in the *Song of Lingal* to the Gonds, who succeeded the first immigrants, show the origin of the worship. Two men of the drummer tribe called Dahak-wajas, were sent into the jungle to cut a female hill-bamboo, and into this was fixed an iron trident called Pharsi Pot. The socket-bamboo and the trident Pharsi was then consecrated by being bound together by a chain of bells, the sign of the bell god Ghagara or Gangara, and this is baptized by pouring a pitcher full of *daru* (spirits) over it. It then becomes Pharsi Pen or the female (*pen*) trident (*Pharsi*), the sexless fire-god, with his two wives, Manko Rayetal and Jango Rayetal. But this god, which, we are told in the *Song of Lingal*, is the god of the reformed Gonds, is not the original god of the first immigrants. This god, however, is still worshipped by the Gonds in the form of a javelin, the Shelah or spear of the Jewish genealogy, cased in a female bamboo, and coated with Kusha grass, like the sacrificial stake of the Soma sacrifice, which was girt with three ropes of this grass at a level with the sacrificer's navel,[1] while his two wives, as the trident god, were originally the wives of the tiger-god Rayetal, who, as Vyāghra, the Sanskrit tiger-god, became the uniting father of the Vajjian or tiger-race, formed by the union of the Mallis or mountain tribes with the Licchavis or trading races, whose capital was Vesālī. It is this god of the bamboo pole, which is that which is said in the Mahābhārata to have been set up by King Vasu, the father god of the Takkas on the Sakti mountains. But this god of the Indian Vasu was, though similar, yet different from the original Gond god, for Vasu's pole was a single rod or pole of the male bamboo, the Ashēra or rain-pole of the Jews, and we see in it evidence of the changed belief which made the rain-god the father-god in place of the fire-god.

[1] Eggeling, *Ṣat. Brāh.* iii. 7, 1, 19, 20; S.B.E. vol. xxvi. p. 172.

And it was this religious change which led to the worship of the Nāga or rain-snake. I have already shown that the snake-father of the snake races in Greece and Asia Minor, and of the matriarchal races in India, was the snake Echis, the holding snake, the Vritra, or enclosing snake of the Rigveda, the cultivated land which girdled the Temenos. This was the Sanskrit and Egyptian snake Ahi, and the German Ecke or Ekkhart,[1] the true-hearted knight who sits outside the hill of Venus, the matriarchal village, the home of legalised concubinage, and warns Tannhauser against entering it. But the Nāga snake was not the encircling snake, but the offspring of the house-pole, and in this form it was called by the Jews the husband or Ba'al of the land. But as the heavenly snake it was the old village snake transferred to heaven, called the Nag-kshetra, or field of the Nags, and there it was the girdling air-god who encircled the cloud-mothers, the Apsaras, the daughters of the Abyss, the Assyrian Absu, and marked their boundaries as the village snake did those of the holy grove on earth. But on earth the water-snake was the magical rain-pole, called the god Darha, set up by the Dravidian Mālēs in front of every house.[2] He and his wife Dharti Mai are worshipped every year at the full moon of Magh, the witch-mother.[3] Two branches of the Sal-tree are placed as their images in the centre of the Akra or dancing-ground, and the villagers dance round them shouting 'Bur, bur' (*Pudendum muliebre*), a cry which means symbolically may they have many children. These two gods are worshipped sometimes in the male form and sometimes as the female, and sometimes as the god Des-auli, the village guardian, called Jahir Buru or Jahir Era by almost all Dravidian and Kolarian tribes, Bhuyas, Bhumij, Cheroos, Hos, Kharias, Mundas, Ooraons, and Santals.[4] It is to

[1] Mannhardt, *Germanische Mythen*, pp. 210. 93.
[2] Risley, *Tribes and Castes of Bengal*, vol. ii. p. 57.
[3] *Ibid.* vol. ii. pp. 70, 71.
[4] *Ibid.* vol. i. pp. 115, 124, 202, 327, 468; vol. ii. pp. 103, 104, 146, 147, 232.

Dharti that the Kharias sacrifice pigs, and they are the guardian gods of springs and watercourses, called *dhara*. The name of the god Dharā survives in the Rigveda, where it is constantly used to denote the stream of Soma.[1] But in the hymn to the Ashvins it is specially connected with the rain-gods, the seven Gandharva Soma guardians, and the reform consequent on his worship, for it is said the Sapta vadhri (the seven eunuchs) by their prayers obtained the *dhārā* of Agni.[2] *Dhārā* is translated 'sharpness,' but the connection between the *dhārā* and the seven guardians of Soma, the life-giving rain, clearly shows that the poet means that Agni, the heavenly fire-god, the god of lightning, sent down streams of water in answer to their prayers, and in this passage we find the consummation of the doctrine of the new theology that the parent gods were Agni-Soma, the twins, the lightning which, with the cloud-mothers, bring forth life-creating rain. But we find in Akkadian theology further evidence of the Northern origin of the god Dhārā, for *dara*, meaning the antelope, is a name of the Akkadian rain-god Ia. He is called 'the antelope of *dara* of the deep,' 'the antelope the creator,' and this antelope, the son of the rivers, is, according to F. Delitzsch, called in Genesis Terah, the son of Nahor, the river Euphrates,[3] and the father of Ab-ram, the father (*ab*) of the heights (*ram*) of the race of Eber, collected round the mother-mountain of the East. It is the same genealogy which is exactly preserved in the Hindu legend of Rāma, for he is the successor of Bharata, the son of the witch-mother, the fire-worshippers, the children of Lamech, and his mother, Kaushaloya, is the mother house (*aloya*) of the Kushite race, the Indian Kuṣhika, who made the mother-mountain of the East the centre of the tortoise earth, and it was these people who, like the Egyptians, traced their descent to the boar-god, the

[1] Rigveda, ix. 2, 3, 16, 7, 58, 1.

[2] *Ibid.* viii. 62, 9.

[3] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 282. F. Delitzsch, *Assyrien Studien*, p. 51.

fire-god, and the river antelope. As for the name *dara*, it is apparently derived from the Munda word *da*, water, which became the Gond *daru*, the fire or creating (*ru*) water (*da*), the spirits used to consecrate their god. It is the transition stage from the worship of intoxicating spirits drunk by the wizard priests to the worship of the pure water of life that we have still further to consider, and in doing this we must trace the progress of sacrificial ritual. We have already seen that in the female altar in the form of a woman it is based on phallic worship, combined with the worship of the mother-mountain, reproduced in the raised female altar made to slope to the East. I have also shown how the ruling idea of the formation of alliances between stranger tribes by the interfusion of blood made this the binding tie between the Northern husband and the alien Southern bride. It is the same idea of the interfusion of blood which appears in the custom, almost universally observed by the early slayers of animal victims, of making its blood flow into the trench round the altar made by digging out the earth used to raise the central mound. As the victim slain was the tribal totem, it was held that its blood, when interfused with the earth round and under the mother-altar, consummated an alliance between the sacrificers and the land. This custom was observed both by the Arabs and Phœnicians.[1] It appears also in the story of the sacrifice of Shunah shepa, who was to be slain by his father Ajigarta, meaning the pit or trench (*garta*), of the goat (*aja*) and in the sacrificial pit found by Dr. Schliemann at Tiryns in the centre of the men's courtyard, as well as in those found in Asklepicion at Athens, and in the temple of the Kabiroi in Samo-thrace.[2] It is also shadowed forth in the rules for the sacrifice of Rudra Triambaka, or Rudra with the three wives, a god who exactly reproduces the Gond god Pharsi Pen, who, as the male god, the shaft of the trident, has the three wives, the

[1] Robertson Smith, *Religion of the Semites*, Lect. iv. p. 213.

[2] Schuchhardt's Schliemann's *Excavations*, fig. 101, pp. 107, 108.

female bamboo, Manko Rayetal and Jango Rayetal. The Triambika, or sacrifices to the three forms of Ambā, the three mother-daughters of the King of Kashi Ambā, Ambikā and Amvalikā, is ordered to be made outside the consecrated ground, at the north of the sacrificial area where, as in the sacrifices to Hecate at Athens, two cross roads meet, showing that it was a sacrifice of a race who recognised the four quarters of heaven, meeting as the fire-cross in the centre of the altar. The offering, which is of rice cakes, the offering made to the old mother-gods of the land before Northern bloody sacrifices were introduced, is to be placed on a palāṣha-leaf, sacred to the god Desauli of the Ho Kols, and buried in a mole-hill.[1] Here we find the mother-mountain fed with the food of the land, and it was this food which was changed by the Northern immigrants into the blood which vitalised the land and made blood-brotherhood between it and the newcomers. These Northern Takkas seem, before they entered India, to have passed beyond the early stage of savagery exhibited by the Arab sacrificers, the sons of the mountain who used to eat their victims raw and drink their blood;[2] but they certainly retained the sacrificial pit, and in place of the original single pit of Aji-garta, they made three pits sacred to these gods of the trident. Hence they gained the name of Tri-gartas or the people of the three (*tri*) pits (*gartas*), the name by which they are always called in the Mahābhārata. It was in these three pits that the three *drupadas* or sacrificial stakes, to which Shunah ṣhepa was bound, in the Rigveda, were placed; and it was under the banner of the sacrificial stake, the Yūpa, that Vāhlika, the father of the Takkas and his ten sons joined the army of the Kaurāvyas.[3] But these sacrificial pits, with

[1] Eggeling, *Ṣat. Brāh.* ii. 6, 2, 5-10; S.B.E. vol. xii. pp. 438, 440.

[2] Robertson Smith, *Religion of the Semites*, Lect. vi. p. 210; Lect. ix. p. 324.

[3] Mahābhārata Bhishma (*Bhishmavada*) Parva, lxxiv. lxxv. lxxx. pp. 273, 275, 293.

the stake in the centre of the hill or mole-hill, placed there as the semblance of the mother-mountain, belonged essentially to the theology of the father-god, and always remained apart outside the sacrificial area consecrated to the mother-earth, just as the sacrificial stakes in the Soma sacrifice were placed outside to the east of the consecrated area.[1] For the Yūpa, or sacrificial stake sacred to Vishnu, the boar-god, is essentially phallic, as it is directed to be made eight-sided, the number sacred to the fire-god, and in the form of a phallus.[2] The way in which these three pits were to be placed is described in the rules given in the Gṛihya Sūtra, for the sacrifice of the spit or roasted ox offered to Kshetrapati, the lord (*pati*) of the fields (*kshetra*), called Rudra or Hara, the wind and storm-god, the father of snakes.[3] The sacrificer was to prepare two huts to the west of the raised fire altar, the mother-mountain. The ox which was to be sacrificed called Ish-āna is to be taken to the southern hut, his wife, the sacred cow, called the Mīdh-ushī or bountiful goddess to the northern hut, while in the middle towards the east, the calf called Jayanta, the son, the Egyptian bull, Apis, the later husband of two wives, is to stand. Rice is offered to the mother-cow on Palāṣha leaves, and the ox is slain, cooked, and eaten by the uterine relations or relations on the mother's side of the sacrificer.[4] The sacrifice was to be offered in the autumn or the spring, and the animal sacrificed was to be tied by the neck to the sacrificial post, which in this case was a branch of the sacred Palāṣha tree, girdled with Kuṣha grass.[5] This sacrifice is a variant form

[1] See plan of Sacrificial Ground, Eggeling, *Sat. Brāh.* S.B.E. vol. xxvi. p. 475.

[2] Eggeling, *Sat. Brāh.* iii. 6, 4, 1, 9; iii. 7, 1, 28; S.B.E. vol. xxvi. pp. 162, 164, 174; Sachau's Alberunī's *India*, chap. lviii. pp. 103, 104.

[3] Oldenberg, *Gṛihya Sūtra Ashvalayana, Gṛihya Sūtra*, iv. 8, 1, 19, 23, 27, 28; S.B.E. vol. xxix. pp. 255-251.

[4] Oldenberg, *Gṛihya Sūtra Heranyakesin Gṛihya Sūtra*, ii. 3, 8, 9; *Apostumba*, 7, 20; S.B.E. vol. xxx. pp. 220-224, 290-291.

[5] Oldenberg, *Āsvalāyana Gṛihya Sūtra*, iv. 8, 1, 2, 15; S.B.E. vol. xxix. pp. 255-256.

of the Gond sacrifice offered by all Gond house-fathers to Mu-Chandri, the mother-moon, every year at the end of the rains. He, attended by his family and servants, builds in a corner of the family field a hut, about a foot and a half high, with sods, which he thatches, like the altar of the Brāhmaṇas, with Kusha grass. The two walls are supported by branches of the Palāṣha tree with leaves growing on them. Inside the hut a fire is lighted and a little milk boiled in an earthen pot till it boils over, and this, with rice, molasses (*goor*), and millet (*kookoo*), are offered to Mu-Chandri; while two small holes are made at each side of the hut for the two wives, and in these wheat, the grain of the Northern farmer, is sown.[1] In this ritual we have the triangular arrangements of the three *paridhis* in the fire altar of the Brāhmaṇas, the calf to the east forming the apex of the triangle, and it is this form of sacrifice which is united with that of the oblong altar when the new ritual was introduced by the fire-worshippers, and the triangularly arranged pits and huts became the triangle of the *paridhis*. But this triangle also represents another, and to the agricultural tribes the most important phase of evolutionary national religion, the definition of the year, which, in this case, is the Northern year of three seasons. The calf represents the new year, and it is to secure his inheritance that the old or father-year is slain, for the benefit of the nation and the fructification of the soil, or, according the Scandinavian saying, 'for the bettering of the year.' The huts which, in the ritual I have quoted, were placed on the surface of the ground, were those which had descended from the Phrygian bee-hive huts which were excavated on the hillside, and surrounded by the ditch from which the earth used in their construction was taken, and this cavity formed the sacrificial pit. This again, as the altar was always placed in the village grove in the centre of the village, was looked upon as the ancestral home of the community, in which the

[1] Elliot, *Hoshungabad Settlement Report*, § 99, p. 125.

sacrificial stake took the place of the house pole; and it was only under the shade of the central tree, the village temple, whose roof was supported by the pole, that the tribal totem could lawfully be killed and eaten. It is a reminiscence of this belief which survives in the name of the Bauris, who look on themselves as sons of the dog, an animal which they will never kill.[1] These people, who are known as Bauris in Bengal, are in Rajputana called both Baorias and Mughias, and derive their former name from *Baori* or *Bauli*, a well, showing that they are descendants of the race who consecrated the well-shaped sacrificial hut to the father-god of the house-pole.[2] This name Mughias or Mughas takes us to that of the Māghadas of Behar, the subjects of the mythic king Jārā-sandha, the legend of whose birth I have have already given. It is they who were the foremost race whose father-god was the house-pole, and their mother the household-fire, to which the mother of the family offered a libation at the festival of the *joula* after the winter solstice.[3] I have already shown how they entered the Punjab as the Takkas, and their progress from the north-west to the south-east, and their conquest of the whole of Northern India according to the path marked on the altar for the fire-mother. Urvashī or the fire-altar is commemorated in the legend in the Ṣatapatha Brāhmaṇa, which tells how Māthava, the god who produces fire by rubbing (*math*), called the Vi-degha or he of the two countries (*degha*), carried under the guidance of Gotama Rāhū-gana, the priest possessed of (*guna*) Rāhu the life-giving fire, Agni Vaiṣvānara the household-fire, from the Sarasvati to the banks of the Sadānira or Gunduk.[4] He there instituted the animal festival to Rāhu, the fire-god, the ascending node of the moon. This is still celebrated by his

[1] Risley, *Tribes and Castes of Bengal*, vol. i. p. 79.
[2] Hunter, *Gazetteer of India*, vol. xi. p. 415, s.v. 'Rajputana.'
Lenormant, *Chaldæan Magic*, chap. xvi. pp. 248, 249; H. J. Wille, *Beskrivelse over Siliejords Præstegield i over Tellemarken i Norge*, p. 243.
[4] Eggeling, *Sat. Brāh.* i. 4, 1, 14-17; S.B.E. vol. xii. pp. 105-106.

priests, the Dosadhs. In this god Rā-hu we find the begetter or father-god, Hu, called Rā, the creator, Rā being the god called by that name by the Egyptians.[1] He is also the Rā-ma of the Hindus, and the Ram of the Jews, whose name appears in Abram, and in Ram the father of the tribe of Judah. The date of the feast varies, but it is clearly regulated by the different times at which the official year began, and this shows its great antiquity, for it may be celebrated in the month of Māgh, the witches' month, when the Ooraon, Munda, and Santal year begins, in that of Aggahun, the month of the winter solstice, when the lunar year began, in Phāgun, to coincide with the solar year, or in Baisakh, to agree with the Gond year. Preparations for it must be made on the fourth or ninth of these months, or on what was evidently the original date, the day before the full moon, which was looked on as the great creator, the creating symbol of the fire-god. A hut, four cubits by four, similar to, but larger than that of the Gond Mu-Chandri sacrifice, must be built, with the door facing east, and in this the sacrificing priest must sleep the night before the sacrifice, on a bed of Kusha grass. A bamboo platform, three feet high, is built in front of the door of the hut, and beyond it is dug a trench running east and west, six cubits long, and a span and a quarter wide and deep, and fire places are made at the north of the trench. Thus the hut, platform, and trench stand thus [H] [P] [T]. On the full

[1] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 86, derives Rā from *ra*, to give, to cause, to make, and the name thus means 'the first cause.' Thus the fire-god Rā-hu was the successor of the Shu-hu, or the goat-father, and first cause of life, in the theology of the fire-worshippers, and this is the belief which lies at the basis of the Egyptian theology, for in the list of the great creating nine gods descended from Tum, the sun of the dark night, also called Rā, his first children are Shu, which means he who dries by heating, and Taf-nit, the effluence (H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 31, 573). In the *Book of the Dead*, xvii. 22, the first children of Rā, who always attend Tum, are said to be Hu and Su, the Shu-hu which I have already shown to be the primæval father (H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 219).

moon day the trench is filled with mango wood soaked in *ghee*, and two vessels full of boiling milk are placed close to the platform. The festival begins with a sacrifice of swine, a ram, wheaten flour, and rice-milk (*khir*), which are eaten at the close of the feast by the worshippers, and washed down by enormous quantities of ardent spirits. The Dosadh priest, before he has eaten and drunk, bathes himself on the north side of the trench, and puts on a new cloth dyed with turmeric, and, going to the trench, worships Rāhu on both sides of it with mystic formulæ. The fire is then kindled, and the Bhukut, or priest, walks three times round it with his right side towards it, ending at the east end. He there meets a Brahmin, who walks through the fire before him, and the Brahmin, on reaching the west end, stirs the milk to see that it has been properly cooked. The inspired Bhukut, after walking through the fire, mounts the platform filled with the spirit of Rāhu, and chants mystic hymns, distributes tulsi-leaves for the healing of diseases, and flowers to cure barrenness in women, and this is followed by the tribal feast, which ends in drunken revelry.[1] The gods worshipped by the Dosadhs are—(1.) The son of Bhim-sen, a reproduction of the god Rudra, or the red (*rud*) god of the Rigveda, for his image among the Gonds is either a stick covered with vermilion, the sacrificial stake, or two sticks, the fire-sticks, with a figure in front of them; (2.) Goraiya, the god of the village boundaries, who with his two wives, the goddess Bun-di, the forest (*bun*) goddess of the uninhabited waste, and Sokha, the witch goddess, the mother Maga of the village, form the triad worshipped by most of the lower castes in Behar, and by the women of the dominant caste of the Babhans, to which almost all the territorial chiefs belong.[2] These fire and magic worshippers,

[1] Risley, *Tribes and Castes of Bengal*, vol. i. pp. 255, 256.

[2] *Ibid.* s.v. 'Amats,' vol. i. p. 18; 'Babhans,' p. 33: 'Binds,' p. 133; 'Dosadhs,' p. 256; 'Kandus,' p. 416; 'Koiris,' p. 504; 'Telis,' vol. ii. p. 309.

who originally called themselves the sons of the mother-Maga, though an inventive, practical, and persevering race, were also highly excitable, and the ever-present feeling that they were surrounded with countless spirits, the ghosts of forgotten and dead races, and of ancestors and enemies, who were always ready to avenge fancied injuries, added to the inherited nervous tension of the race. This made them look on the attainment of a state of spiritual ecstasy, which gave them insight into fresh methods of conquering their spiritual foes, as the highest possible human bliss. According to the Finnic creed, each man had in him from his birth a part of the divine spirit, and it was by freeing this spirit from the bonds of sense that he became like the gods. When, after attaining a state of increasing transcendental ecstasy (*tulla intoon*), he passed into the highest stage, his whole being became identified with the divine soul (*tulla haltiorhin*), and he then became supreme over the malefic forces, and identified with the Fravashis or primæval mothers of the Zoroastrian creed.[1] They were, in the original creed of the first magic races, three in number, the three goddesses of the three seasons of the year, the three mothers of the united races, the ruling mothers of the world village, the Saranyu or wind-goddesses (*sar*) of Sanskrit mythology, who are the Norns of the North, and the Erinnyes or avenging-goddesses of Greece. As time passed on and knowledge accumulated, the classes who cultivated these gifts of transcendental ecstasy became a separate order, who diagnosed diseases and were able by the inspiration of the gods to discern the right remedy, who divined the future and gave advice to those who sought for guidance in complicated cases, and who, like the Hindu Devāpi, the brother of the great king Shaṁtanu, had received from Brihaspati a rain winning voice.[2] But the belief in the creative power of the divine ecstasy existed long before the special class of magic priests arose, and found a most congenial home in India,

[1] Lenormant, *Chaldæan Magic*, p. 255.

[2] Rigveda, x. 9. 87.

where the seasonal dances of the matriarchal races were accompanied by an enormous consumption of intoxicating drink. This drink, called *illi* by the Hos, is made from rice fermented after it has been boiled, and the receipt for its preparation is one that is jealously guarded by the women, who thus, as they have told me, were able to decide when their husbands should be allowed to be drunk. The Vāhlikas, the people of the sacred fire and the sacrificial stake, when they made their way into the Punjab, found in their common love of intoxicating drink a passport to their union with the village races of India. This union produced that state of society described in the denunciations of Karṇa in the Mahābhārata, which I have already quoted, and it is similar dances to these, and the preparations preceding them, which are depicted in two hymns of the Rigveda, one telling us how Soma was made, and the other giving what seems to be a reproduction of one of the choral songs sung at these festal meetings. In the first hymn Indra is called on to drink Soma pressed in the mortar, in the places where the women have, like the Kol women, learnt the art of preparing it with a *mantha*, that is, with a twirling or churning rod, and where the Soma mortar is in every house, in short, when everything is made ready for a Soma feast.[1] It is among villages where every one is preparing for the feast that at the time of the Māgh festival of the Ho Kols, who are sun-worshippers, young men and women of different townships go round successively from village to village, for weeks together, drinking and dancing in each, and singing songs, of which the following Vedic hymn, written by a bard of the race of Priya-medhas, the beloved (*priya*) of sacrifices (*medhas*), is an excellent speci-

[1] Rigveda, i. 28, 3, 4, 5. Hillebrandt, *Vedische Mythologie*, p. 158, translates v. 3 and 5 thus :—'Drink, O Indra, greedily the Soma pressed out in a mortar (*ulūkhala*), where a woman is employed in churning it,' and 'When thou, O Ulūkhalaka (Soma-mortar) art engaged in movement in every house, then cry aloud like the drum of the conqueror.'

men. The verses in the lilting Gāyatrī metre run thus:—'When Indra, the rain-god, and I go to the place of the red one (*Rudra*), we live for three weeks with our friends drinking the *madhu* (intoxicating spirits). Sing to him, sing to him, O Priya medhas, cry the children, (to him) who is dauntless as a tower. The cymbals (*gargara*) sound. The drums (*godhā*) resound. The bow-string (*pinga*) twangs. The creating force is revealed in Indra (Indrāyu Brahmodyutam).'[1] The state of excitement accompanying these dances was and still is looked on by the Dravidian tribes as religious inspiration, and hence Surā, the intoxicating drink which gave both to men and gods greater mastery over the powers of nature, was always largely consumed at all religious festivals. Hence, while the Rigveda denounces drinking in many passages, as in that which says: 'Indra finds no friends among the rich who drink Surā;'[2] yet in many others it speaks of the gods, and especially the older deities, as drinking it. Thus, in a hymn to Indra, Rigveda, x. 131, 4, 5, the poet says to the Ashvins, the twin-stars of Gemini, 'You, O Ashvins, have drunk Soma mixed with *surā* (*surāmam*), with the Ashura Namuchi (he who keeps back rain); Indra helped you with his deeds, as fathers help the son: so do ye, O Ashvins, help Indra with your wisdom, as thou (Indra), the skilled one, hast drunk the mixed Surā

[1] Rigveda, viii. 58-(69), 7-9. In translating this passage I have followed Grassmann's translation in v. 7, as he shows that the hymn refers to festivals lasting, like the Ho festivals, some weeks. As for the musical instruments, the names are translated by the commentators as *gargara*, harp, *godha*, harp, lute, or bowstrings, and *pinga*, the bow. But no one who has ever seen these dances can believe these renderings to be correct. As for *pinga*, it is the bow, but not the bow of the fiddler, but the one-stringed bow with the sounding gourd behind it, to give it resonance, which is played by the Hos at these dances. The *godha*, which is derived from *go*, cow, and which sometimes means the sinews, cannot mean them here, but must mean the Dravidian drum, which is always beaten at these dances, while the *gargara* mean the cymbals, which are also used, and are the bells *gargara* used for consecrating Pharsi Pen.

[2] Rigveda, viii. 21, 14.

(*surāmam*), the Sarasvati, O Maghavan, hast healed thee (*abhisṇak*).[1] The mention of the Sarasvati with the Ashvins and Indra, clearly refers to the Sautramani sacrifice to these same three gods. In the sacrifice the Ashvins are called on, as physicians to the gods, to heal Indra, who had become drunk with Soma on the *Sarasvati*. They gave him Soma, made, not from spirits, but from the shoots of young grass (the Kuṣha grass), young ears of corn and roasted corn.[2] This festival, called by Shānkāyana an Asura festival, marks the coming into India by the route of the Sarasvati, the Herat river, of a new race who mixed Surā with Soma or water, and grew corn. This is again referred to in another hymn of the Vashishtha Maṇḍala to the Sarasvati. 'When the Purus overcome the two Soma plants (*ándhasī*) on thy banks, then be thou as the friend of the Maruts, good to us (the Vashishṭhas, or fire-wor shippers), and bring us the good-will of Maghavan (the son of Magha).[3] These two Soma plants (*ándhasī*) are, as we are told in the Ṣatapatha Brāhmaṇa, Soma and Surā, Soma being truth and light, and Surā falsehood and darkness[4]; and the two tells us of the beginning of the age of religious duality, the contest between the gods of the age of witchcraft, called Surapā, the drinkers of Surā, the drink of men, and the gods of heaven, called Somapā, the drinkers of Soma, or the purer drink of the water of life; and Soma and Surā are called man and wife.[5] This is the age described in Genesis as that in which 'the sons of God saw the daughters of men, that they were fair, and they took them wives of all that they chose.'[6] This is the age when mar-

[1] Hillebrandt, *Vedische Mythologie*, pp. 245, 246. His reading of the passage is clearly one more consonant with historical evidence than that of Ludwig. [2] *Ibid.* p. 253, 254; *Ṣat. Brāh.* xii. 8, 2, 3.

[3] Rigveda, vii. 96, 2; Hillebrandt, *Vedische Mythologie*, 49, 50.

[4] Eggeling, *Ṣat. Brāh.* v. 1, 2, 10; Hillebrandt, *Vedische Mythologie*, p. 49, 50.

[5] Hillebrandt, *Vedische Mythologie*, pp. 246, 254; Tait, *Brâh.* i. 3, 3, 2.

[6] Gen. vi. 2, 3.

riage by capture became common. The union between the two races is conspicuously set forth in the Vājā-peya sacrifice.[1] It was a feast to deceased ancestors, like the Olympian games of Greece, at which chariot races were run. It opened with the purchase of *parisrut*, meaning ripe fruits; these were grass, ears of corn, and roasted corn, or the offerings substituted by the Ashvins at the Sautramani sacrifice for the Surā which made Indra drunk. These were bought for lead by the Neshṭṛi, the priest of Tvashtar, and the female goddesses,[2] the gods of the Takkas, from a long-haired man. The roasted corn, or parched barley, is the offering made at the Pitriyajña or sacrifice to the fathers, to the Pitaro Barishadaḥ, or the fathers who sit on the *barhis* of Kusha grass, and to their successors, the Pitaro 'Gnishvāttāḥ, meaning those who burn their dead. These offerings were made after the rice offered to the earliest class of fathers, the Pitaraḥ Somavantāḥ, had been given.[3] It was instituted by a long-haired race; the Northern people who sold or transmitted the ritual to their successors. The Neshṭṛi brings the *parisrut* he has bought through the west door of the sacrificial ground, while the Vasa-tivarī water for making the pure Soma is brought through the east, and he cooks the grain and the Surā on the south fire, placing the Surā cups on the east, while the Adhvaryu makes Soma on the west of the Havirdhana or Soma shed. Seventeen cups, both of Soma and Surā, are made and offered together on the axle of the Soma cart by their respective priests, the Adhvaryu holding his cups high over the axle, and the Neshṭṛi his underneath it, with the words, 'they are bound together.' Then a *madhu-graha*, or cup of mead, was given by the

[1] See the ritual as given in the *Kātyā yana*, xiv. 1, 1; and *Sat. Brāh.* v. 4, 1, 2, as translated by Hillebrandt, *Vedische Mythologie*, pp. 247-249. The number seventeen seems to show that this ritual belonged to the age of the year of Orion, when time was reckoned by the revolution of the polar axis. See Essay II. pp. 85, 86.

[2] Rigveda, i. 15, 3; ii. 36, 3; Hillebrandt, *Vedische Mythologie*, p. 260, 261.

[3] Eggeling, *Sat. Brāh.* ii. 6, 1, 4-6; S.B.E. vol. xii. p. 421.

Adhvaryu, and the sacrificer to a man of the Kshatriya or Vaishya, the warrior, or the trading caste, who sits on the north side of the Vedi to receive the Surā cups. The Neshṭṛi goes to him with the Surā cups and gives them all to him in exchange for the *madhu-graha*, saying, as he takes it from him, 'I buy from thee the *madhu* cup.' This he takes and gives to the Brahman, the speaking or creating (*bri*)[1] priest,[2] the maker of *mantras*, or pregnant sayings which churn out (*manth*)[3] the truth. This ritual, when compared with that of the Sautramani, tells us of the coming of a race led by the Ashvins, who made barley their sacred grain, —Kuṣha grass, the sign of their descent from the Kushite race, who substituted mead as the sacred drink for the Surā of their predecessors, and who looked upon the bees as sacred and inspired. It was they who were thought to have inspired the first prophets, as is shown by the name Deborah, the speaking bee,[4] given to the earliest Jewish prophetess, by that of Μέλισσαι, or bees, given to the nymphs who nursed the young Zeus in Crete, and to the priestesses of Demētēr, the barley mother.[5] This belief is recorded by Virgil in the lines:

> 'Esse apibus partem divinae mentis et haustus
> Æthereos dixere.'[6]

The belief apparently arose from the use of mead by the Finns, as the intoxicating drink used to inspire the magicians. This race of mead drinkers, who made it the drink of their speaking priests, the mystic enchanters, were a pastoral tribe who fed their cattle on the Kuṣha or Durba grass, the short grass of the green turf growing, not in the swamps,

[1] The root *bri* means to create.

[2] Hillebrandt, *Vedische Mythologie*, p. 242; *Kât.* xiv. 4, 15.

[3] The root *math* or *manth*, to twirl or churn.

[4] Gesenius, *Thesaurus*, p. 318.

[5] Mannhardt derives Demētēr from a Cretan word *deai*, barley; Frazer, *The Golden Bough*, vol. i. p. 331.

[6] *De Gubernates Die Thiere*, German translation, chap. iv. pp. 506-508; Virgil, *Georg.* iv. 220, 221.

but in well-watered and well-drained land, sloping down to the river banks.

It was their reverence for the *madhu* or honey drink which made them call the fire- and boar-god Vishnu Madhava, or born of *madhu*, and made them make the Mahua their sacred tree. It is from this tree that the drink called *madhu* is now distilled, but probably before the days of distillation they made from its excessively sweet flowers, a liquor which was very like their Northern mead, and which, perhaps, was the *madhuparka*, or honey drink, ordered by Manu to be given to kings, priests, sons- and fathers-in-law, and maternal uncles paying a visit a full year after their last, and this is especially connected with sacrifices, for it was not to be given to a king or priest on their coming if no sacrifice was offered.[1] It is to the Mahua tree (*Bassia latifolia*) that the husbands are first married among the Bagdis, Bauris, and Lohars;[2] and I have already shown the close connection between the Bauris, Takkas, and fire-worshippers. Among the Kurmis, Mahilis, and Rajwars, the bride is married to a Mahua tree, and her husband to a Mango tree, while the Santhals marry both bride and bridegroom to a Mahua tree.[3] But the most significant part of the marriage to a tree is that it is contracted by the bride circling the tree, or among the Bagdis, Bauris, and Lohars, her marriage bower of sal-branches, seven times, just as in the Brahman wedding, the bride circles her husband seven times in the ceremony called Sāt-pāk,[4] and these ceremonies all point to the veneration for the number seven as a cardinal tenet of the race of fire-worshippers who made their father-god the house-pole, allied themselves to the sons of the tree, and made the Mahua or honey-tree their parent-tree. These were, as I have already shown, a race of cultivators, to whom the correct computation of the lapse of time and the return of the seasons was a

[1] Bühler, *Manu*, iii. 119, 120; S.B.E. vol. xxv. pp. 96, 97.

[2] Risley, *Tribes and Castes of Bengal*, vol. i. pp. 39, 80; vol. ii. p. 23.

[3] *Ibid.* vol. i. p. 531; vol. ii. pp. 40, 193, 229.

[4] *Ibid.* vol. i. p. 150.

matter of supreme importance. It is to this race that the birth of time is distinctly traced by the Vedic poets in the myth which tells of the union of Saranyu, the daughter of Tvashtar, the god of the Takkas with Vivasvat, who was Bhrigu, the father of the fire-worshippers, for both are said to have brought fire to men through Matar-ishvan, the fire-socket.[1] But Saranyu, Vivasvat's bride, had two forms, like Leda, the Greek mother of the twins, who bore a mortal son, Kastor, and an immortal Polydeukes. As the immortal mother she bore the twin-gods Yama, and as the mortal mother the heavenly horsemen, the Ashvins.[2] The name Vivasvat also means he who has two (*vi*) forms (*vas*), and the whole myth which tells how he married the daughter of the creating-god Tvashtar, of her disappearance when brought home to earth, and her reappearance as the mother of the mortal Ashvins, tells how the god of light, the producer of the heavenly fire, came to earth to teach men heavenly lore. The heavenly twins of Saranyu, called Ushāsā-naktā, the dawn (*ushāsā*), and night (*naktā*), are said to form Vivasvat's day.[3] They are also called the two-formed (*vi-rupa*) daughter of the red one (Tvashtar, the fire-god), one adorned with the stars and the other holding the sun.[4] It was these twin-mothers who bore the two pairs of twin-sons, who destroy the darkness,[5] both in earth and heaven, and who bring both the light of day and the light of knowledge, and unite the twin-stars, the Ashvins, the leaders of the stars of night with the daughter of the sun, who travels with them in the chariot made for them by the Ribhus, the guardians of the seasons.[6] The twins Yama, as the day and night, are said to have spun the first web in

[1] Rigveda, vi. 8, 4 ; i. 60, 1. Tvashtar contains the root *tva*, meaning duality. Thus the name means the God of two, that is, of the year of two seasons, the year of the Pleiades described in Essay II.

[2] Rigveda, x. 17, 12.

[3] *Ibid.* vi. 49, 3 ; Hillebrandt's *Vedische Mythologie*, p. 503 note 1.

[4] Rigveda, iii. 39, 3.

[5] *Ibid.* x. 39, 12 ; vi. 63, 5.

[6] *Ibid.* vii. 33, 9, 12.

which men clothed themselves,[1] the Web of Time; and this marks the story of the birth of the gods of time, the successors of the gods of generation, as first told by the race which produced the first weavers and artificers. The hymn I have just quoted gives a further detail as to the growth of the conception in their minds. For the Vashishṭha or most-creating fire, the heavenly twins, which is the subject of this hymn, is there said to have been first seen by Mitra-Varuṇa, the moon-god, and the god of the dark heaven of night and rain (*var*), who in the chronology of the three *paridhis*, or encircling sticks, were the gods of the Northern race who completed the figure of the national triangle. Vashishṭha was seen by Mitra-Varuṇa coming forth from the lightning, 'as Agastya (the star Canopus) brought them from their parent home,' and they were thus the sons, the stars of heaven, led by the star Canopus, begotten by Mitra-Varuṇa, from their love for Ur-vashī.'[2] This brings us to the story of Pururavas and Ur-vashī. Pururavas, the Eastern roarer, the thunder-god, married Ur-vashī on the agreement that she was to leave him if she saw him naked. When revealed to her by the lightning-flash sent by the jealous Gaṇḍharvas, her former mates, to whom she had born two lambs, which they stole, he lost her. He only found her after long wanderings, swimming as the swan or wild-goose (*haṇsa*), the moon-bird in the lake of the sacred Plaksha-tree (*Ficus infectoria*), which still marks the great place of pilgrimage called Puryag, at the junction of the Jumna and Ganges. She there first bore to Pururavas a son called Āyu, meaning the swiftly moving time, the constant succession of day and night; but with this son Urvashī also gave to Pururavas the sacred fire, and from this, where he left it in the forest, grew the Khadira-tree (*Acacia catechu*), and the Aṣhvattha-tree (*Ficus*

[1] Rigveda, vii. 33, 10, 11.

[2] See story of Pururavas and Urvashī, by Geldner; Pischel and Geldner, *Vedische Studien*, Stuttgardt, vol. i. p. 243; *Ṣat. Brāh.* xi. 51; *Harivamsa*, 1363; Rigveda, x. 95.

religiosa), from whence the sacred fire of the altar was engendered;[1] and this tells us of the institution of the ritual of burnt-offerings by the two united races, the sons of the fig-tree and those of the Khadira-tree, which yields the catechu dye of commerce, and was thus the parent-tree of the weaving and dyeing races. It was they also who added the sciences of astrology and astronomy to the magic lore of their predecessors, and began systematically to study the stars.

But before proceeding further with this inquiry, we must understand clearly the meaning of Vivasvat with the two forms, and of his house, where the Ashvins dwell with him.[2] This last, as Hillebrandt shows from several passages in the Rigveda, is the temple, the Sadas, in which the gods assemble, and as Indra is said to drink with the Ribhus, the guardians of the seasons in the sacrificer's house,[3] Vivasvat was, as the Vedic commentators rightly say, thought to be the sacrificer of the gods.[4] In other words, he was the god of time, who offered up to the gods each day and night, as they passed away, and marked their passage by the course and changes of the stars, moon, and sun. The two forms which, his name imply, were originally the creative and receptive forms, marked in the Greek conception of the hermaphrodite gods born of Hermes, the universal father, and Aphrodite, the universal mother; but this materialistic conception was changed when life was seen to arise from the union of the goddess of the day and night with the creating heat and the design of the creator. The creating father then became Manu, the Indian thinker, whose earlier form was the Phrygian god Men, Minos, or Menes, the measurer; and the mother of his sons was Iḍā, the sheep, the mother of the golden fleece, the stars of heaven and of the shepherd race. She was, in Indian genealogy, the mother of Puru-ravas, the Eastern thunder-god, who by his will produced the fire of

[1] Rigveda, i. 46, 13.
[2] *Ibid.* i. 53, 1, iii. 34, 7, x. 75, 1.
[3] *Ibid.* iii. 60, 5.
[4] Hillebrandt's *Vedische Mythologie*, pp. 476, 477.

life, the lightning flash which gave to the water enclosed in the clouds its generative force. It was she who, when born from the thought of Manu, became the mother of the sons of Iḍā or Iṛā, who gave her name to the Indian rivers, which water the ancient empire of the Kuṣhika, the Iṛāvati or Ravi, in the Punjab, the Irāvati or Rapti, in Oude, and the Irāvati or Ira-waddi, in Burmah. She was the mother of the race born on the rivers, and the sons of the god of storms; and this brings us to the story of the birth of the two ancient storm-twins, the Branchian or Lycian Apollo, and his sister Artemis, and to that of the god Hari in India, whose name means the yellow, and also, like that of Ravas, the roarer.[1] The *Har* in Har-i, again, is the same word as the *Khar* in the Akkadian Khar-sak-kurra, which means both entrails and a bull; and this bull is the god Pūshan, who, after the tranformation which made him, as I shall show, the alligator, became the bull-god, and both as the alligator and bull he was the god of the black cloud who took the place of the boar-god. Leto meaning 'the hidden,' that is, the disappearing Saranyu of the Rigveda, was, when near the time of her labour, led by wolves to the Xanthus, meaning the 'yellow' river, in Lycia, the land of wolves (λυκος), and there, in the sacred grove of the mother-tree, sixty stadia from the town of Xanthus, she bore Apollo, whose name means the protector; and Artemis, who became afterward the moon-goddess, but who was, as I show in Essay vi., the mother-stars of the bear race, the constellation of the Great Bear. They were the twin-parents of the yellow race; and as in the Delos form of this legend, Leto is said to be a wolf, and Apollo was represented as a wolf, both in Argos and Delphi, in which latter place he guarded the treasure of the god, they are the children of the wolf-mother, the day and night.[2] It is this same wolf-

[1] Curtius, *Griechische Etymologie*, p. 592, No. 185, p. 198.
[2] Müller, *Die Dorier*, book ii. chap. ii. § 2, p. 218, book ii. chap. vi. § 8, pp. 305, 306.

goddess, the mother of light (*luk*), whom we find in the Rigveda calling to her aid the Ashvins, 'skilled in cattle,' to restore the sight of her husband, Rijr-āṣhva, the upright (*Rijr*) horse (*ashva*), or the house-pole, who had been blinded by his father, the fire-god, and who had in vain sacrificed a hundred and one rams,[1] and it was the Ashvins who saved Vartika, the quail, the bird of the dawn, from the wrath of the wolf-goddess.[2] Their Indian counterpart, Hari, the Indian yellow storm-god, was born at Mathura, or the river Yamuna, meaning the binding (*yam*) river, the river of the twins (*yama*), which united the Eastern and Western races of India, whose sacred meeting-place was the birthplace of Āyu, the son of Ur-vashī, at Puryag, where it joins the Ganges. We find the place of his birth marked for us, not only by the universal tradition recorded in the Purāṇas, but also in a passage in the Rigveda,[3] which tells how Abhyā-vartin Chayamāna, the Sṛinjaya or son of the sickle (*srini*), also called Pārthava, or son of Prithu, the mother-earth [4] of the Dravidian races, defeated the Vṛiṣhivānts and Turvaṣhu at Hari-yūpīyā, and drowned three thousand of them in the Yav-yāvati, meaning the river of the young dawn-god (*yāvati*), and also of the people who sowed the plant of the dawn, *yava* or barley.[5] Here Hari-yūpīyā, which means the place of the sacrificial stakes (*yūpa*) of Hari must be the town of Mathura, the shrine of the fire-drill (*math*), where the god

[1] Rigveda, i. 116, 16, 117, 17, 18.

[2] *Ibid.* i. 116, 14; 117, 16.

[3] *Ibid.* vi. 27, 5-8.

[4] The root *peru*, from which Prithu as well as the Latin *pario*, to conceive, to bear, is derived, is a Tamil root. It appears in the Rigveda, x. 36, 8, in the phrase 'apām peruh,' a name given to Soma, meaning 'the seed or germ (of life) in the waters.' Peru means, as Pischel and Geldner show, 'swelling or making to swell,' and thence seed or germ: Pischel and Geldner, *Vedische Studien*, vol. i. pp. 81-91. Prithu, whose name comes from a Dravidian root, and who is the mother of the Pāṇḍavas, is the mother of the Dravidian races.

[5] Curtius, *Griechische Etymologie*, No. 568, p. 378, No. 660, p. 397; also p. 588. The root *yah* appears in the Greek ἕως, dawn, the Latin *juvenus*, and the Sanskrit *yávan*, young.

Hari has always been especially worshipped. It was here that the yellow race, led by their guiding stars, the Ashvins, must have made their first capital; and it was, as I shall presently show, down the Jumna, that they made their way into India. But the wolf-myth which they brought with them must have come from the North, where the wolf-goddess (λύκη) was the goddess of light (λύκη), whereas the Sanskrit wolf *vṛika* means the destroyer or tearer; and the two names show the distinction between the Northern races, who looked on the light and the sun as the giver of life, and the races of South-western Asia, to whom the summer sun was the destroyer and god of death. It was this wolf-race which first brought barley to India, for it was the Ashvins who first sowed barley with the plough, called in this passage Vṛika, the wolf.[1] But these people who worshipped the twin-gods Artemis, the moon-goddess, or Mitra, and the protecting and destroying god Apollo, Hari-Varuṇa, who diffused pestilence or plenty by the arrows or rain-showers shot from his silver bow, were also those whose tribal totems were the sheep and the ram, and we can trace the growth of the whole series of myths I have just cited in the various forms of the Sanskrit Saranyu, the mother of the twins Yama. This name is reproduced in that of the Greek Erinnyes, the three goddesses, with serpents in their hair, who wreak vengeance on all who have disobeyed their parents, were disrespectful to the old, and been guilty of perjury, murder, inhospitality, and have ill-treated suppliants.[2] To them black sheep and *nephalia* or honey and water were offered. These three goddesses are united into one as Hecate, whose worship I have compared with that of the Rudra Triambaka, and also with that of the Gond Pharsi Pen. Hecate was the goddess of witchcraft, with three bodies and four hands, holding the key of knowledge, the snake, the torch, and the sacrificial knife, and to her, as to

[1] Rigveda, i. 117, 21. The word used is *vṛikena.*
[2] Smith, *Classical Dictionary*, s.v. 'Erinnyes.'

the Erinnyes, black female lambs and honey were offered, with the addition of dogs.[1] She was also the attendant of Persephone, the daughter of Demētēr, the barley-mother, who disappears yearly for her winter sleep, and she is thus a year-goddess, who rules the changes of the three seasons which make up the year of the Ashvins. Both the Erinnyes and Hecate are goddesses of those sons of the mother Maga, whose totem was the black sheep sacred to the god of night and storm, the Greek Ouranos, the Sanskrit Varuṇa, and in giving them the name Saranyu or Sarana, which means the hurrying or swiftly flowing one, the original idea seems to have been that she was the rain-mother, or the mother from whom, as we shall see in the myth of Gandhāri and her sons, the hundred (*Hekate*) children of the holy race were to be born. But the Sanskrit Sar-ana, or the god (*ana*) Sar, was not the earliest form of this goddess, for she was the Phrygian goddess Shari, worshipped by the Armenians on Lake Van.[2] She became to the Akkadians the god Ana-sar or Sar-ana, the god (*ana*) of Sar, the upper firmament, the father-god, who, uniting with Ana ki-sar, the goddess of the earth, created the present world. This bisexual deity, the heaven and the earth made pregnant by the rain, was the god to whom the great temple of I-sarra, the house (*I*) of Sar was dedicated; and their son was Adar, the fire-god, the Atar or Atri of the Rigveda, which latter name is, according to Grassmann, derived from *ad*, to eat, and *tri*, three, and thus means 'the devouring three,' the three seasons of the years of time. The ideogram for Sar, a measure, and the god As-sor and are the same, and so is that for Sar, heaven, and the air-god . This last is composed of two elements, Sar and wing, so that the wind-god was called 'the wings of Sar,' who thus, like the god Yah of the Psalmist, 'came flying on the wings of the

[1] Smith, *Classical Dictionary*, s.v. 'Hecate.'

[2] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 265 note 1; Lect. ii. p. 125.

wind.' The elements *Sar* also appears in the ideogram of Ahi, the divine snake, or the god of the measuring heaven .[1] The root word and idea *Sar* also appears in Greek and Lycian mythology in the god Sarpedon, from Sar, the root of *σαρόω*, to sweep, whose name means the cleansing god. He was the third in the divine triad of the sons of Europa, the mother riding on the bull Minos, the measurer, Rhado-manthus or Rhabdo-manthus, the judge who judges with the twirling or revolving (*manthu*) magic-rod (*Rhabdos*), and Sarpedon, the cleanser. These gods mark the process of evolutionary idealisation, by which the measuring-god was first worshipped by those people whose god and judge worked miracles by the rod of the magician, the first *prastara* or *baresma*, and afterwards by a higher race, whose god framed the unalterable laws of Nature, and established a moral law for the guidance of his worshippers. These people believed in the cleansing efficacy of holy water sprinkled on the altar and the worshippers with the bundle of cleansing grass or twigs, the second *prastura*, as opposed to the blood sprinklings of the older worship; and it was they who introduced the old Northern custom of infant baptism, in which the father acknowledged the child by sprinkling it with water and giving it a name,[2] a custom followed by Leto, who baptized the young Apollo and Artemis in the holy river Xanthus;[3] and these children who rose to heaven purified from sin by the cleansing waters of the mother-river of the yellow race became the Mitra-Varuṇa of Hindu mythology, whose children were the stars led by Agastya (Canopus), the moon-god and the god of heaven, Varuṇa, whose victims were the ewes and rams, the totems of his human children, sacrificed both to him and the mother-goddess Saranyu, and whose food was the barley

[1] Sayce, *Assyrian Grammar Syllabary*, Nos. 4, 222, 414, 415, 417.
[2] Mannhardt, *Germanische Mythen*, 1858, p. 312.
[3] Müller, *Die Dorier*, book ii., chap. ii. p. 218.

which was Varuṇa's corn.[1] It was the gods of the sons of Sarasvati, the river issuing from the lake (*Saras*) of living or flowing water (*Sri*), the river of the goddess Sari, who became the Hindu god Harī. But this abstract theology could only have been thought out by a leisured class, whose presence proves a very considerable advance in civilisation and wealth, a class of thinkers who devoted their minds to the solution of the problems of the origin of life, birth, creation, production and reproduction, of the changes marked by the recurring seasons of the year and the apparently arbitrary outbreaks of storms, floods, pestilences, and famines, and it was from their teaching that the new theology arose. In this creed the revealed god was Minos, the measurer, or Manu, the thinker, the inspired teacher who traced out the laws laid down by the hidden and unseen god, the creator and giver of life, the Sar who enclosed within himself the Su, or essence of life which was distributed through the world by the lightning which made the rain-cloud, the creating-mother, and the living thoughts of the inspired thinker. The revelations received by this prophet Apollo Loxias, or son of the wolf of light, called Διὸς προφήτης πατρός, the expounder (of the will) of the father of the bright sky, were announced to men by the judge Rhabdo-manthus, the judge or Dānu of the Zendavesta, Rigveda, and Mahābhārata, called also, in the Zendavesta, Urvakshaya the ancient (*ur*) speaker (*vaksh*),[2] the father Dan of the Jews, and of the races called Dānava by the Hindus, and Danaoi by the Greeks, the Aaron, or chest of the law,[3] the Ashi Vanguhi or encircling snake (*Ashi*), another form of Echis or Ahi, who is also the Chesti and Chesta of the Dīn, or law of god of the Zendavesta.[4] This was the age of the prophets

[1] Eggeling, *Ṣat. Brāh.* ii. 5, 21, 14-16; S.B.E. vol. xii. pp. 391, 396.

[2] Mill, *Yasna*, ix. 10; S.B.E. vol. xxxi. p. 234.

[3] Gesenius, *Thesaurus*, p. 147. Aaron is the name for the Ark in Exodus xxv. 22, xxvi. 33.

[4] Darmesteter, *Zendavesta Ashi Yaṣt*, 61. *Sīrōzah*, i. 24, 25. Mill, *Yasna*, iii. 16; S.B.E. vol. xxiii. pp. 282, 10, 11; vol. xxxi. p. 211.

and prophetesses—Aaron the speaker, Miriam the bold speaker,[1] and Deborah the speaking bee, the Jewish counterparts of the prophetesses of the Delphic oracle. It was under the guidance of the judge Danu and the inspired priests that they went southward from the hilly country of Asia Minor, seeking out in their progress well-drained and gently-sloping valleys suited for their crops of corn, and for the growth of the nourishing and succulent short grass on which they could best feed their sheep. It was in these pleasant valleys that they founded permanent villages formed of united householders, where each house was ruled by the house-mother and house-father, whose father-gods were Varuṇa and Ashi-Vanguhi, the god and goddess of conjugal union,[2] the mysterious and conjoined beings whose home was in the air, and whose divine power was not confined to the area of the village or the guardianship of the family or tribe, but who were the parents of the whole human race and of all living beings. It is the history of this emigration, which ended in the occupation of the Euphrates valley, which we find in the name and mythic history of Sar-ganu, or he who is possessed, (with the spirit) of Sar, the Serug of the Bible, who was the father of Nahor, the river Euphrates, and the grandfather of Terah or Dara the antelope.[3] His name means also the Sar, or waterer of the enclosure (*ganu*), and the story of his birth is one that has been appropriated by the great Ṣargon, the historical king of Assyria, who ruled at a much later period, 3750 B.C., and by the mythic heroes who substituted the worship of the gods of heaven for the gods of earth, Moses, the Egyptian Horus,[4] and Kavād, the founder of the Kuṣhite race,[5] for, like them, he was born in a secret place among the reeds on the river bank, where he was found by

[1] Gesenius, *Thesaurus*, pp. 318, 819; s.v. 'Miriam and Deborah.'

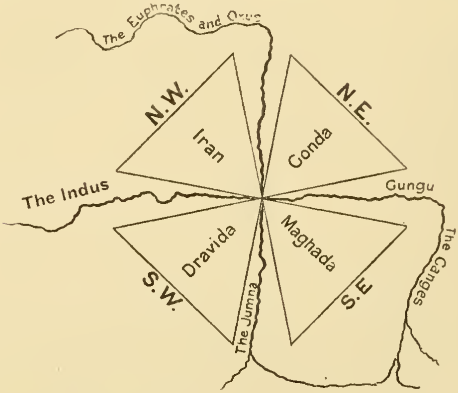
[2] Eggeling, *Sat. Brāh.* ii. 5. 2. 23. Darmesteter, *Zendavesta Ashi Yaṣt*, 5-15. 54-59; S.B.E. vol. xii. p. 398, vol. xxiii. pp. 271-274, 280-282.

[3] Gen. xi. 21-23.

[4] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 392.

[5] West, *Bundahish*, xxxi. 24; S.B.E. vol. v. p. 136.

his future protector, who raised him to greatness,—Sar-ganu is said to have been found by Akki the irrigator, who made him his gardener, and called him by the Akkadian name of Si-Shig-Shig or Si-Shim-shim, he who makes all things green. He thus became the father-god of the Akkadians, the lover of Istar, the god Sar or Sar-sar,[1] the Sar-rabu, or great Sar, of the Phœnicians.[2] He, as the great irrigator, was the father of the Kurmis, the irrigating and farming races of India, who take their name from Kur, the tortoise. We thus see in the advent of this race of shepherds and skilled irrigators to the

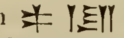


The ancient geographers looked on the Euphrates and Oxus as going through the Caspian Sea.

land of the mother-mountain the final completion of the figure of the tortoise, to which the ancient cosmographers compared the cultivated earth, the figure of which had been roughly sketched on the fire-altar. But the more elaborate figure, which represented the completion of the idea, was formed, not from dividing one triangle into segments, but by the union of the four triangles representing the South-eastern and North-western races, who all looked on the mother-mountain of the East, whence Indra gets the rain, as

[1] Sayce, *Hibbert Lectures for* 1887, Lect. i. pp. 26 note 1, 27; Lect. iv. pp. 247 note 1, 265 note 1. [2] *Ibid.* Lect. iii. p. 196 note 1.

their national birthplace, where they became united as the Kushite race, the confederation of civilised man.

The tortoise thus formed and depicted on page 220 represents the Greek cross and the double *dorje* or thunderbolt of Vishnu and Indra, and also a map of the Indian races, the sons of the Northern Iṛā or Iḍā, Maga, Gaurī, the Gond cow-mother and the mother of the Dravidian matriarchal races, the sons of tree-goddesses, as distributed at the time of the union. It also forms, with spaces left open for the parent rivers, the Euphrates, Sindhu or Indus, Yamuna or Jumna, and Gun-gu or Ganges, which watered the garden of God, an octahedron or eight-sided figure, the figure sacred to Agni the fire-god, and the angles of the tribal triangles form the Svastika , while the whole forms the figure of the Yūpa or sacrificial stake on which the sacrifice of man, said in the Brāhmaṇas to be the true sacrifice,[1] is continually offered up to the gods, and these human sacrifices were not, in the theology of the star-worshippers, merely symbolical, but were, as I shall show, actually offered by them. This Svastika is the sign of the fire-god placed in the image of the mother-altar found at Troy, and the prototype of the gamma cross , used as the sign of good fortune and divinity by the Greeks, Etruscans, Latins, Gauls, Germans, Bretons, and Scandinavians in Europe, by the people of Asia Minor, Caucasus, Persia, India, China, and Japan in Asia, and placed on the breasts of Buddha and Apollo,[2] and it is the repetition or reduplication of the Svastika which forms the figure. The rulers of the tortoise earth were the sons of Iḍā or Iṛā, the sheep-mother, who were led to empire by the shepherd-god, the Akkadian Sib or Shiba. The ideogram  denoting this shepherd-god, who became the god Shiba or Shiva of the Hindus, is com-

[1] Eggeling, *Sat. Brāh.* i. 3. 21, says Man is the sacrifice; S.B.E. vol. xii. p. 78. This is repeated, iii. 5. 3. 1, vol. xxvi. p. 126.

[2] *La Migration des Symboles*, by Comte Gobert d'Alviella, *Revue des Deux Mondes*, 1st March 1891, p. 131.

posed of two elements meaning wing or sceptre, the goat-headed staff, the emblem of kingly dignity and magic power borne by the Egyptian Osiris, and , meaning flocks, sheep,[1] so that he was the shepherd king. He is called, in the Mahābhārata, Shiva the son of Ushī-nara, that is, the father man (*nara*) of the East, Ushi, or the father-god Puru-ravas. The people called Ushī nara are mentioned in the Rigveda;[2] and the Shiva are one of the tribes conquered by the Tritsu in the battle of the Ten Kings.[3] They are the Seboi, placed by Strabo on the Indus north of the Chināb, the country of the Kam-bhojas; and they are named among the principal allies of Jagadratha, king of Sindhu, in the rape of Drupadī in the Mahābhārata.[4] It was their king, called Sophytes or Sopeithes, who gave Alexander the Great a present of fighting dogs, and they are the race called by Pliny the Abhiria, who ruled the land of Kutch, the delta of the Indus.[5] They are still known in India as the Ahirs, or sons of Ahi, the snake, who in Bengal are distinguished both as cattle herdsmen and as professional fighters with the long bamboo pole—our quarter-staff. It is in this capacity that they are much sought after as retainers by those who look for men who can be trusted to guard their master's property or to attack that of his neighbours. The progress through India of the first detachment of these people, who grew millets, but had not yet learned to grow barley, is best told in the third, fourth, and fifth cantos of the Gond *Song of Lingal*. These tell how Lingal, after he had been slain by the confederacy I have already spoken of, formed by the union of the matriarchal tribes with the first shepherds, the sons of the goat, and the cultivators of rice, was restored to life by the Amrita, or water of life, given to him by Kirtao Sabal, the messenger of the gods. He asked Mahadeo for a new race of Gonds,

[1] Sayce, *Assyrian Grammar Syllabary*, Nos. 222, 237, 484.

[2] Rigveda, x. 59, 10.

[3] *Ibid.* vii. 18, 7.

[4] Vana (*Draupadi harana*) Parva, cclxiv. p. 782.

[5] Cunningham, *Ancient Geography of India*, pp. 157, 158.

who were to bring law and order into the land, but Mahadeo refused to release them from the mother-mountain till he brought him the eggs of the black Bindo bird. He went to the sea to seek them, but found them watched by the serpent Bhour-nag, the snake of the burning sun of summer, who had already killed seven broods. Lingal slew the snake, as Thraētaona slew Azi Dahāka, and cut it in seven pieces, which he kept. The mother-bird took him on one of her wings, and her young on the other, and bore them to the Dhewala-giri mountain at the sources of the Jumna, while the father-bird, flying over them, shaded them with his wings from the sun. When Lingal came with the bird of the south-west monsoon, who brings the rain, and the seven pieces of the snake, forming the seven days on which the reckoning of time was based, Mahadeo released the Gonds, the new-born sons of the mother-mountain. On the evening of their release, while they were cooking their pulse of *kesari* millet, the rain brought by the Bindo bird began to fall, and all the Gonds but the four father-Gonds who remained faithful to Lingal crossed the river while it was low and disappeared for ever. But when Lingal and the four Gonds wanted to cross the whole country was submerged by the flood. They were saved from it by Dame, the tortoise (*kaswal*), and Puse, the alligator (*mugral*), Lingal being taken by the tortoise, and the Gonds by the alligator, the race of the Mugh, or sons of the alligator, Muggur or Mugral. When the alligator tried to devour them, they were saved by Lingal and the tortoise. When landed they were taught by Lingal to build houses (*dama*), and a town called Nur-Bhumi, or the town of the hundred (*Nur*) lands, and he gave them bullocks and carts and taught them to grow the millets *jowari* (*Holcus sorghum*) and *kesari* (*Lathyrus sativus*), the latter being sown at the end of the rains as a second crop, among the rice grown on rich lands which are not swampy. He divided the people into four tribes—(1) the Mana-wajas, who made the images of the gods; (2) Dahak-wajas or drum-

beaters; (3) Koilabutal, or the dancers, and Koi-kopal, the cow-keepers, the ruling tribe. With these he united the four tribes descended from the Gonds he had brought down in his first avatar—(1) the Korkus, a Kolarian tribe; (2) the Bhils, or sons of Bhilla, the bow, the aborigines of Western India; (3) the Kolāmis, a tribe of the south-west of the Central Provinces, who marry by simulated capture; and (4) the Kototyāl, or sons of a log of wood, called the Marya or tree-Gonds. These formed the eight united races of the tortoise earth. Lingal placed among them priests called Ohjas or Pardhans, who married the new-comers to the daughters of the previous immigrants, taught them how to make the gods I have already described, to sacrifice to them goats, cocks, and a calf, and to drink spirits (*daru*), and to dance the religious dances. After giving these instructions he disappeared, that is to say, became the invisible god of the new theology of the growers of barley, binding them before he left 'to be true to the tortoise.' This picture of the tortoise-earth shows the epoch before the growth of barley, and marks the first stage of the union of the Kushikas and Māghadas, the latter being the race who worshipped the mother-Maga as the sacred Mug-gur, or alligator, to whom tanks are still dedicated all over Bengal, but who under the rule of the rain-god became Push, the black cloud, which afterwards became the black bull Pūshan. This alligator myth, we find exactly repeated in Egypt, where the god Sebek—the crocodile-god, who afterwards became Osiris, the father of the bull, Apis and Sebek-rā, the sun, the crocodile fire-god—is called, in hymns to Shu and Amun, Maga. This name Sebek means the 'uniter,' from the root *sbk*, to join.[1] It is as the uniter that he appears in the Gond legend I have just quoted, and the Sākadwipai Brāhmins of the present day, who, like the Ashvins, are both physicians and priests, are known by the name of Maga.

[1] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, pp. 105, 587, 718, 722.

They are divided into territorial sections, representing the priests, of the days when each confederacy of villages, called the *parha* or province, had, like those of Chota Nagpore, its special priests still called by the Gond name of *ojhas.* These are the witchfinders, whose chief business it is to protect the people from pestilences, famines, and malignant sorcerers. Their name comes from the Northern root *od*, or *odj*, or *bod*, to know, which appears in the names of Odin and Buddha, and the name is still a title of the Maithila Brahmins in Tirhoot, and of the Bābhuns, the powerful caste of hereditary landowners in Behar.[1] It is as Vyāsa, or the uniter, that the father-priest appears in the Mahābhārata. He is the son of Satya-vati, she who is possessed of truth, the sister of Matsya, the fish-god, and of the Rishi Para-shara, the overhanging cloud (*shara*), that is, of the god Sar or Shar, and like Sar-ganu, the son of Sar, he was begotten in a mist among the river reeds.[2] He, on the failure of heirs to Chitrañgada and Vichittra Virya, sons of Satyavati and the great king Shaṃ-tanu, raised up seed to them by becoming the father of Dhritarāshtra, whose sons were the Kaurāvya or sons of Kaur, the tortoise, and of Paṇḍu the reputed father of the Pāṇḍava the fair (*Paṇḍu*) races. This story tells us how the magicians of the age of witchcraft became the priests of the new era, called Maga by the Hindus, and Makkhu by the Akkadians,[3] the priests of the goddess Magha, called the wife both of Shiva the shepherd god and Soma.[4] But the crocodile god was not only the uniter of the two races as the priest, but also as the reckoner of time, for the Ribhus, the makers of the seasons in the Rigveda, are the Babylonian Rabu, the great ones, who in one ideogram are the Babylonian form of the Akkadian

[1] Risley, *Tribes and Castes of Bengal*, vol. i. pp. 159, 160; vol. ii. p. 138.

[2] Mahābhārata Ādi (*Sambhava*) Parva, lv. p. 318. Sayce, *Hibbert Lectures for* 1887, Lect. i. p. 26, note 1.

[3] Sayce, *Hibbert Lectures for* 1887, Lect. i. pp. 62, 63.

[4] Petersburgh, *Dictionary*, s.v. 'Magha.'

Nun, the 'soul of life in water,' out of which the Egyptian god Sebek-Rā rose, and in another Dannu or the sons of Dan.[1] They are also the sons of Rahab the Hebrew for crocodile, and Rahābu is one of the names of the goddess Istar.[2] It was Rahab, the crocodile, who was the courtesan who in Biblical history gave to the Hebrews, led by Joshua, the leader of the sons of Ephraim, meaning the two ashes (*eper*) or the two united races, possession of the city of Jericho, the moon, or the yellow city,[3] and it was, as I shall show when I trace the first beginnings of stellar astronomy, the constellation of the Shi-shu-māra or alligator, now called Draco, which supplied the fourteen stars, which were, according to the Vishnu Dharma, placed by God round the pole to drive the stars round it.[4] These form the consecrating necklace which, like that of Pharsi Pen, makes the heavenly pole the creating god, and which was the Hindu king Chitrañgada, or the variegated (*chitra*) necklace or bracelet (*añgadam*) son of Sham̄-tanu. These fourteen stars of the fourteen days which measure the lunar phases, were the Ribhus of the Rigveda. They are the sons of Su-dharvan [5] the god of the creating (*su*) bow (*dharvan*), the rainbow god, who, as Krishānu, the heavenly archer, is the seventh of the Soma Guardians.[6] It is he who wounds the bird who brings Soma to earth;[7] that is to say, who brought about the fulness of time which made the clouds send down to earth the life-giving rain. The recurring seasons of seasonable rains and sunshine brought by the Ribhus are symbolised by the cups made by them to hold the Soma or water of life. The three

[1] Sayce, *Assyrian Grammar Syllabary*, Nos. 66 and 425. H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 105.

[2] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 258 note 1. Gesenius, *Thesaurus*, p. 141.

[3] *Ibid.*, p. 630. *Yarah* means yellow, and *Yareh*, moon.

[4] Sachau's Alberunī's *India*, vol. i. chap. xxii. p. 242.

[5] Rigveda, iv. 35, 1, 8.

[6] Eggeling, *Ṣat. Brāh.* iii. 3, 3, 11; S.B.E. vol. xxvi. p. 72.

[7] Rigveda, iv. 27, 3; Eggeling, *Ṣat. Brāh.* i. 7, 1, 1; S.B.E. vol. xii. 183.

Ribhus or seasons are called Vāja (the strong), the artist of all the gods, Vaishvadeva, the gods of the villages (*viṣh*) the name of the gods the spring season in the three annual festivals of the Chātur-māsya.[1] Vibh-van (the distinguished) the artist of Varuṇa, to whom the summer season, Varuṇa-praghasāh, is dedicated,[2] and Ribhu, the artist of Indra, the god of the wet season, called the Sāka-medha, or sacrifice of the rain-gods (*suk*) in the Chātur-māsya.[3] They drank, like the Ashvins, the Erinnyes, Saranyu and Hecate the intoxicating Soma mixed with honey (*Soma-Madhu*) at the evening pressing consecrated to the Ashvins,[4] and made successively two, three, and four seasons or cups out of the one made by Tvashtar,[5] and also made the year cow.[6] The race who worshipped the Ribhus was that which made the successive years, reckoned in the computation of time beginning with the year of Tvashtar, extending from one rainy season to another, and including the years of two seasons, three, and four, the last being added when the fruits ripening in the autumn became in the mother fruit-land of Irān an important crop, and it was they who offered roasted barley to their fathers, the Pitaro Barishadah, at the Pitṛi-yajña held together with the Sāka-medha festival, and this marks the age as that which preceded that of the third class of fathers, called Pitaro-'Gnishvāttāh, or the fathers who burned their dead, to whom was offered parts of the barley of the Pitaro Barishadah, made into porridge with the milk of a cow suckling an adopted calf, that is, the race of the early Bronze Age, who adopted the year-cow made by the Ribhus

[1] Rigveda, iv. 33, 3-11, iv. 34, 6, iv. 33; Eggeling, *Ṣat. Brāh.* ii. 5, 1, 1, ff.; S.B.E. vol. xii. p. 384 ff.

[2] Rigveda, iv. 33, 9; Eggeling, *Ṣat Brāh.* ii. 5, 2, 1 ff.; S.B.E. vol. xii. p. 391 ff.

[3] Rigveda, iv. 33, 9; Eggeling, *Ṣat. Brāh.* ii. 5, 3, 1 ff. S.B.E. vol. xii. p. 408 ff.

[4] Hillebrandt, *Vedische Mythologie Die Drei Savanas*, p. 256; Rigveda, i, 161, 8; iv. 33, 11, 34, 4, 35, 4, 6, 7, 9.

[5] Rigveda, iv. 33, 5; i. 161, 2-4.

[6] *Ibid.* iv. 33, 4; i. 110, 8.

as their mother,[1] and offered the Soma sacrifice of the Sautra mani, young Kuṣha grass, young ears of corn, and roasted barley. These founders of the tortoise earth no longer, like their forefathers, looked on the local gods as supreme, but made the father of life the hidden god who guards and distributes at the appointed seasons the life-giving rains. His Sadas or holy seat being unknown, he could only be called by his worshippers the great Ka, or Who, the name given to Prajāpati, the lord of former generations, in the ritual of the Varuṇa Praghāsāḥ or summer sacrifice, and to the Soma Dronakalasa, or the cask or barrel in which Soma is made,[2] the spirit-world in which the seed of life lives. This is the Ka, or primæval soul of Egyptian theology. It is the great Ka who appears in the Rigveda as the hero Kutsa, called Arjuneya, or the son of the fair or yellow race, whose name is derived from *kú*, where.[3] He is the twin god of Indra, said in one hymn to come with Inara as the two Ushanas, or rain-gods.[4] It is Kutsa who, by Indra's help, slays Shushna, the god of drought,[5] and brings rain from heaven by conquering the Gandharvas or Soma guardians.[6] He is called the priest of the Vārshā-giras, or people of the rain (*Vṛishan*) mountain (*giri*),[7] and is the reputed author of one of the collections of hymns in the first Maṇḍala of the Rigveda, whose authors call themselves in one hymn Vārshāgiras of the race of Nahusha or Nagas, the sons of Naga, the hooded snake.[8] He is, in short, the Great Nag or Nahusha, worshipped as the supreme god of Elam or Irān, under the name of Susi-nag, down to the latest days of the Assyrian monarchy,[9] and whose image was borne on the banners of the Parthian warriors. He is the Naga god of the Pāṇḍavas, called Pārthava or the sons of

[1] Eggeling, *Ṣat. Brāh.* ii. 6, 1, 5, 6; S.B.E. vol. xii. p. 421.

[2] Eggeling, *Ṣat. Brāh.* ii. 5, 2, 13; iv. 5, 6, 4, S.B.E. vol. xii. p. 395; xxvi. p. 410.

[3] Rigveda, vii. 19, 2; viii. 1. 11.

[4] *Ibid.* v. 31, 8.

[5] *Ibid.* vii. 19, 2.

[6] *Ibid.* viii. 1, 11.

[7] *Ibid.* vii. 25, 5.

[8] *Ibid.* i. 100, 16-18.

[9] Maspero, *Ancient Egypt and Assyria*, p. 316.

Prithu the Dravidian mother, the Shesh Nag worshipped by the Takkas as a rain god,[1] and Sek-Nag the god of the Rāj, or royal race of Gonds, born (*ja*) of Rā, that is, the sons of Rā-hu, the begetting (*hu*) creating fire-god (*Rā*), and the descendants of the barley growers. His festival is held every seven years, and is attended only by males, who are bound to secrecy as to its rites. All the worshippers must appear naked before the god, whose image is a wooden snake placed under the tree sacred to him, the Saja tree (*Terminalia tomentosa*), and seven cocoa-nuts, showing that his rule extended to the sea,[2] seven pieces of betel nut, milk, and flowers but no animal victims are offered to him.[3] He is the god called in the Mahābhārata Shesh Nag, the oldest of the snakes, who was placed under the tortoise earth to support it; that is, as I shall show, made the plough god, when Vāsuki took his place as the god who churned the Amrita, or water of life, from the ocean by the churning staff, Mount Mandara, and brought down the life-giving rains. This god, the great Nag, or the soul of life in the rain-cloud, the heavenly snake, is the second of the two snakes which face one another in the caduceus of Hermes. The other being the Ahi or Echis, the snake of earth, the guardian of the home of the gods in the primæval village, and his worshippers were the race who added the rainy season to the four seasons of summer, autumn, winter, and spring, which had been the number reckoned by the Ribhus before India became the chief seat of the Kushika or Nāga rule. Also in the caduceus of Hermes, with its central staff, the twining snakes, and the wings outstretched at the point where the snakes begin to form the sacred trident, we see a complete reproduction of the Gond god Pharsi Pen, as

[1] Oldham, 'Serpent Worship in India,' *Journal of the Royal Asiatic Society*, July 1891, pp. 361, 362, 387, 388-390.

[2] Cocoa-nuts will not flourish outside the influence of the sea breeze.

[3] These details were given to me by the High Priest of the Rāj Gonds in Chuttisgurh in the Central Provinces.

altered by progressive mythology ; for the hollow bamboo in which the trident is fixed is replaced by the lower fold of

the snakes, whose heads appear as the two side prongs of the trident, were, in the Gond god, the two wives of the Linga god, and the wings depicted on the caduceus, as well as on the heels and cap of the god, are those of the messenger bird of Nāga theology, whose mythic history I will tell presently. It is in the five Gond festivals called Akkhadi, Jivati, Pola, Dibali, and Shimga that we can best trace the origin and growth of the worship of the Great Nag the father god of the ploughing race, the sons of the sheep-mother Iḍā.[1]

1. *The summer festival called Akkhadi by the Central Province Gonds and Akhtuj in the North-west.*

This is the worship of the cart axle or Akkha of the Soma cart, over and under which as I have shown, the Soma and Surā cups were consecrated at the Vāja-peya festival, and this Soma cart is the Gond plough and the god of the plough, both being called Nagur or the rain snake, which rules the season in which the rains are engendered. It is held on the 18th Baisakh (April-May), and new grain is then eaten, the making of agricultural implements begun ; and in this we see the origin of the Roman custom, commemorated by the following lines of Ovid, which bound each craftsmen to work for a short time at his craft on New Year's Day :—

> Tempora commisi nascentia rebus agendis
> Totus ab auspicio ne foret annus iners
> Quisque suas artes ob idem delibat agendo,
> Nec plus quam solitum testificatur opus.—Ovid, *Fasti* i. 170.

and in accordance with this custom, the plough, in spite of hardness of the ground, is passed lightly over the lands on

[1] Smith, *Classical Dictionary*, s.v. 'Hermes.'

the Akkhadi day, but the sowing of seed is expressly forbidden.[1]

That the festival was one to the rain-god is still more clearly shown by the rites observed at it by the Ooraons, who claim to have first introduced the plough into Chota Nagpore. They call it the Sar-hul, or the festival of the Sar, and the time of its observance depends upon the flowering of the Sal tree, the Dravidian parent tree. Five fowls are offered to the tree in the *sarna* or village grove, by the *pahan* or village priest, cooked with rice, and eaten by those present. After partaking of the bird of the dawn, who was in Greece sacred to Æsculapius, the physician to the gods, as the Ashvins were in India, they go and gather the sal-flowers, which they bring into the village. Next day the *pahan*, with some male friends, takes these flowers round in a basket to every house, and at each the women meet him with water to wash his feet, and kneel before him respectfully. He then dances with them, and places some of the sal-flowers over the door of the house and in the women's hair. This is the sign that the prayers for rain are favourably answered, and as evidence of their efficacy the women dash their water-vessels over the *pahan*, and console him for his ducking by giving him copious draughts of home-brewed beer.[2] It is at the corresponding festival in Burmah that both men and women douse every one they meet with water; and the same custom is observed at the festival of the flowering of the sal-tree, called Bahu or the Great Pūja by the Santals, when men and women drench each other with water from peculiarly shaped vessels, and when the worshippers partake of the victims offered in tribal and family sacrifices.[3] But the early history and origin of the feast in its Northern home are most conspicuously shown in the ceremonies of the corre-

[1] Elliot, *Settlement Report on Hoshungabad Settlements*, para. 98, p. 195; Elliot, *Supplementary Glossary N. W. Provinces*, s.v. 'Akhtuj,' p. 13.

[2] Risley, *Tribes and Castes of Bengal*, vol. ii. pp. 146, 147.

[3] *Ibid.* vol. ii. p. 233.

sponding Italian festival, called the Palilia, that is, the straw (*pales*) festival of the wheat and barley-growing races. It was held in honour of the ploughing-god, the Ge-ōrgos, the worker (*ourgos*) of the earth (*ge*), who has become the St. George of our calendar, but who was originally the great Nagur, or heavenly plough. His festival is on the 23d of April, and the Italian Palilia was held in all towns and villages on the 21st of that month, and corresponded to the Athenian festival of the Mounuchia to Artemis, who, as the goddess to whom the seven stars of the Great Bear, the heavenly plough, are sacred, is the mother of the ploughing race. All who took part in it washed their hands with freshly fallen dew after they had first lighted the sacred fire of straw and hay with flint sparks and driven their cattle through it, praying for their welfare and for good corn and hay crops during the year. It was when purified with holy dew and consecrated to the water-god that the men sprang through the fire and thus sacrificed themselves both with fire and hallowed water, the two creators of life.[1] This custom of bathing in dew is found in England, Germany, Portugal, and Egypt, and in these countries it was the custom to bathe in the evening dew on the May or Maga festival and at that of the summer solstice.

2. *The Jiwati—The Rainy Season Feast.*

This is held in Srabon or August, the Sanskrit Shrāvaṇa or the lame month,[2] and is observed as the Nag Puñchami, or feast of the five (*puñch*) Nagas, by all Hindus. It is called in the Gṛihya-sūtras the Srā-vaṇas, held on the full-moon day of Srāvaṇa, when fried barley is offered to the gods, and the snakes are worshipped. It is the great Nāga festival, the festival to the season introduced by the Naga races. It is called by the Ooraons the *Kurrum* festival, for the sacred tree worshipped

[1] Mannhardt, *Wald und Feld Kultur*, vol. ii. pp. 303-315.

[2] Grassmann, *Worterbuch zum Rigveda*, s.v. 'Shrāvana.'

is the kurma-tree (*Nauclea parvifolia*), and corresponds with the older festival of Gurh-pūja, celebrated when the rice grown in the seed-beds is first planted out. But the *Kurrum*, which is observed by all Hindus in Chota Nagpore, is not a rice, but a barley festival. The day before it the village boys and girls, after fasting, go into the forest and cut a branch of the kurma-tree. It is planted in the Akra, or village dancing-ground, and a sacrifice is offered to it by the *pahan*, and this is followed by dancing kept up during the night; and at early dawn the young people of both sexes, wearing bracelets and necklets of plaited straw, dance round the tree, and then the daughters of the village head-man bring into the Akra baskets of young barley taken up by the roots, which they have cultivated. These have been grown in moist sandy soil, mixed with turmeric, the sacred plant of the yellow race, and are consequently primrose yellow. The girls first prostrate themselves before the kurma-tree, and offer to it barley shoots. They then give those that remain among the company, each person getting a few, which they place in their hair, and thus the union of the yellow sons of the barley with the earlier rice-growers is accomplished by transplanting among them the barley shoots.[1]

3. *The Pola, or Autumn Feast.*

This is a festival to the ploughing-oxen who plough the land for the barley and other cold-weather crops: it is held on the new moon of Bhadon, the date when the Pitṛiyajña or sacrifice to the Fathers, celebrated in Bengal, ends. The oxen are then worshipped and get an extra feed.

4. *The Dibālī, or Winter Festival.*

This is a festival to the star-gods. It is held on the new moon of Khartik, the month sacred to the Krittakas or Pleiades. The houses are then all illuminated with lamps to simulate

[1] Risley, *Tribes and Castes of Bengal*, vol. ii. pp. 145, 146.

the stars, and the oxen are not allowed to sleep. These two festivals do not correspond with any of those of the Mundas, Ooraons, or Santals, or other early immigrant tribes into Eastern India, and the fact that in both the ox is the sacred animal shows that they were introduced by a people who deified the ox and the cow in place of the goat and the sheep.

5. *The Shim-ga, or Māgh Spring Festival.*

This answers exactly to the national Saturnalia of the Hos, Mundas, Ooraons, and Santals, held in January-February at the season when the carnival, the Saturnalia of Southern Europe, takes place, and to which our St. Valentine's day and the Athenian month Gamelion, or the marrying month, which have always been connected with love and marriage, belongs.

We see that in this series of festivals the origin of life is ascribed to the rain, and it was the rain-worshippers, the sons of the shepherd-god, who looked on dew, running water, and rain, as his most sanctifying gifts, who originated in the confederacy of the mountain of the East the Flood legend, telling of the baptism and purification of the earth polluted by the ritual of the magicians, fire, and phallic worshippers. The Akkadian story, as compared with that of Genesis, tells us that the Flood was sent by Ia; for the forty days' and forty nights' rain is the number sacred to Ia. It also tells of a revolt against the worship of the fire-god, for Khasisadra, the experienced man, otherwise called Shama-napistim, the son of life, saved in the ship he built by Ia's advice, says he embarked in it because Bil-gi, the fire-god, hated him, and that he had, therefore, made Ia his god. But this is a theological recension of the original story, which made the passenger in the ship of the gods not a son of man, but Dumu-zi, the son of life, the only son of Istar, called by the Semites Tammuz of the Flood.[1] He, as Manu, the thinker,

[1] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 233.

was the father of the sons of Iḍā, the ewe-mother, the purified earth, who was engendered by him from the water at the end of a year by the heavenly seed of clarified butter, sour milk, curds and whey, which he threw into it; that is to say, the earth was sanctified by the god of the year, who begins his voyage by the baptism of his offspring.[1] It is the tortoise earth, called in the *Song of Lingal* Dame, the tortoise, on which Lingal, and the Gonds saved by him from the Flood and the alligator built the houses of the house-(*dama*) building race. This land was the Gan-Edin, the enclosure (*Gan*) of the plain (*Edin*) of the new race of the sons of Naga, the great rain-god, who called the districts into which they divided the country by the Akkadian name Nanga,[2] the Hindu Nangur, meaning a plough of land. The cities, the centres and capitals of the united confederacies of villages called *parhas*, they called Nagur, and they called themselves the sons of the plough Nagur, the Nahusha of the Rigveda, or by that name by which they are also known in the Rigveda and Mahābhārata, the Sriñjaya or sons of the sickle (*Sriñi*), also called the Pañchāla or worshippers of the five (*Pañch*) Naga gods, the five seasons of the year. It was they who ruled the Doab, or land watered by the Jumna and Ganges, and their sacred fire, produced by Devavāta the Bhārata, is said in the Rigveda to be the Agni Jatavedas placed in the centre of the altar.[3] The five gods of the Gond Pantheon are [4]—1. Bhimsen, the Hindu Bhima, the god of the Dosadhs, the fire-worshippers of the club and the sacrificial stake; 2. Matā, the mother-god of the village; 3. Matā-mai, the mother of the united confederacy, the two mothers of the allied races; 4. The boundary-god Goraya, the Ahi or sacred snake of earth, who guards the boundaries of the holy shrines, the villāges, provinces, and kingdoms; 5. The god Hanuman, the ape-god, also called Maroti, or the tree-god,

[1] Eggeling, *Ṣat. Brāh.*, i. 8. 1. 7-9; S.B.E., vol. xii. pp. 218, 219.
[2] Sayce, *Assyrian Grammar Syllabary*, No. 432.
[3] Rigveda, iv. 15, 4; iii. 23, 2, 3. [4] *Song of Lingal*, Canto v.

and Vāyu, the wind-god, who is the Naga or rain-snake. To these was added (6) the moon-goddess, called Paṇḍhari, or Mu-chandri, the reckoner of time, by the sacred period of seven days, and the last day of this period was consecrated to the seventh god, the god Saturn, the Kronos of the Greeks, who is depicted with the lunar sickle in his hand. He was the god of (7) the deceased ancestors, who are always reverenced by the Gonds, who bury their dead. It was these people who founded the national cemeteries or cities of the dead, like the Akkadian city of Gudua,[1] consecrated to Ner-gal, the strong (*ner*) one, the invincible god of the dead. One of these ancestral burying-places still exists in the Tamar province of the Lohardugga district of Chota Nagpore, and the custom of conveying the dead to the ancient cemetery, from which the Egyptian journey of the mummy in the 'ship of the dead' originated, is still observed by the Ooraons, with additions made after the burning of the dead became customary. They collect the bones after the corpse has been burned, and place them in a new earthen vessel, which is hung on a post in front of the door of the deceased person's house. The bones of those who have died in the year remain there till December or January, when they are taken in their cinerary urns to the burial-places of their respective ancestors, and there placed in the grave made for each urn, which is covered with a large flat stone. No weddings can take place in a village while any dead remain in it, hence the time for weddings is that immediately after the village funerals, and it is apparently in connection with this custom that Māgh or February is the month of the great national Saturnalia, and Phāgun the wedding month. This Akkadian god Ner-gal is the Phœnician god Sar-rabu, or the Great Sar, who I have shown to be the Great Naga. His name among the Shuites, or the worshippers of Susi-nag on the west of the Euphrates, is Emu, a name which is letter for letter the same as that of

[1] Sayce, *Hibbert Lectures for* 1887, Lect. iii. pp. 194, 197.

the national god of the Ammonites, Amun.[1] Amun means the builder or architect, and is, like that of the Egyptian god, formed from Amān, to sustain.[2] He was the god of the house-pole, who became in Egyptian Thebes Amen-ra, the hidden, and it was the people who made the house-pole the symbol of their ancestors, and grouped their images round it, as the Mal Paharias do,[3] who brought to Egypt, as well as to Assyria and India, the custom of having cities for the dead apart from those for the living. These sons of the house-pole in India called their tribal mother Ambā, and her legend tells us that she was the daughter of the king of Kashi, carried off by Bhishma, with her two sisters, Ambikā and Amvālikā, as wives for Vichittrā Virya, who was afterwards, when released by Bhishma, repudiated on account of this disgrace by Salwa, the king of Sauba, the capital of the magicians, to whom she had been previously betrothed. She afterwards, to revenge herself on Bhishma, was by the grace of Shiva, the shepherd-god, born as Shikandin, the bisexual child of Drupada, the king of Panchāla, and in this form she killed Bhishma, the eighth Dyu, the Northern sun-god, in the war between the Kaurāvyas and Pāṇḍavas.[4] She thus became the national deity Shiva-Uma or Parvati, the god Shiva and his mountain wife (*Parvati*). It was her sisters who in on legend became the mothers of Dhritarāshtra and Paṇḍu, the fathers of the Kaurāvyas and Pāṇḍavas, and in another the mothers of Jārāsandha, after being made pregnant by an am or mango. They thus established the am or mango-tree as the mother-tree of the males of the Kurmi or tortoise race, to which they are first wedded before being married to their wives.[5] But long before they came to India and made the mango their father fruit-tree, they had in Asia Minor made

[1] Sayce, *Hibbert Lectures for* 1887, Lect. iii. p. 196 note 1.
[2] Gesenius, *Thesaurus*, p. 115.
[3] Risley, *Tribes and Castes of Bengal*, vol ii. p. 71.
[4] Mahābhārata Udyoga Parva, clxxi-cxciv.
[5] Risley, *Tribes and Castes of Bengal*, vol. i. p. 531.

the fig-tree the parent tree of those who added fruit-trees to the cereal crops grown on the national farms. This fig-tree, the parent tree of the race of barley-growers, is that which supplies the house-pole in the Soma sacrifice. For the house-pole of the Sadas, or consecrated seat of the national father-god Vivasvat, the house of the priests, is ordered to be made of the Udumbara tree (*Ficus glomerata*), and this, when solemnly erected in the Sadas, is watered with water mixed with barley grains. It is especially worshipped in the Gārhapatyā ceremonies at the close of the Soma sacrifice, when the priests sit round it and touch it as they invoke blessings on the house after the Hotar has muttered the same hymn of the Queen of the Serpents, Kadrū (Rigveda, x. 119), which is used at the Agniyādhāna or consecration of the household fire.[2] The throne on which Soma is placed when taken from the cart is of Udumbara-wood,[3] and so is the staff given by the Adhvaryu to the sacrificer at the Dikshāyana, or initiation ceremony, after he has been re-born and consecrated to perform the Soma ceremony, being cleansed of his sins by the baptismal bath.[4] The staff of Vaiṣhya students is, according to Manu Āpastamba and Vashishtha, to be made of Udumbara wood, and they are, like the Akkadian priests, to be clothed in goat-skins.[5] Pliny calls the trading race of Saus living in Cutch, in the delta of the Indus, Odomboeræ, and Prof. Lassen gives Audombara as the name used by Hindu geographers to denote this region.[6] The fig-tree, the father-tree of the Shus, becomes in the Mahābhārata the mother-tree of the Naga sons of Kaṣhyapa,

[1] Eggeling, *Ṣat. Brāh.* iii. 6. 1. 6-12; S.B.E. vol. xxvi. pp. 142-143.

[2] Eggeling, *Ṣat. Brāh.*, iv. 6, 9, 17, 21, 22; ii. 1, 4, 28, 29; S.B.E. vol. xxvi. pp. 451, 453, 454; vol. xii. p. 301.

[3] Eggeling, *Ṣat. Brāh.* iii. 3, 4, 27; S.B.E. vol. xxvi. p. 84.

[4] Eggeling, *Ṣat. Brāh.* iii, 2. 1. 33; S.B.E. vol. xxvi. p. 34.

[5] Bühler, *Manu*, ii. 45. 41; *Āpastamba*, i. 1, 2, 38, i. 1, 3, 6; *Vashishtha*, xi. 54, 63; *Baudhāyana*, i. 2, 15; S.B.E. vol. xxv. pp, 37, 38, ii, pp. 9, 10, xiv. pp. 57, 150.

[6] Cunningham, *Ancient Geography of India*, pp. 302, 303.

the father of the tortoise race, for they are said to be the sons of his thirteenth wife, Ka-drū, the tree (*dṛu*) of Ka, or the God Prajāpati,[1] and it was she who in the Brāhmaṇas received the Soma brought from heaven by the sacred bird, the messenger of the gods.[2] This was the bisexual tree of Adam and Eve, the tree of the Northern Shus, as distinguished from the parent-tree of the Shus, which was the date-palm, a male and female tree, which can only fructify by impregnation. This last was especially the tree of the sons of the goat, the Viru worshippers, while the bisexual fig-tree was that sacred to the matriarchal races united with the shepherd sons of Iḍā. But though the Udumbara-tree was for ritualistic purposes, the parent fig-tree of the sons of the house-pole, it was not the tree adopted as the parent-tree in the popular historical mythology. To find this we must turn to the history of Yayāti, the son of Nahusha the Great Naga.[3] Like the other fathers of united races, he had two wives, one Ṣharmishtha, the daughter of King Vrishaparva, meaning the rainy quarter, that is, the West, who had put Yayāti's goddess-wife, the daughter of Shukra, the rain-god, down a well, the sacrificial pit of the early sacrificers, where she remained for a thousand years, till rescued by Yayāti, who married her. Of these two wives, Ṣharmishtha was the daughter of the fire-god, and Devayāni of Shukra, the rain-god, and Ṣharmishtha was the mother of the Māghada races, and Devayāni of the two twin races from the North who completed the civilisation begun by those who first founded the empire of the Kuṣhika. The name Ṣharmishtha means 'she who is most protecting,'[4] and as her sons belonged to a race who made the fig-tree their mother, she must be the Bur or Banyan tree, the *Ficus Indica*, which in Buddhist legend is the sacred tree of Kaṣhyapa,[5] the ancestor of the great

[1] Mahābhārata Ādi (*Astika*) *Parva*, xx. xxv.-xxxv.

[2] Eggeling, *Ṣat. Brāh.* iii. 6. 2. 8-12 ; S.B.E. vol. xxvi. pp. 150, 151.

[3] Mahābhārata Ādi (*Sambhava*) Parva, lxxv. to lxxxv. p. 228-260.

[4] Fr. *Ṣharman*, 'protection.'

[5] Fausböll, *Jātaka*, vol. i. p. 43, §. 245.

race of the Bhārata, or sons of the ruling race of Burs who gave India its name of Bhārata varsha. Her sons were Druhyu Anu, and Puru. The Druhyu, whose name means 'the cunning one,' are the sons of the Druh or Druj, the witchcraft denounced in the Zendavesta, the witch-goddess who appears in the Rigveda as the forerunner of Prishni, the mother of the Maruts,[1] and as the malicious witch Druh, whom Indra shoots with his arrows.[2] Her sons are called Yātus, or sons of Ya, in the Zendavesta, and these Druhyus are said in the Mahābhārata to represent the modern race of Bhojas or cattle herdsmen, who generally incline to the Shiva or Sakti sect of Linga worshippers. The Anu are the people of the villages called in the Mahābhārata Mlecchas, who worship the village gods, who received the name of Anu, the local gods, just as the same deities were called the Anats of the Canaanite villagers the Hivites, who traced their descent to Anah, the mother of the wife of Esau, the goat-god.[3] The ruling race of the Purus are the sons of Kutsa, called Purukutsa, the god Ku, the Eastern races who united all the tribes of India under the rule of the Kuṣhikas. It was the Purus who supplied the reforming and progressive elements which consolidated the empire, and it was they who first made efforts to make the moral law the law of life, just as the orderly succession of phenomena is the law of Nature. It was they who replaced the Demanos or Bhukuts, the intoxicated priests of the age of witchcraft, by the Pra-ṣhāstri,[4] the teacher, the rememberer of and instructor in the Shastras or records of the divine law, which was the original title of the priest, afterwards called Mitra-Varuṇa. He was the Asipu of the Akkadians, the divine framer, expounder, and guardian of the national traditions, the historical myths which were, before the days of writing, stored in the memory of the hereditary teachers, who had received them from their fore-

[1] Rigveda, x. 73. 2.

[2] *Ibid.* iv. 23. 7.

[3] Sayce, *Hibbert Lectures* for 1887, Lect. iii. pp. 187, 188; Gen. xxxvi. 1-14.

[4] Rigveda, i. 94. 6, ii. 5. 4.

fathers, who compiled them under a vivid sense of their responsibility for their correctness, and by rules which were looked on as inspired. They were the sons of Joseph, whose name means the Asipu of the Jews, the Gurus or tribal teachers of the Hindus, and the Exegetæ of the Greeks. Their mother Rachel, the ewe, was loved by Jacob before Leah, the wild cow,[1] and as Zarah, the red, or the father of the red race, the youngest of the twin sons of Tamar, the Babylonian palm-tree, ruled those of his elder brother Perez, the breach[2] or the cleaving-pole, so Ephraim, the two Ashes (*Eper*), the youngest son of Joseph, ruled the eldest, the Manassite priests of the phallic-worshipping sons of Dan.[3] The age of the Asipu is that which inaugurated that of the twin sons of Devayānī, the heavenly (*deva*) Ya, the Yadu-Turvashu, and it was then that the stars first began to be systematically studied, and their guiding stars were the twin-stars of Gemini, the Ashvins, or heavenly horsemen, who live with Vivasvat,[4] who were first the day and night, and who, as I have shown, substituted honey-drink, 'Madhu,' for the Surā or spirits previously drunk at sacrifices. They are called in the Brāhmaṇas the Adhvaryu, or ceremonial priests of the gods who laid the foundations of the elaborate ritual of the Soma sacrifice,[5] and it was their worshippers who brought with them from their home in Asia Minor the three seasons typified in the three-lipped cup allotted to the Ashvins,[6] which were adopted as those of the Chātur māsya. It is these three seasons which also appear in their Soma offerings,

[1] Gen. xxix. 18-27.

[2] *Ibid.* xxxviii. 28-30.

[3] *Ibid.* xlviii. 14-20; Judges xviii. 30, 31, where Jonathan, the son of Gershom, is called both the son of Manasses and the son of Moses, but Gershom is also the eldest son of Levi, and his descendants, the Gershomites, whose name means 'those turned out,' were employed only in menial offices, and represented the older race of priests, turned out by the sons of Kohath, the prophet priests; Numb. iv. 21-27; Gesenius, *Thesaurus*, s.v. 'Gershom.'

[4] Rigveda, i. 46, 13.

[5] Eggeling, *Ṣat. Brāh.* iv. 1, 5, 16; S.B.E. vol. xxvi. p. 276.

[6] Eggeling, *Ṣat. Brāh.* iv. 1, 5, 19; S.B.E. vol. xxvi. p. 272, note 4, 278.

young kuṣha-grass, young corn-shoots, as in the Kurrum festival, and roasted corn, also in the Soma-mixtures they introduced, called Soma-Try-āshira in the Rigveda.[1] These are Gavāṣhir, Dadhyāshir, and Yavāshir mixings, with milk (*gava*), sour-milk (*dadhi*), and barley (*yava*),[2] and the drink with which these were mixed was 'Madhu' or mead, for the Ashvins are called Madhu-vāhana and Madhu-varṇa, the bearers of Madhu and the men of Madhu's caste, also Madhūya, Madhu-pā, Madh-vi, or drinkers of Madhu, and not Soma-pā, or drinkers of Soma.[3] They pour out a hundred casks of Madhu,[4] and they are called to come and drink Madhu from the hand of their Adhvaryu, or priest.[5] These Soma mixings occupied in the Soma ritual of the Ashvins a similar place to that assigned in the revised service to the Upasads, or homages to the three seasons, preceded by the Pravargya, or offering of heated milk.[6] These are offered to give the sacrificer a celestial body, but the idea which underlay the earlier sacrifices was probably that of sacrifices to the deities of the seasons sacred to the sons of the cow. Thus the mixing with milk, Gavāṣhir, was a sacrifice to the spring. The Dadhyāṣhir, or milk clotted with heat, to the summer, and the Yavāṣhir, or barley mixing, was to the barley or autumn season. The Soma mixed with milk was only offered to Mitrā-Varuṇa, the parent-gods of the race, and the Soma that was used seems to have been once the juice or dew pressed from the Kuṣha grass, and afterwards the juice of the Bur-tree (*Ficus Indica*), for in Kātyāyana, x. 9, 30, the priests are forbidden to give a sacrificer of the Kshatriya or Vaiṣhya caste true Soma, but to substitute for it the juice of the Bur-tree infused into milk.[7] The milk-mixing was, there-

[1] Rigveda, v. 27. 5, viii. 2, 7. They are called in these verses Traya Indrasya Somāh Sutasah, the three kinds of Indra's Soma.

[2] Hillebrandt, *Vedische Mythologie*, p. 209.

[3] *Ibid.* p. 239.

[4] Rigveda, i. 117, 6.

[5] *Ibid.* x. 41. 3.

[6] Eggeling, *Ṣat. Brāh.* iii. 4. 4. 1. ff.; S.B.E. vol. xxvi. pp. 104, ff. 104, note 1.

[7] Hillebrandt, *Vedische Mythologie*, pp. 66, 67.

fore, that which celebrated the birth of the sons the Bur-tree. This conclusion is confirmed by the offering of the Dadhi-gharma, or mixed hot and sour milk, which is offered to the Maruts in the sacrifices to the seasons of the year of Prajāpati, the god of the five seasons beginning with the summer solstice. The Maruts, the wind-goddesses coming from the West Martu, rule the fourth of these seasons, or that sacred to the mother Māgh, and the Dadhi-gharma is offered to them close to the Udumbara post, sacred, like the Bur-tree, to the sons of the fig-tree.[1]

The Yavāṣhir, or cup mixed with barley, one of those called Gavāṣhiram, mixed with milk, Manthinam with barley and pure Soma, which Indra is prayed in the Rigveda to drink,[2] is the Manthin cup made with barley meal,[3] and offered to the sacred bird that brought the Soma. The Manthin cup means the creating cup, for the word is formed from the root *math* or *manth*, to twirl or churn, in the creation of fire, and it is the cup offered to the messenger of the god who made barley the heavenly seed. The two cups drawn after those to Mitrā-Varuṇa, and called the Sukra and Manthin cups,[4] are said to be offered to the gods of the Ashuras, called Shaṇḍa and Marka.[5] Marka is the Mahrka of the Zendavesta, and means death.[6] The rivalry between the Gṛidhra or vulture, the bird of death, and the Ashvins, each striving to drink Soma before the other, is referred to in a stanza of the Rigveda, which calls on worshippers to honour first the Ashvins 'who come in the morning, may they drink before the greedy Gṛidhra.'[7] Thus the Manthin or creating cup in honour of Marka, is the cup offered to the god whose

[1] Eggeling, *Ṣāt. Brāh.* iv. 3. 3, 13; S.B.E. vol. xxvi. p. 336 note 2.

[2] Rigveda, iii. 32, 2; 'Gavashiram manthinam indra piba somam.'

[3] Eggeling, *Ṣat. Brah.* iv. 2, 1, 2; S.B.E. vol. xxvi. p. 278.

[4] Eggeling, *Ṣat. Brāh.* iv. 1, 5, 1 ff. The Āshvina Graha is placed here not in the order in which it was offered. S.B.E. vol. xxvi. p. 272 note 3; see iv. 2, 5, 12, p. 312.

[5] Eggeling, *Ṣat. Brāh.* iv. 2, 1, 1-4; S.B.E. pp. 278, 279.

[6] Hillebrandt, *Vedische Mythologie*, pp. 224, 225.

[7] Rigveda, v. 77, 1.

messenger is the bird of death, the devourer of dead time. But the Manthin, the messenger of Marka or Mahrka, the god of death, is also, we are told, the moon,[1] and the moon is always called by the Hindus the abode of the dead ; and hence the vulture, the bird of the dead, is the bird of the dying or crescent-moon. Shaṇḍa is the father-god of the people called in the Rigveda Shaṇḍika, or sons of Shaṇḍa, whose, king called Vṛikadvaras, or the door (*dvar*) of the wolf (*vrika*), was slain by Indra.[2] They were thus the ruling race before the northern wolf-god entered it, and the cerebral letters in the name prove it to be of Dravidian origin. It must be the god of one of the races who preceded those led by the Ashvins, and the connection shown to exist between Shaṇḍa and Mahrka and the sacred bird, is shown also in the Bahtauli festival of the Ho and Munda Kols. This festival is that which, among the rice-growing Hos and Mundas, who drink no milk, corresponds to the Kurrum or barley festival of the Ooraons, both being celebrated in Srābon. But at the Bahtauli festival the sacrifice offered is a fowl slain by each cultivator, who strips off its wings with mysterious rites, and inserts them in a cleft bamboo, one of which is set up in his field and the other on his dung-heap.[3] It is these same people who count among their totems, Sandil, meaning the full-moon, and Sandi, a plough,[4] and who calls the place of worship of the village headman, Chāndil.[5] It was these people who looked on the crescent-moon as the bird flying to and from the creator, and bringing with it the full-moon, and thus Marka and Shaṇḍa mean the crescent- and full-moon, which were worshipped as the gods of time, before the coming of the sons of the barley, the star-worshippers who made the star Sirius, called the rain-god, Sukra, the star which begins the year by rising at the

[1] Eggeling, *Sat. Brāh.* iv. 2, 1, 1 ; S.B.E. vol. xxvi. p. 278.
[2] Rigveda, ii. 30, 8.
[3] Risley, *Tribes and Castes of Bengal*, vol. i. p. 329 ; vol. ii. p. 104.
[4] *Ibid.* vol. ii. p. 219.
[5] *Ibid.* vol. i. p. 189.

summer solstice, when the rains begin in Eastern India; and it is Sukra, the successor of Shaṇḍa, who appears in the Rig-veda under the name of the king of the Shaṇḍika Vrika-dvaras, for he is the door (*dvar*) through which the heavenly wolf, the Naga-god of the plough (also called Vrika), descends to the earth. But the moon-bird of the earliest worshippers of the gods of time still remained to them the messenger of the gods, but she was not the bird reappearing and disappearing every month, but the bird of the West, the storm-bird which announces the coming of the rains. It was the bird of the winds which became to the Kuṣhika, who had delocalised the parent-gods, and made Mitrā Varuṇa their supreme god, the messengers and ambassadors sent to declare to men the changes of the seasons, and to be the angels of god sent to the sons of the tortoise. It was the spring bird, the stork, the Lat. *ciconia*, a name which is reproduced in the Sanskrit Shakuna, who told the Northern races of the coming of spring; and it was the Vartika, or quail, the bird of the Ashvins, who comes to Northern India about the time of the winter solstice, which told them of the birth of the sun-god of the new year. But though the migrating birds were the bringers of silent messages, their place as the angels sent to the sons of the prophet-god by their divine father, was taken by the raven, or bird of the black thunder-cloud, the prophet-bird of the Northern Finns, and the bird of Odin, the god of knowledge, the northern form of the Hindu Manu, the thinker. This was the bird of the magician, sacred to the Finnish god Lempo,[1] who with Hi-isi and Piru, formed the triad who created the primæval snake, the great Naga. Hi-isi, the wooded-mountain (*isi*), gave life to it. Eyes were given to it by spells by Piru, the begetting-god, the Sclavonic Per-kunas, the thunder-god, whose name appears in the Dravidian root, *peru*, 'to bear,' and in one of the Vedic names for Soma,

[1] Abercromby, 'Magic Songs of the Finns,' *Folk Lore*, vol. i. No. 1. March 1890, p. 33.

Apām peruḥ, the seed or germ of life in the waters.[1] Lempo formed its jaw-bone.[2] It was the speaking-bird which became the Vāraghna bird, the sacred bird of the Magi, who inspired the three fathers of Zend mythology, Yima, Thraētaona, and Keresaṣpa;[3] and it was the sacred bird of Apollo, the storm-god, the god of the Æolian race, dwelling in the grove tenanted by ravens, at Pegasæ, in Thessaly.[4] The Vāraghna bird, whose name means he who smites (*aghna*), the rain (*var*), is the miracle-working prophet who smites the mountain rock, and makes the waters gush from them, and smites the air with his magic wand, the wonder-working word, and brings the rain from heaven. He is the bird Vāch (speech), which brings Soma to earth.[5] It was as the possessor of the fortunate feather of the raven, the bird called Vareṇjana, or he who was born (*jana*) in the four-cornered Vāreṇa, the garden of God, that Verethragna, the Zend form of the Vedic Vṛitrahan, or slayer of snakes, was able to kill all his enemies;[6] and this shows us the double aspect of the rain-god and his messenger-bird, the raven, for he is both the death-dealing god who sends pestilence—

> 'As wicked dew as ere my mother brushed
> With raven's feather from unwholesome fen,'

and also the god who gives life and inspires the truths spoken by his servants. And it is as the bird of inspiration that the raven feeds Elijah the prophet, whose God (*El*) is Jah.[7] But the sacred bird assumed his primitive aspect as announcer of the seasons in the Kushite mythology, for he

[1] Rigveda, x. 36, 8; Peschel und Geldner, *Vedische Studien*, pp. 77, 81, 89, 91.

[2] Abercromby, 'Magic Songs of the Finns: The Origin of the Snake,' *Folk Lore*, vol. i. No. 1, March 1890, p. 38.

[3] Darmesteter, *Zendavesta Zamyād Yaṣt*, 35-38; S.B.E. vol. xxiii. p. 294, 295.

[4] Müller, *Die Dorier*, Bk. II. chap. i. §§ 2 and 3, pp. 202-206.

[5] Eggeling's *Ṣat. Brāh.* iii. 6, 2, 2; S.B.E. vol. xxvi. p. 149.

[6] Darmesteter, *Zendavesta Bahrām Yaṣt*, 35, 40; S.B.E. vol. xxiii. p. 241.

[7] 1 Kings xvii. 6.

became the storm-bird, the Lugal-tudda of the Akkadians; the black Bindo bird of the *Song of Lingal*, the bird of the Akkadian west wind, Martu, and the Maruts of the Rigveda which brings the rains. Thus he is the bird of the Fathers who came from the west, the bird of the dead. And it is in this way that the vulture Gṛidhra became the sacred bird. He was the Lugal-tudda of the Akkadians, and one of the forms of Ṣhakuna in the Rigveda, a bird who eats dead bodies;[1] and as the Ṣhakuna spoken of in this passage is black, and it is also spoken of in another hymn as a bird who screeches good omens, and a singer of holy speech,[2] we see that the bird who was first, Ciconia, the stork, became the raven of the magicians. But when the bird of speech became the bird who brought the rains, he becomes a bird whose migrations coincide with their coming. This bird in the Kuṣhika empire of India is the large carrion eating bird the adjutant, which always arrives with the first downfall of rain. He is the Zend Vareshava, the son of Dānu, the judge in the Zendavesta,[3] but in the Zend lands which are outside the sphere of the adjutant's migrations, he becomes the vulture, the Gṛidhra of the Rigveda. This is the vulture bird of Thraētaona, called Vafra Navaza, meaning the freshly-fallen snow,[4] whose melting gave life to the rivers of Asia Minor, the fatherland of the myth, for it was this vulture which bore Thraētaona to the Rangha or Tigris when he went to conquer Azi Dahāka, the king of Bauri or Babylon, the devouring snake of the burning summer, and which also carried the chariot of Kavi Usa, the goat-father of the Kuṣhite race.[5] In the next verse of the Bahrām Yaṣt to that telling how the vulture carried Thraētaona Verethragna

[1] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 293. Rigveda, x. 16, 6. Here the Shakuna is called Krishnas, the black bird.

[2] Rigveda, ii. 42, 1, 3; 43, 1-3.

[3] Darmesteter, *Zendavesta Zamyād Yaṣt*, 41; S.B.E. vol. xxiii. p. 296.

[4] Darmesteter, *Zendavesta Abān Yaṣt*, 61, 63; S.B.E. vol. xxiii. pp. 68, 69.

[5] Darmesteter, *Zendavesta Afrīn Paighambur Zartūṣht*, 4; *Bahrām Yaṣt*, 39, 40, 41-2; S.B.E. vol. xxiii. pp. 232, 241, 242, 326.

is compared to the sacred bird which is here called the Saēna bird, and the big clouds full of water that beat the mountains, and in the first of his eight avatars he is 'a strong beautiful wind.' Thus, we find the Saēna bird identified with Thraētaona's vulture Vafra Navaza, the freshly fallen snow, and Ṣhyena, the Sanskrit form of Zend Saēna, comes from the root *shya*, meaning to curdle, to coagulate, also to cool, to freeze. Thus as Thraētaona's vulture brought freshly fallen snow to the mountains where the Tigris rises, so the Ṣhyena bird who brought Soma to earth,[1] brought the snows of the rainy season to the Himalayas. But this bird, before it came as the rain-wind, came as the burning blasts from the west, and as the dark copper sky from which they issue and temporarily kill all life in the summer of North-western India. It is this brassy sky which is the cloud which will not give up the rain, the enemies of Indra called Shushna Na-muchi and Azi Dahāka. It is also this rainless cloud which appears in Indian historical legends in two forms, as Puṣh-kara the gambler, the maker (*kura*) of Push, who in the story of Nala and Damayantī, wins from Nala his kingdom at play, and then strips him who is the god of the ordinary course or channel (*nala* or *nullah*) of nature, bare,[2] and as Ṣhakuna, who has been changed from the stork to the rain-bird, and is, in the story of the Mahābhārata, the brother of the Kaurāvya tortoise-mother Gaṇḍhārī. It is he who causes the ruin and exile of the Pāṇḍavas by winning from Yudishthira, the eldest of the five brothers, his wealth and kingdom at a gambling-match.[3] But while Ṣhakuna, the gambler, is the destroying bird of summer, his sister Gaṇḍhārī is the fructifying bird who laid the world's egg, whence the Kaurāvya, sons of the tortoise (*kaur*), were born. She was the wife of Dhritarāshtra, the blind king, whose name means 'He who holds the kingdom (together), that is, the

[1] Rigveda, iv. 26, 4-7; 27, 3, 4.
[2] Mahābhārata Vana (*Nalo-pakhyana*) Parva, lii.-lxxix. pp. 157-234.
[3] *Ibid.* Sabha (*Anudyuta*) Parva, lxxiv-lxxxi.

house-pole of the house whence the Kushite race was to issue. Gandhārī's egg was laid in the city of Hastinapore, the city of the eight (*asta*), also called Pushkala-vati or the city of Push-kara on the river Swat, in the land of the mother-mountain of the East.[1] When laid, it was like a ball of flesh, as hard as iron; the transformed symbol of the mother mountain. It was two years in her womb, and was by the orders of the Rishi Vyāsa, the uniter, whom I have shown to be the alligator Maga, sprinkled or sanctified by the water of life. It then divided into one hundred parts, like the mother Hekate (the hundred), each about the size of the thumb, which parts were the Nāga snakes, which formed the *Anguineum ovum*, or snake's egg worshipped by the Druids,[2] and hung up in the temple of Hercules in Tyre, encircled by the Agathodæmon, or the good snake that gives the rain. These snakes were put into clarified butter, the divine seed of the bull race, and kept carefully covered for two years, when one hundred sons and a daughter called Dushalā were born.[3] This story tells us how the mother-bird Gandhārī, like the ewe-mother Idā, gave birth to the snake-born sons of the bull, and this appears in another form in the Akkadian myth which tells us how the winged bull was engendered by the storm-bird, Ungal-turda.[4] It was this winged bull which, as the Kerubi, the bright ones, guarded the gates of Assyrian temples, and became the Cherubim of the Jews. It is also this same genealogy which appears in the deification of Pūsh, the son of the gambler Push-kara, the maker of Push. His name means he who makes the plants to grow (*pus*). He appears in Akkadian as Pu, and the ideogram of Pu, , means the lord of the watery enclosure (*pu*),[5] that is to say, the rain-

[1] Cunningham, *Ancient Geography of India*, p. 50.

[2] *Encyclopædia Britannica*, Ninth Edition, Art. 'Druidism,' vol. vii. p. 477.

[3] Mahābhārata Ādi (*Sambhava*) Parva, cxv.-cxvii. pp. 337-342.

[4] Lenormant, *Chaldæan Magic*, chap. xii. p. 171, note 8. Sayce, *Hibbert Lectures for* 1887, App. IV. XVIII, p. 9-22, 495.

[5] Sayce, *Assyrian Grammar Syllabary*, Nos. 223, 470.

bull Indra, and he and Indra are called in the Rigveda brothers.[1] It is a similar transformation to that of Gaṇḍhārī, the layer of the egg, whence the Kuṣhite race was born, for Gaṇḍhārī means she who wets or waters (*dhāri*) the Gan or enclosure, that is, the mother-rivers of the race born from her, of which the chief is the Gan-gu, from whom the Gan, the garden of God, was born. It was on their banks that the Kuṣhite kings established the wealthiest kingdoms of their widespread empire, and it was these sons of barley (*yava*) who changed the parent gods, Puse, the alligator, and Maga, the witch-mother, into Pūshan, the bull, and Iḍā, who was first the sheep and then the mother-cow, the Egyptian Isis. It was she who was the year-cow made by the Ribhus, whose son, the year-calf, was, we are told in the Rigveda, engendered by the thought of the heavenly spirit which filled her womb with the life-giving mist, the water of life.[2] The connection between this symbolism and the bird-myth is shown by the Egyptian Nunet, the consort of Nun, the life-giving spirit of the mist, the supreme god both of the Egyptians and Akkadians, who is depicted as a vulture.[3] It was this mother storm-bird which brings the rain who became the zu-bird, or bird of wisdom (*zu*), of the Akkadians, who revolted against Mul-lil, lord of sorcery (*lil*),[4] seized the tablets of destiny and became the ruler of heaven in the mother-mountain of the East,[5] she who was the Sīn-amra or moon-falcon, or the Sī-murgh, that is Sīn-murgh, the moon-bird, who in later mythology took the place of the Saēna bird and Amru of the Zendavesta.[6] She was the Egyptian Dhu-ti, the god

[1] Rigveda, vi. 55, 5. [2] *Ibid.* i. 164, 8.

[3] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 116.

[4] Sayce, *Hibbert Lectures* for 1887, Lect. ii., iii., iv., pp. 103, 145, 281. Sayce, *Assyrian Grammar Syllabary*, No. 306. *Lil* means a storm of dust, demon-ghosts, sorcery.

[5] Sayce, *Hibbert Lectures for* 1887, Lect. iv. pp. 297-299.

[6] Darmesteter, *Zendavesta Fravardin Yaṣt*, 109; *Rasha Yaṣt*, 17; S.B.E. vol. xxiii. p. 210 note 1, p. 173 note 1; S.B.E. vol. iv. p. 54 note 2.

(*ti*) Dhu or Zu, the moon-god with the ibis beak who holds the fortunate feather, the pen with which he records the events marking the lapse of time. The egg of this bird is the Egyptian *ankh* borne by the gods as the sign of life into which the life-giving spirit is infused by the fire-drill. This impregnation is distinctly depicted on the second vignette of the great papyrus of Ani, illustrating the Book of the Dead, where the two mothers Isis, the cow and fire-mother, and Nebt-hat the mistress (*nebt*) of the house (*hat*), the earth-mother, stand gazing on the *Tat*, the form of the *ankh* represented as the creating spirit, and in it was the fire-drill, furnished with the cross-bar by which it was turned when generating the life-giving heat. This is overshadowed by the arms of the mountain-mother springing from the egg of the *ankh*, and bearing on her ten finger-tips the ten lunar months of gestation, the red egg or the double tortoise quickened by the seed of the life-giving fire, and waiting to bring forth its progeny, the red man, till the sun, which already warms it with its rays, has fully emerged from the shades of night. This pictorial simile is verbally repeated in the genealogy of the nine gods of life born from Tum, the sun of night, the creating god of the Akkadians and Egyptians, the Tamas, or darkness, of the Hindus, which in the Rigveda overarches the mother-waters whence the rivers rise.[1] His children were Shu, meaning 'he who dries (with heat),'[2] that is, the engendering fire-god and Tafnit the effluence,[3] the conceiving and child-bearing mother. From them were born Zeb or Geb the convexity,[4] the tortoise earth and his consort Nut, whose names means the flood (*nt*), the ocean or the binding-chain.[5] She bears a water-jar on her head, and is

[1] Rigveda, i. 54, 10.

[2] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 31.

[3] *Ibid.* 573, derives Taf-nit from *Tfn*, effluence.

[4] *Ibid.* 576, from *gbd*, meaning bending or convexity.

[5] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, pp. 85, 338, 693, 607, 608.

called at Thebes Api, the water-goddess, and she also appears as Nun-et, the vulture, wife of Nun. It is this myth of the heated air begetting the convex earth, the child of rain and the ocean-mother who lays the world's egg, which appears in another form in the Hindu deification of Kṛishānu, the god (*ana*) who draws (*karṣh*) the heavenly bow and guards the Soma, or water of life. It is this bow which spans the egg in the *ankh* and encircles it as the Agathodæmon encircled the world egg sacred to the Tyrian Hercules, and it is in Genesis named as the sign of the rain-father, the great god Yah.[1] It was the sons of Geb, who, as the sons of Kuṣh, the tortoise, were the Kuṣhite rulers of the empire whose centre was the mother-mountain of the East. This is described in the Book of the Dead as 'The emerald-mountain of the East,'[2] the home of Sebek, 'the Maga crocodile,' below which lies the snake called Am-hah, the 'Shesh-nag of the Hindus,' who stands erect 'and looks at the sun-god.' And it is in the land of this mountain 'reaching on the south to the sea of the Charo-bird and on the north to that of the Ro-goose, that the emerald sycamore, whence Rā, the sun-god, sprang, grows.' The land of Aron 'begirt with iron walls,' like the Malabar coasts of India, 'where corn is seven ells long, its ears three, and stalks four, reaped by spirits of the Eastern souls, eight ells long, where is Horus the calf, the god Sothis, the morning star, Venus.'[3] That is the star called Maghabu, or son of Magha, by the Hindus. It was in this land of India, the land of barley, where time was reckoned by lunar periods of fourteen days, the aggregates of the lengths of the ears of corn, and divided into the three seasons of the stalk, ear, and ripened grain, that the corn was reaped by the followers of the Eight, the symbol of the united Swastikas,

[1] Gen. ix. 13.

[2] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 588; *Book of the Dead*, pp. 108, 111.

[3] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, pp. 175, 177; *Book of the Dead*, chap. 109.

forming the four triangles of the tortoise-earth and the eight tribes of united Gonds. It was there, under the emerald green sycamore, 'the Egyptian fig-mulberry, and the Hindu Banyan tree' whence Rā moves through cloud-land,[1] that the mother-bird Naga-ga, meaning the great cackler, the goose-mother Bes-bes, Seb, or Smenu, laid the world's egg,[2] and became the Hindu goose-mother Ur-vashī, the mother of Āyu, the ages of historical time. It was in this land that the king or judge, the Danu, who did justice by the inspiration of God, was added to the ruling powers of an earlier age, the tribal chief, the village headman, the provincial ruler, and the inspired magician or magic priest; and it was then that was formed the conception of the confederated kingdom formed of six dependent and allied states surrounding the seventh ruling state in the centre. It is this conception which is worked out in the six kingdoms surrounding the central kingdom of Jambu-dwipa, into which they divided India, and in the six kingdoms of Irān round Khvanīras or Hvaniratha, the land ruled by Susi-nag, the original father-god of the model state. This form of kingdom still survives in those which form the tributary states of Chota Nagpore, for in all of these the central province is ruled by the king and those surrounding it by his subordinate chiefs.

But before proceeding to show how the sons of Dan extended their rule and influence over countries so wide apart as India and Egypt, I must first complete the proof of the birth and growth of the race in its successive stages. I have shown how the conception of the descent from the father-bull and the mother-cow grew out of those of the ewe-mother and the mother-bird, and I must now trace the marks of evolutionary evidence shown in the origin and historical pro-

[1] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 173; *Book of the Dead*, pp. 109-3, 149-7.

[2] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 172; *Book of the Dead*, pp. 54, 1.

gress of the sons of the bull. They are called by the Akkadians the Lu-gud, or race (*lu*) of the bull (*gud*), the sons of Gad of the Jews, who gave to Assyria its earliest name of Gutium or bull's land, and founded in India the race of the Gautama, the sons of Rohinī, the red cow. They were the red race who succeeded to and worked with, the yellow race. Their father-god was the wild bull, whose sign on the Telloh monuments is [1]. This is the three-eyed bull, the Semiramis or Samirdus of Babylon, a bisexual form of Istar, described in a legend quoted by Lenormant, as having three eyes and two horns, who succeeded Nimrod in Babylon, and invented weights and measures, and the art of silk-weaving.[2] This bull-god with the three eyes, or the three seasons of the year, is the patronymic god of the Gaurian race of Telloh or Lu-gash, whose god was Gud-Ia, or the bull (*Ia*), and who in India call Gauri, the wild-cow (*bos gauros*), their mother-goddess. They made their god Shiva, the shepherd-god, the three-eyed god,[3] and their king Ṣhiṣhupala, meaning the nourisher of children, the king of Chedi, and chief-general of Jārāsandha, was born with three eyes and four hands. It was he who was slain by Kṛishna with the discus,[4] the ring or completed year of five seasons recurring in regular order, which developed into the lunar year of thirteen months of twenty-eight days each. These sons of the wild-bull were among the Jews the six sons and one daughter of Leah, the wild-cow who had tender eyes, a euphuism for the three eyes of the wild-cow, and it was they who led the sons of Gad and Ashur in the paths of knowledge, where they learned that the laws of Nature were unalterable and unchanging, and made the sons of Levi, the teachers of the law, their

[1] Amiaud et Mechinseau, *Tableau Comparée des Ecritures Babyloniennes et Assyriennes*, No. 49, p. 19.

[2] Lenormant, *Chaldæan Magic*, p. 396, note 2.

[3] Mahābhāratā Shalya Parva, xlviii. p. 193.

[4] *Ibid.* Sabha (*Ṣhiṣhupala Badha*) Parva, xl-xlv.

national instructors and priests, and the sons of Judah, the fire-god, their rulers. And the union between Judah and Levi is marked by the marriage of Aaron, the high-priest of the tribe of Levi, whose name means the Ark of God, with the daughter of Amminadab and sister of Nahshon, prince of Judah.[1] These teachers of the law were the successors of the earlier Asipu, who were half-magicians and half-dreamers. But the complete history of the rule of the Kushite Nāgas and their successors can only be worked out in that of the Turvashu-Yadu, the sons of Yayāti and Devayāni, the twin-brethren of the sons of Sharmishtha, the Druhyu Anu, and Puru. The eldest, but subsequently the subordinate, of the twin-races, were the Tur-vashu, who made the Tur or pole their god. But this was not the Gumi, or house-pole, but the meridian-pole of the earth, which joined the mother-mountain with the overarching heaven. It was they who made Varuṇa, the dark sky of night, the house of Kush, the heavenly tent lit with the stars which glittered on its walls, and which were led by the twin-stars, the Ashvins. They, in the Rigveda, are represented as drawn by stallion asses,[2] as their predecessors were led by the dog. They utterly repudiated the belief of the fire- and dog-worshippers in the sanctity of emasculated priests, and in the Vara or Garden of God, tilled by Yima, the twin- (*yam*) son of Vivanghvadt, the Sanskrit Vivasvat, no impotent, lunatic, deformed, or leprous man was allowed to dwell.[3] And their leader in India was the three-eyed Shishu-pala, the nourisher (*pala*) of children. But these asses of the Ashvins are the totemistic fathers of the Ooraons of Chota Nagpore, the first growers of barley, for none of them will kill an ass.[4] And all Ooraons will tell you that their race comes from Ruhidas,[5] the land of the red race,

[1] Exod. vi. 25; Numbers vii. 12, where the prince of Judah is called Nahshon, the son of Amminadab.
[2] Rigveda, i. 34, 9, 116, 2; iii. 57, 5.
[3] Darmesteter, *Zendavesta Vendīdād Fargard*, ii. 29, 37; S.B.E. vol. iv. pp. 17, 19.
[4] Risley, *Tribes and Castes of Bengal*, vol. ii. p. 148.
[5] This statement has often been made to me by Ooraons, and it is usually thought that it means that they come from Behar, the country of which the

the people and country of Syria, called Rotou by the Egyptians. It is this ass-born race that we find in the thirty sons of Jair of the land of Gilead, the son of Manasseh and judge of Israel, who rode on thirty asses, the thirty days of the solar month, and in the other Manassite and Gileadite judges of Israel, Gideon, and Jephthah.[1] It was Midas, the father-king of the land of the Phrygians, whence the first leaders of the Semite confederacy emigrated, who had asses' ears. In the Mahābhārata, Ucchaihṣhravas, meaning the horse with long ears, that is to say, the ass, is the father of horses, and the horse of Indra, born from the churning of the waters of the ocean, as Amṛita, the water of life.[2] It was about the colour of the hairs in this horse's tail that Kadrū, the mother of the Naga snakes, and Vinatā, the mother of the two egg-born sons of Kashyapa Aruṇa, the fire-drill, and Gadura, the bull of light, quarrelled. The story of the birth of this horse as the bearer of the Amṛita, is a mythical description of the bringing up of the rains from the ocean by the heavenly ass. It is this divine ass which is called in Bundahiṣh the three-legged ass, that is, the leader of the year with three seasons, the great purifier of the water of the ocean, who made all women pregnant, and was the chief helper of Tiṣtrya Sirius, the rain-star, in bringing the water from the ocean to the earth.[3] It was these dwellers on the borders of the deserts of Arabia and the Euphrates valley, the home of the wild ass, who first studied the stars they used as guides through the pathless deserts they had to cross on their trading journeys, and who thus found that their apparent motion gave better means of marking the lapse of time than those given by remembering the numbers of recurring changes of the moon. It was this belief which led them to map the heavens, and

principal fortress is Rohtas-gurh, on the Kymore hills, but this again is only a stage on their journey from Syria, the land of the Rotou or red race, the home of the wild ass.

[1] Judges x. 3-6; Numbers xxxii. 39-42; Judges vi. 15; xi. 7.

[2] Mahābhārata Ādi (*Astika*) Parva, xx.-xxiii.

[3] West, *Bundahish*, xix. 1-11; S.B.E. vol. v. pp. 67-69.

divide it into the four quarters, east, west, south, and north, which had already been observed on earth as those whence the winds, called by the fire-worshippers the four sacred hounds,[1] came. The stars of the four quarters were those of the Zend cosmogony, (1) Tiṣtrya Siṛius, the star of the East that brings the rain. (2) Vanaṇt, the star Aquila, or the Eagle, the divine mother-bird, the star of the West, which has in it the seed of the plants, the star of the sons of the fig-tree.[2] (3) Satavaēsa, the star of the South, the hundred (*sata*) creators (*vaēsu*); that is, the hundred sons of the tortoise-mother, the constellation Argo, the heavenly ship Mā, of the Akkadians, which pushes the waters forward or controls the tides in the Persian Gulf,[3] just as its chief star, Canopus, called Agastiya by the Hindus, drinks up the waters of the ocean, which were again replenished by Ganga, the great river.[4] This star Agastya was the star of the Indian Dravidian races, the star which, in the Rigveda, brought the son of Mitrā-Varuṇa and Urvashī, the Vashishṭha, or most-creating fire forth from the lightning;[5] that is to say, he made the leader of the stars the supreme god in place of the storm-god. (4) The Seven Stars of the North, the Hapto-iringas, the seven bulls, which we call the Great Bear. But in this selection of the ruling stars, as in all other ancient systems of teaching, we find a cosmological myth, and the clew to it is to be found in the Arab doctrine of the Pole. They, as Abu Rihan (Alberunī) tells us, always called the North Pole the Great Bear, and the South Pole, Canopus.[6]

[1] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 288.

[2] Darmesteter, *Zendavesta Tīr Yaṣt*, 32, 1; *Sīrōzah*, i. 13; S.B.E. vol. xxiii. pp. 9, 92, 97. But see Essay IV. p. 332, where I show that in the first stellar mythology Vanaṇt was the constellation Corvus.

[3] See description of how Sataves controls the tides in the Sea Vourukasha, the sea of Oman, West's *Bundahish*, ii. 7; xiii. 12; Darmesteter's *Zendavesta Vendīdād Fargard*, v. 18, 19; S.B.E. vol. v. pp. 12, 44; iv. p. 54.

[4] Mahābhārata Vana (*Tirtha-Yatra*) Parva, ciii.-cix. pp. 324-340.

[5] Rigveda, vii. 33, 10, 11.

[6] Sachau's Alberuni's *India*, vol. i. chap. xxii. p. 240.

Thus the seven stars of the Great Bear, the seven bulls, and the star Canopus, were the eight stars forming the fire-drill, or the pole which became the father of the hundred sons or stars of Satavaēsa, the mother-ship, Argo, the Nagas which peopled the fields of heaven, called the Nagkshetra, or field of the Nags. The two stars, the star of the East, Sirius, Tiṣhtrya, or Sukra; and the star of the West, Aquila or Vanaṇṭ, were the bringers of the generating rain sent to earth by Satavaēsa, and the points of the cross-bar which turned the drill-stick of the North round in the Southern socket. The eight stars of the drill and the two of the cross-bar, were the ten lunar months of gestation which preceded the birth of the sons of Satavaēsa, the Hindu mother-star, Magha, which afterwards became the planet Venus. It was under this constellation that Yudishthira, the son of Dharma, the fixed law of natural order, was born.[1] He was the eldest of the Pāṇḍavas, born under the influence of the moon-goddess, and the first season of the year of righteousness, the year of five seasons, the five Pāṇḍava brothers. It was the Ashvins, the stars Gemini, immediately to the east of the Pole, who were the Adhvaryu, or priests of the gods, who twirled round the fire-drill of the Northern Pole, while the seven Maruts, or South-western winds, held the other end of the rope of destiny, and who thus, as they are said to do, in the Vāyu Purāṇa, ‘drive the stars round the pole, which are bound to it by ties invisible to man. They move round like the beam in the oil-press, for its bottom is, as it were, standing still, while its end is moving round.’[2]

The ties which bind the stars round the pole, and consecrate it as the necklace of the bell-god Gargara, consecrates the Gond god Pharsi Pen, are, as we are told in the Vishnu Dharma, the constellation of the Alligator, called by its Vedic name of Shiṃshumāra, the prototype of that now called Draco. It is described as consisting of fourteen stars, the fourteen days

[1] Sachau's Alberunī's *India*, vol. i. chap. xlv. pp. 389, 390.

[2] *Ibid.* vol. i. chap. xxii. p. 241.

of the lunar periods, which drive the stars round the pole, and of these fourteen stars, the Ashvins or physicians of the gods, the stars of Gemini, who were first the twins Ushāsā-nakta, day and night, are the hands; and Marīchi, which, as I shall show, is the father-star of the Great Bear, is one of the tail-stars.[1] This cosmogony of the Turanian sons of the Tur, which makes the great Nag the creator, the infuser of the soul of life into the heavenly fire-drill turned by his priests, is that which is said in the Rigveda to be the work of the Ashvins. They made Chyavana, the mountain- or shaking-god, the fire-god, imprisoned, like the Cyclops of Greek mythology, beneath the mountain, young again;[2] and the full meaning of this is made clear by the stories in the Mahābhārata and Brāhmaṇas, which tell how Chyavana, the son of Bhṛigu, the earthly fire-drill, pierced his eyes in the forest; that is, became the blind house-pole of the forest tribes, and was, like the dead volcano, looked on with irreverence and pelted with clods; that is, made the house-pole of the house built with clods by the cow-herds and shepherds, sons of Sharyāta, the son of Manu, that is, the god Shar. Chyavana sowed discord among them in revenge for their insults, and Sharyāta, in trying to find out the cause of strife, discovered that the moss-grown mother-mountain of former generations was really the fire-god. He then, to appease his wrath, offered to him his daughter Su-kanya, the daughter of Shu, the germ of life, the Shu-stone hidden in the mountain, as his wife. It was this union which was completed by the Ashvins, who, as the physicians of the gods, promised to make Chyavana young again, if Su-kanya got leave for them to drink Soma with the gods. This leave was granted on the creation of Madhu, the mead, or honey-drink of the gods, and it was when they were received into heaven that the Ashvins made the rejuvenated Chyavana, father of the children of Su-kanya, the mother of the Shus, or sons of Dan, called in the Bible

[1] Sachau's Alberunī's *India*, pp. 241, 242. [2] Rigveda i. 116, 10; 117, 13.

Hushim and Shuham,[1] and in the Rigveda Shu-varṇa, or the race of the Shus. This story tells us how the inspired prophets, or medicine-men of the race, who made the stars Gemini their guiding stars, moved the mother-mountain from earth to heaven, and made it the heavenly fire-drill I have just described. In this story, also, Su-kanya, the mother of the heaven-born race, is the daughter of the Armenian cloud-god, Shar, and her marriage with the mountain-god is another form of the union of the Hebrew father Ab-ram, the father of the heights, the mountain of the East, with Sar-ai, and the birth in their old age of Isaac, the blind house-pole, the Hindu blind king Dhritarāshtra, from whom Esau, the goat-god, and his twin brother Jacob, the father, through the mess of red pottage, of the red race, the sons of Yah, were born. It was the Ashvins who, as physicians to the gods, healed not only bodily ailments, but also ignorance and mental blindness; who gave eyes, the dog-star, Sirius, of the East, and the bird-star, Aquila, of the West, to Rijraṣhva, the blind god of the house-pole, and the husband of the wolf-goddess;[2] who gave to Vadhri-matī, she who has a sexless (*vadhri*) husband, a son, Ṣhyāna, the god of the dark night, called Hiranyahasta, the god with the golden hand, who was divided into three parts,[3] the year of three seasons, and brought back to life as the New Year by the Ashvins, who reckoned the movements of the stars the golden fingers of heaven born of the sexless father, the heavenly fire-drill. They gave to Ṣhyāna, called the Kanva, the priests and bards of the Yadu-Turvashu, the Ruṣhati, the dawns or dawning-light from the East,[4] and to the Viṣh-vaka, the speakers (*vaka*) of the tongue of the village (*viṣh*), the black race (*krishna*), the god Vishnu (*Vishnapu*), the boar-god who had become the bull-god.[5] They gave back eyes, the stars, to the Kanva, their priests,[6] and raised Bhuju, mean-

[1] Gen. xlvi. 23; Numbers xxvi. 42.
[2] Rigveda, i. 116, 16; 117, 17, 18.
[3] *Ibid.* i. 117, 24; x. 65, 12.
[4] *Ibid.* i. 117, 8.
[5] *Ibid.* i. 117, 7.
[6] *Ibid.* i. 118, 7.

ing the devourer, the god of the devouring fire, the son of Tugra, or the Tri-garta, from the waters, the ocean-mother surrounding the earth and bore him through the air, where he mounts a ship with a hundred wheels,[1] the constellation Sata-vaēsa. It was, in short, these twin races who changed religion from the worship of the father-gods of earth, to whom sacrifices were offered in the sacrificial pits (*garta*), to the worship of the heavenly father, the spirit of life dwelling in the sexless pole, the heavenly fire-drill. This theology is again repeated in the genealogy of the sons of Kaṣhyapa in the Mahābhārata. They are descended from Brahma, the creator, who had six sons, Marīchi, Añgiras, Atri, Kratu, Pulaha, and Pulastya. These are in Hindu astronomy the names of six stars of the Great Bear, the seventh being Vashiṣtha, the most-creating fire, that is, Brahma himself, brought by Agastya, the star Canopus, from the lightning.[2] The eldest son, Marīchi, the tree-god (Gond *marom*, a tree), which becomes in Sanskrit an atom of light, is the father of Kaṣhyapa, the father of the tortoise race. He, in the Rāmāyana, entices away Rāma, the black bull of darkness, from Sitā, the earth-furrow, and lures him into the forest in the form of a deer. When killed by Rāma, he is raised to heaven as the star Mṛiga-sirsha, the head of the deer (*mṛiga*).[3] This star rules the last month of the Hindu year, ending with the winter solstice, which is claimed by Kṛiṣhna (*Vishnu*) in the Mahābhārata as his special month, for he says, 'I am Mṛiga-sirsha.'[4] This is the star called Marīchi in the Great Bear, and the reason of his being called the head of the deer is to be found in the Hindu name of the constellation, which is that of the seven Rishis, or antelopes (*Rishya*). The

[1] Rigveda, i. 116, 3-5.

[2] Sachau's Alberunī's *India*, vol. i. chap. xlv. p. 390; Rigveda, vii. 33, 10, 11.

[3] Rāmāyana iii. 40 ff; Mahābhārata Vana (*Drupadī harana*) Parva, cclxxvi.-ccxci. pp. 811-863. But see Essay IV., where I show that it was Mṛiga-siras (Orion), the hunter, who ruled the year, hunted the moon through her phases, and turned round the pole and the Great Bear, led by Marīchi.

[4] Mahābhārata Bhishma (*Bhagavat-gītā*) Parva, xxxiv. p. 115.

chronological order of the change is shown in the plot of the Rāmāyana, for it is when the deer-god, the antelope, Terah, the Akkadian Dara, is raised to heaven as a star that Sitā is carried off by Rāvana, the storm-god, who then cuts off the wings of Jatāyu,[1] the vulture, the bird who told the passage of time by the coming of the storms ushering in the rains, and Sitā then becomes, from the earth-furrow, the crescent moon, and remains a virgin captive till she is recovered by Rāma, the Nagur, or plough, the bull of light, the full moon; and it is the union of the crescent and full moon which brings children to the wedded pair. The sexless nature of the father-god of the early star-worshippers comes out still more clearly in the story of Paṇḍu, the reputed father of the Paṇḍavas, and brother of Dhritarāshtra, the father of the Kaurāvyas, or the tortoise race. Paṇḍu is made impotent because he killed a deer in the forest, the Marīchi of the Rāmāyana, who was really a Brahmin. He, like other mythical fathers, had two wives. Pṛithu, the mother of the Parthian race, the daughter of the king of the Kunti-bhojas or Bhojas, who worship the spear (*Kunti*), the Pharsi Pen of the Gonds, and Madrī, the daughter of king Shaleya, the Sal-tree, the king of the race who believed intoxication by spirits (*mad*) to be inspiration. The fathers of their children were gods. Prithu's children, Yudishthira, Bhima, and Arjuna, being the sons of Dharma, the god of law, Vāyu, the wind-god, and Indra, the rain-god, and Madrī's Saha-deva, the driving-god,[2] or the fire-god, and Nakula, the mun-goose eater of snakes, being the twin sons of the Ashvins. The chronological order in these stories of the sexless father is the same as that in Genesis, where the antelope Terah becomes the father of the sexless or old Abram.

That this theology was worked out in the West of Asia, where the Phrygian unsexed priests represented the sexless

[1] Meaning born (*jat*) of Āyu, son of Uruash.

[2] Curtius, *Griechische Etymologie*, p. 618, compares *saha* with Gr. ἄγαν, and again, in No. 117, derives this from ἄγω, to drive.

fire-god, is shown by the Greek names for the twins Kastor and Polydeukes. The name Kastor means the pole of Ka, that is, of the delocalised god Varuṇa; but the name is one which is also given to the beaver, which is always called by ancient writers the castrated animal. Thus Juvenal says:—

> 'Imitatus castora, qui se
> Eunuchum ipse facit, cupiens evadere damno
> Testiculorum adeo medicatum intellegit unguen.'[1]

But the beaver, again, is the building animal of the North, and his popular connection with the absence of sex arises from the father of the sexless house-pole succeeding the phallic father of the Viru worshippers. It was these sons of the North who made the beaver the symbol of the father, who also made the stars of the Great Bear their mother-stars; for the northern Finns are the sons of the primæval bear, who was, like Dumuzi, the son of Istar, born beneath their mother-tree, which was the sacred pine-tree. This tree-mother, again, sprang from a hair of the wolf, the wolf-mother Leto, the mother of the storm-god, the Branchian Apollo, whose second twin-child was Artemis, who, as I show in Essay VI., was the Great Bear. This hair was planted by Kati in Ukko's, the Hindu Ush-ana, the thunder-god's black mud, and it was in Metsola that the pine formed on earth by Maa-tar, the daughter of earth (*maa*), the mother-tree of the honey-eating bear, the father of the honey-drinking Ashvins, grew up; and it was as the special tree of the honey-eating bear that the Indian sons of the Ashvins adored the Mahua-tree (*Bassia latifolia*); for it is to these trees that every bear in the neighbourhood comes during the flowering season to feast on its honey-sweet flowers.[2] It was this Northern pine-tree which was borne

[1] Juvenal, xii. 35; *De Gubernatis Die Thiere*, German Translation, chap. viii. p. 401.

[2] Abercromby, 'Magic Songs of the Finns: The Origin of the Bear,' § *a*, *b*; 'The Origin of Trees,' § *g*.—*Folk Lore*, March and September, 1890, pp. 24-26, 344-346.

in the processions of the mother-goddess Cybele, in Phrygia, called there, as by the Northern Finns, the mother, Mā, and it is this Northern pine-tree which is still the Christmas-tree of Germany, the mother-tree of the Northern sun-god, born at the winter solstice, and wakened from the sleep of winter to the life of spring by the seven bears, the measurers of time reckoned by weeks. The wide-spread idea of the sexless star-father, which had its roots in Phrygia and the Northern Finland, also appears in Egyptian mythology, where the constellation of the Great Bear is called the fore-thigh of Set,[1] that is, the part of the sacrifice especially reserved for the priests.[2] Set is the god called Āpa-pi, or the water-snake, by the Hyksos, that is, the Great Nāga himself; and he, like the father-god Marīchi, is one of the stars of the Great Bear, called Mascheti, or Cheops.[3] Thus we see that this constellation passed through successive stages according with the advance of the myth, which made it the collection of parent-stars. First its stars were the seven bears, then the seven antelopes, then the seven bulls, and it was as the home of the divine essence which had given life to the ruling bull-race that it became the Great Nāga. Its Hebrew name is Ash, spelt with an *ain*, and it is derived from the root *nāhash*, which appears in the Arabic name of the constellation Nahash, and the *ain* in Nā 'ash, like the same letter in Shinar, represents an original *g*, so that it was once called Nāgash, or the Great Nāg, the Nahusha.[4] He was the great invisible god, hidden in his ark of clouds, who reveals himself to men as the ruler of time and the orderer of the regular sequence of the phenomena of nature, and who churns in the mortar of the heavens the life-giving rains into which his divine spirit

[1] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 203.

[2] Lev. vii. 32-34; 1 Sam. ix. 24, when the thigh is given to Saul who was, as Dr. Sayce has shown, the sun-god Sawul, worshipped by the Babylonians.

[3] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 702.

[4] Gesenius, *Thesaurus*, pp. 894-895.

is infused, just as Soma was churned on earth by the Soma makers and fire by the fire-priests. This rain, the first of the messengers of the Almighty, was the annual flood sent at the beginning of the rainy season, and called by the Akkadians Nin-igi-a-zag, the first-born (*zag*) of the lord or lady (*nin*) of the spirits (*igi*) of the water (*a*), the eldest of the six sons of Ia,[1] who sent forth the reproduction of himself, the son of life, Shama Napistim, on the waters of the flood in the mother-ship as the New Year. The other five sons of Ia are the remaining gods of the five seasons, and the moon-god. But the children of the life-giving rains could only be born after a period of gestation, marked, as I have shown, by the ten stars completing the figure of the heavenly Father, and this period of ten lunar months is reproduced in the ten antediluvian kings of Babylon, beginning with the ram-god Alorus, or Ailuv, the Semitic translation of the Akkadian Lu-nit, a male sheep, followed by Alaporus, 'the bull of the foundation,' from *alap*, a bull, and *ur*, foundation.[2] These ten kings again appear in Genesis as the ten patriarchs, ending with Noah, whose name means Rest, the Xisuthros of the Babylonian list, and who was the son of Lamech, the god of the Linga, who had become in this cosmogony the father of men.[3] It is these ten fathers who gave their collective name of Dasaratha, the ten chariots, to the father of Rāma, the bull-god of darkness. But this primæval ten, the sacred number of the ram and bull-race, becomes in the age of the Ashvins eleven, the eleventh father being the guiding-star, who is the appointed messenger of the father-god, the moon-god. It is to them that eleven victims were offered at the Soma sacrifice—eleven kindling verses called Sāmidhenī, sung at the lighting of the fire on the fire altar, eleven stanzas sung in the Apri hymns, recited at the animal sacrifices, and it is this

[1] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 233.

[2] R. Brown, junr., F.S.A., *The Phainomena, or Heavenly Display, of* Aratus, App. ii. pp. 79, 80. See Essay IV.

[3] Gen. v.

calculation which makes the Rudras, or father-gods, in the mythology of the Mahābhārata, eleven, one of them being Sthanu, meaning a place or station, who is their father.[1] It is on this number eleven that the division of the gods into thirty-three, or three times eleven, is based in the Rigveda.[2] These thirty-three gods of time mean the five seasons of the Hindu year, and the twenty-eight days of the lunar month, and they thus comprise the course of the year divided among the six sons of Ia, the five seasons, and the moon-god ; and it is these six as gods of heaven united with the five seasons of earth which make up the sacred eleven, and it is these eleven gods multiplied by three, the original mother seasons of the race, which makes thirty-three. In the Aitareya Brāhmaṇa, the gods who do not drink Soma, and to whom animal victims are offered, are thirty-three. Eleven Prayājas or primæval (*pra*) gods, who are invited to the sacrifice by the Apri hymns ; eleven Anu-yājas or gods of earth, to whom the victims are offered, and eleven Apa-yājas or water-gods (*ap*), to whom the supplementary offerings are made.[3] It is these same thirty-three gods, headed by Sakko or Sukra, who are the gods of the Tavatimsa heaven, or heaven of the thirty-three of the Buddhists,[4] and 'the thirty-three Lords of the ritual order' fixed by Ahura Mazda, of the Zendavesta.[5] The eleven gods are called in the Akkadian account of the combat between Merodach and Tiamut, the mother (*mut*) of living things (*tia*), her eleven-fold offspring.[6] But these eleven gods, like all the gods of the Ashvin age, became star-gods, and they are the eleven stars of Joseph's dream.[7] We can identify these eleven stars as known to the Egyptians from Vignette IX. of the Papyrus

1 Mahābhārata Ādi (*Sambhava*) Parva, lxvi. p. 188.

2 Rigveda, i. 34, 11, 139, 11, viii. 35, 3, ix. 92, 4.

3 Haug, *Ait. Brâh.* vol. ii. p. 110.

4 Childers, *Pali Dict.* s.v. 'Tavatimsa,' meaning 'thirty-three.'

5 Mill, *Yaṣna*, i. 10 ; S.B.E. vol. xxxi. p. 198.

6 Sayce, *Hibbert Lectures for* 1887, Lect. vi. p. 382, in hymn telling of the fight between Bel and Tiamut.

7 Gen. xxxvii. 9, 10.

of Ani, where they appear as the four sons of Horus, the four stars of the constellation of the Servant, that is, Pegasus, which watch the seven stars of the Great Bear ;[1] and this shows different stellar arrangements from that marked in the first conception of the pole, which I have already described, and denotes the next age, when the sons of the horse succeeded those of the bull and ass. In this list of stars, the first star of the great bear is called Teh-teh, the Akkadian god Te-te of the two foundations, who gave his name to the first sign of the Akkadian zodiac. But in Vignette VIII. of the Papyrus of Ani we have a different series of names for Horus and his four sons, who here appear as the five seasons. (1) Horus, or the summer ; (2) Hapi, the Nile god, the god of the rainy season, depicted as an ape ; (3) Empta, autumn ; (4) Tuamutf, the winter, he who worships his mother. The characters denoting the name, the Egyptian five-rayed star, the vulture and the snake, show that he is the ruling god of the year of five seasons, ushered in by the storm-bird, the vulture, and guarded by the snake of the Kuṣhite or Nāga race. He is depicted as a jackal-headed-god, while the spring, Khebsenuf, he who refreshes his brethren, is hawk-headed, and denotes the growing sun-god. That the origin of the conceptions shown in this and other pictures of the vignette, reproducing Indian mythology, is to be sought in India, cannot be doubted when we find in Vignette XXXI., the thirty-three Indian gods of time sitting in judgment on the soul of Ani in the grand hall of the Maat, the goddess of law, the regular order of nature maintained by the stars and the sun.[2] But to judge from the names of the Hindu months, which undoubtedly go back to the days of stellar chronology, the eleven father-stars of time worshipped by the Ashvins seem to be quite

[1] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, pp. 704-712.

[2] I am indebted for the translation of these names to Dr. Renouf, who most kindly helped me when I was studying the Papyrus in the British Museum. It gives a historical epitome of Egyptian theology.

different from those of the Egyptian or Zend ruling stars. We certainly seem to have got the star Sirius in the Hindu month Assār, the Sanskrit Āshāḍhā, which reproduces the Assyrian fish-god As-sōr, and which once, as I have shown, began the Hindu year with the rising of Sirius at the summer solstice, which now falls in the beginning of Assār; we also have the month Asvayujau, or the month of the twins, the Ashvins, the month coming next after Bhādrapada, the month in which the autumnal equinox takes place. This probably, in the days when time was reckoned by lunar periods, represented two lunar months; next comes Karttaka, or the month of the Krittakas or Pleiades, followed by Margassirsha, the month of Orion, Pūshya, the month of the constellation Taurus, and Māgha that of Argo; while Bhādrapada, the month of the autumnal equinox is most certainly that of the goat-fish Capricornus, which is the zodiacal sign of the month. It is marked in the Nakshatra division of the heavens by the Nakshatras Pūrva Bhādra-pada and Uttara Bhādra-pada, showing that there were two arrangements of the ancient Hindu year, one made by the Eastern races Purva, and the other by the Northern Uttara, such as I have already shown to exist in the three seasons of the Northern immigrants and the five seasons of the Nāga or Eastern races. The dominants of these Nakshatras are the Aja ekapād, the one-footed goat, and the Ahir Budhnya, the snake, spoken of in the Rigveda[1] as that which lies in the uttermost depths, that is, the Shesh Nag lying under and supporting the earth. It is these two which form the month of the blessed (*bhadra*) foot (*pada*), and it is the sign Capricornus, sacred to this month, which is called by the Hindu astronomers Makaram[2] or the Alligator, the star Makkar of the Babylonians.[3] This was the month which

[1] Rigveda, ii. 31, 6, vii. 35, 13.

[2] Sachau's Alberunī's *India*, chaps. xviii. xix. and lxi.; vol. i. p. 204, 219, 220; vol. ii. p. 122.

[3] R. Brown, jun., F.S.A., 'Tablet of the Thirty Stars.' *Proceedings of Society of Biblical Archæology.* Star xxx. Jany. 1890.

afterwards became sacred to the ox, and was, therefore, called Prosthapadāh, or the ox-footed month, the Boe-dromion or month of the course (*dromos*) of the ox of the Athenians, and it was then that the constellation of the Alligator became that encircling the pole. It is these two constellations, that of the goat-fish, Shiṁshumāra, and that of the bull (*vrisabha*), which are said in the Rigveda to draw the chariot of the Ashvins, which brings them to the house of Divodāsa, he of the bright (*div*) race or land of the sun.[1] Divodāsa is the son of Vadhri-ashva, the sexless (*vadhri*) horse, the horse of the Ashvins who is the foe of the Bṛisaya or witches,[2] who is also called Bharadvāja, or the lark, the priest of the Bhāratas.[3] In another hymn the Ashvins are said to drive through the sea with one of the wheels of their chariot on the bull's head, and the other in heaven; that is, to drive round the pole,[4] and the seasons thus appropriated to the Ashvins are those beginning with the autumnal equinox, sacred to the goat-fish and the vernal equinox sacred to the lark, the bird of spring. It was these sons of the ass who divided the year into four parts by reckoning the equinoxes and solstices. These together made up the four seasons of spring, summer, autumn, and winter made by the Ribhus or sons of the alligator;[5] and it was by dividing the autumn, and making it the twin seasons of the rain and barley sowings, that they formed their year of five seasons. This year began, like the Zend year, with the rising of Tishtrya at the summer solstice, the Hindu As-sār or the fish-god, when the first rains fall in North-eastern India. This year of the (1) rainy season, (2) autumn, (3) winter, (4) spring, and (5)

[1] Rigveda, i. 116, 18.

[2] *Ibid.* vi. 61, 1, 3. For *dasa dasya*, as connected with *daqyu*, the land or province, see Zimmer, *Altindisches Leben*, chap. iv. pp. 110, 112.

[3] Rigveda, i. 116, 18, vi. 16, 5. The Bharadvājas claim to be descended from the lark. Risley, *Tribes and Castes of Bengal*, vol. i. p. 161. *De Gubernatis Die Thiere*, German Translation, Part ii. chap. viii. p. 549.

[4] Rigveda, i. 30, 18, 19.

[5] *Ibid.* iv. 33, 5, i. 161, 4.

summer, is in the Brāhmaṇas said to be the year of Prajāpati, called Ka.[1] It is to this year that libations are poured out at the third and last of the morning pressings of the Soma festival.[2] The service opens with the summons to Indra, the rain-god, accompanied by the cry Brihat, Brihat; thereby calling on him to create (*bri*). The first cup drawn is to Shukra, the god of the rainy season, the star Sirius; the second to Manthin, whom, we have seen, is the god of the barley or autumn season; the third to Agrayaṇa, meaning the beginning, the winter, the first season reckoned in the measurement of time by the lunar year; the fourth to the Maruts, the mother-goddesses, to whom the Dadhigharma I have already spoken of is offered at the Udumbara house-pole, the goddesses of spring, to whose honour the Saturnalia of Māgh are held; the fifth to the Uk-thya, called in the Brāhmaṇas, the season of the Dhruva or pole,[3] the time of the summer heats, when nature dies temporarily, or rather sleeps, and thereby invigorates itself for the work of re-creation which is to begin with the rains. This year is that sacred to the Nāga gods, for the hymns chanted in its honour are those ascribed to the snake Arbuda, the snake of the four (*arba*) ruling stars of the heavens, and to the snake Jarat-karṇa, he who makes old, the god of the meridian pole, who is said in the Mahābhārata to be the father and mother of Astika, the sacred eight (stars)[4] which, as I have shown, were the creating fire-drill in the Kuṣhite cosmogony. This year of Prajā-pati is similar to the Zend year of five seasons ruled by the four Zend goddesses and the sexless father-god, to whom the ancestral fathers of the race are said in the Zendavesta to have offered animal sacrifices. This year did

[1] Eggeling, *Ṣat. Brāh.*, iv. 5, 5, 12; 5, 6, 4; S.B.E., vol. xxvi. pp. 408, 410.

[2] Eggeling, *Ṣat. Brāh.*, p. 116; iv. 2, 3, 1. 2; S.B.E., pp. 331, 332.

[3] Eggeling, *Ṣat. Brāh.*, iv. 2, 3, 3; 2, 4, 1; S.B.E., vol. xxvi. pp. 293, 298.

[4] Mahābhārata Ādi (*Astika*) Parva, xlv.-xlviii. pp. 132-140. *Asti* means 'the eight.'

not, like the official Zend year, begin with the rising of the father-star Shukra, but with the goddess-mother of the rainy season, Ardvi Sūra Anāhita, the undefiled heavenly spring descending from the Mount Hukairya, the home of the active (*kairya*) begetter (*hu*),[1] the mount of the Hu or Shu-stone, the heavenly Istar. After her comes Gos, the cow-mother, to whom the Gond autumn festival, called the Pola, is dedicated, and who is the mother Iḍā of the race of barley growers, the Rāma Hvāstra, the wind-god, the invisible father, the wintry season, the Ashi Vanguhi, the goddess of marriage and the spring time; and lastly, Zam-yād, the mountain, the summer season.[2] The Egyptian five, Osiris, Isis, Horus, Set, Nebt-hat, mark the opposition between the Northern sun of summer and the Southern sun of winter, which is so prominently noticed in Egyptian ritualistic astronomy, Osiris and Isis ruling the North, and Set and Nebt-hat the South; while Horus, called Hor-khuti, the creator of the supreme heavens, Khut, the pole-god, rules the East,[3] whence Sirius, Isis Satit rises to usher in the Egyptian year,[4] beginning with the summer solstice. In the Jewish five the myth is almost entirely genealogical, and has discarded the references to its seasonal origin, which appear in the other myths. It merely sets forth Jacob, the son of the blind father, the house-pole, as the pole of the heavens, standing in the midst of his four wives, two of which, the cow and ewe-mothers, Leah and Rachel, are the daughters of Laban, the moon-god of Haran,[5] while the other two reproduce the wives of Lamech, Billah, the old being Adah or

[1] Darmesteter, *Zendavesta Āb-ān Yaṣt*, Introduction; S.B.E. vol. xxiii. p. 52.

[2] It is to these gods that animal sacrifices are said, in the Yaṣts addressed to them, to have been offered by the fathers of the Zend race.

[3] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 451.

[4] *Ibid.* p. 203.

[5] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 249 note 3; Gen. xxix. 2, 5. *Laban* means the white one, who is called in Assyrian inscriptions the moon-god of Harran, and in the text quoted by Dr. Sayce, 'the brick foundation of heaven.'

Iḍā, and Zilpah, Zillah, or Tsillu, and the only historico-astronomical feature in this arrangement is that Leah and Rachel are the wives of the Northern sun, and Billah and Zilpah the unwedded wives of the matriarchal South. The Hindu five ancestors, who form the year beginning with the twin-gods of the rainy season are the sons of Yayāti, Yadu-Turvasu, the twin sons of Devayānī, the daughter of Shukra, the rain-god; and Druhyu, Anu, and Puru, the sons of Sharmishtha, the banyan-tree. But the Jewish and Hindu mythology carry the mythic history beyond the days of Kushite rule, and the cult of the year of five seasons; for Jacob has thirteen children, including Dinah, his one daughter, the thirteen months of the lunar year, calculated from the seven children of Leah, the holy week; and it is these thirteen months, the daughters of Daksha, the visible teaching-god, the moon-god, who was first the fire-god, who are the wives of Kashyapa, the father of the tortoise race.[1] The succession of the Semite lunar race to that which looked up to eleven father-gods is told in a number of stories I will now refer to. The first of these is the birth of the egg-born children of Vinatā, meaning she who is bowed down, the tenth of the wives of Kashyapa, completing the ten lunar months of gestation. She is followed in the list of months by Kapila, meaning the yellow, the father of the yellow race of barley-growers. Her children are Aruṇa, the fire-drill, who is said to be only half-developed, the god of the rainy season, the time of procreation, and Gad-ura, the bull of light, 'the winged-bull, the Soma Pavāmana of the Rigveda, the unclouded moon-god of the dry months. These eleven parent gods and their lunar successors also appear in the Mahābhārata in Vāhlika, the father of the Takkas, and his ten sons, who fight on the side of the Kaurāvyas. The eldest of these is called Somadatta, given by Soma, the water of life. They, as I have already shown, marched under the banner of the Yūpa, the sacrificial stake. They were

[1] Mahābhārata Ādi (*Sambhava*) Parva, lxvi. p. 189.

all slain by Sātyaki, meaning the seventh, the grandson of Shini, the moon-goddess of the Semite Shus, of the race of Satvata, born from the sacred seven.[1] The death of the eleven champions of the sacrificial stake foreshadows the ultimate fate of the Kaurāvya host, divided into eleven Akshauhinis or divisions, conquered by the seven divisions of the Pāṇḍavas.[2] The change in the reckoning of time introduced by the moon-worshippers is told in the names of the Pāṇḍava heroes, the five sons of the year of the moon-goddess, called Paṇḍhārī by the Gonds, for it began with the winter solstice and the spring, the season of Yudishthira, born under the constellation Māgha, and the son of Dharma, the law, followed by the hot weather, Bhima, the son of Vāyu, the burning west wind, the rains Arjuna, the son of Indra, and the twins Sahadeva and Nakula, the sons of the Ashvins, to whom the autumn and winter are sacred. This same story of the triumph of the moon-goddess over the eleven fathers is told in the Book of Esther, for Esther is the Hebrew mother moon-goddess Ashtoreth, who becomes the wife of the king of Shushan, the great Susi-Nag, in place of Vashti, goddess of the Tur-vashu, who worshipped her as the feminine form of Vas, the father god. Esther, with the help of Mordecai, the Babylonian bull-god Marduk, called Gudi-bir, bull of light, overcomes and hangs Haman and his ten sons, the minister of Vashti, and brings in the Semite year of thirteen lunar months.[3] This historical revolution is spoken of in the Zendavesta as the victory of Husrava, the offspring of the Hus, over the Turanian Frangrasyan and his colleague Keresavazda, he of the horned (*keresa*) club (*vazda*), the Takka trident, who had slain Syāvarshan, son of Kavi Usa, and ruled, for two hundred years, Turān and the holy home of the Kuṣhite race,

[1] Mahābhārata Bhishma (*Bhishmavada*) Parva, lxxiv. lxxv. lxxxii. pp. 273, 275, 293.

[2] *Ibid.* Udyoga Parva, lvi. The 'Akshauhinis' denote the monthly revolutions of the heavenly axle, the starry chariot called Akkha or Aksa, the axle.

[3] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 257 note 1.

watered by the Haētumaṇt or Helmend. These Turanians had, during their rule, shown their skill in irrigation, like the Hindu Kurmis and the Akkadian sons of Akki the irrigator, for they had covered the country with water-channels and brought a thousand springs into Lake Kāshava, the parent lake of the Kuṣhite race.[1] Their conqueror is called in the Rigveda Su-ṣhravas, and also Tur-vayana or the inspirer of the Tur, and he is said to have vanquished Kutsa the Puru, the priest of the god Ka, Atithigva, the coming (*gva*) Atithi (*guest*), a name of Divodāsa, the fire-god, and Āyu, the son of Puru-ravas, the thunder-god.[2] It is the wars between the Purus, the sons of Kutsa, aided by the god Pūshan, the bull and alligator, and the trading Sus called Paṇis, the traders denounced as Asunvants, the people who do not press Soma,[3] which are expressly celebrated in the sixth Maṇḍala of the Rigveda, ascribed to the authorship of the sons of Bharadvāja, the lark. The Paṇis are mentioned in this Maṇḍala twelve times, the same number of times which they are spoken of in the hymns of the second, third, fourth, fifth, seventh, and eighth Maṇḍalas taken together.[4] In this Maṇḍala Pūshan plays a conspicuous part, being called the brother and twin god of Indra,[5] but while Pushan eats barley porridge (*karamba*), the food of the Ashvin Tur-vashus, Indra drinks Soma, the drink of the sons of Yadu, or the holy Ya.[6] The Bharadvājas, the sons of the lark, called by Aristophanes the king of birds, the priests of Divodāsa, the heavenly fire-god, and their conquerors and successors, the Gotamas, or sons of the cow, the trading Paṇis, are the reputed authors of the sixth and seventh Maṇḍalas of the Rigveda, and these two clans are, as Ludwig has proved, the two that form the race of Añgiras,

[1] Darmesteter, *Zendavesta Ābān Yaṣt*, 41, 49; *Gos Yaṣt*, 18; *Zamyād Yaṣt*, 74, 77; West, *Bundahish*, xx, 33; S.B.E. vol. xxiii. pp. 64 note 1, 65, 66, 302, 304; vol. v. p. 82.

[2] Rigveda, i. 53, 9, 10.

[3] Hillebrandt, *Vedische Mythologie*, p. 88.

[4] *Ibid.* pp. 83-94. [5] Rigveda, vi. 55, 5. [6] *Ibid.* vi. 57, 2.

or priests who offered burnt offerings, and who succeeded the Bhṛigus, the priests of the earthly fire-drill, the miracle-working god of the wizards. It was also Droṇa, whose name means the cask, churn, or mortar in which Soma was churned, the son of Bharadvāja and Kripa, the son of Gotama, who are in the Mahābhārata the tutors of the young Kaurāvya and Pāṇḍava princes. It was Aṣhvattha, the son of Droṇa, the *Ficus religiosa* or Pipal-tree, which supplanted the Bur-tree as the mother-tree of the sons of the fig-tree, who inaugurated the rule of the conquering Pāṇḍavas, and the bull-god Vishnu, by killing all the children of the Pāṇḍavas and Drupadī, and thus leaving the succession to the kingdom to the son of Arjuna and Subhadrā, the blessed Su, the sister of Kriṣhna or Vishnu, whose name had been changed from Madhuva, or the drinker of Madhu, to Madhu-han, or its slayer (*han*). These offerers of burnt offerings, who came from Western Asia, are the race who first offered human sacrifices, for the Arabs only burned human victims and devoured their other offerings raw.[1] Human sacrifices were national sacrifices among the early Semites, offered, not like animal victims, periodically, but in times of pestilence, famine, and national danger, to the gods of earth. It was then that the vitality of the earth must be restored, and the help of the earth goddess secured by the blood of the most valuable victim the nation could offer. This was the son of the national chief or king, and when his blood was poured on the ground and the flesh consumed with fire, the aid both of the earth-goddess and the fire-god was secured for the afflicted land. Hence Abram was ready to offer his son Isaac to God,[2] and Ahaz and Manasseh, kings of Judah, and Mesha, king of Moab, sacrificed their sons,[3] and Micah tells us that the eldest son was usually sacrificed.[4] The practice was not confined to royal personages, for we are told

[1] Robertson Smith, *Religion of the Semites*, Lect. vi. p. 210.
[2] Gen. xxii. 10.
[3] 2 Kings xvi. 3, xxi. 6; iii. 27.
[4] Micah vi. 7.

that the men of Sepharvaim burnt their children in the fire to Adra-melek, the fire-god, and Ana-melek, the god of heaven.[1] The sacrifice of the son by fire was one common both to the Phœnicians, Akkadians, and Egyptians, for children used to be sacrificed by the Carthaginians,[2] and an Akkadian text bids the Ab-gal or chief priest to say that 'the father must give the life of his child for the sin of his soul,' and in the Observations of Bel we are told that 'on high places the son is burnt,' while human sacrifices are depicted on several early Babylonian cylinders.[3] There are also indications in Akkadian and Egyptian hymns that the flesh of human victims was, like that of the totemistic animal ancestors, eaten at these sacrifices, for a hymn to the Akkadian god Tu-tu speaks of him as feeding on mankind, and a bilingual Egyptian hymn speaks of 'eating the front breast of a man,'[4] but at these feasts the victims eaten were not the children of the sacrificer, but, like those slain by the Arabs and Kandhs, prisoners taken in war or kidnapped for the purpose, and as Kaṣhyapa is called in Hindu mythology the father of men, it was the totemistic ancestor 'man' who was eaten at these feasts, just as the Arabs drank the blood of their human victims,[5] and it was from a dim remembrance of this practice that man is said to be 'the sacrifice' in the Brāhmaṇas,[6] and also that the sacrificer sacrifices himself.[7] The sacrifice of the eldest son is reproduced in the Hindu story telling how king Soma-ka, by the advice of his priest, sacrificed his eldest son Jantu, in order to procure other children, and it was when he was slain that Soma-ka's hundred wives conceived the hundred sons born of Jantū's

[1] 2 Kings xvii. 31.

[2] Porph., *De Abstinentiā*, ii. 56 and 57.

[3] Sayce, *Hibbert Lectures for* 1887, Lect. i. p. 78 note 4.

[4] *Ibid.* Lect. i. pp. 83 note 1, 84.

[5] Robertson Smith, *Religion of the Semites*, Lect. x. pp. 343, 349.

[6] Eggeling, *Ṣat. Brāh.* i. 3, 2, 1; iii. 5, 3, 1; S.B.E. vol. xii. p. 78, xxvi. p. 126.

[7] Eggeling, *Ṣat. Brāh.* i. 2, 3, 5; S.B.E. vol. xii. p. 49 note 3.

blood.[1] The idea that the sacrifice of the first-born led to increase of offspring gave rise to the Semite custom of sacrificing firstlings at the spring festival of the vernal equinox, a sacrifice enjoined on the Israelites in Exodus, where it is mentioned in connection with the Paschal lamb.[2] Also the sacrifice of the Passover was, as Wellhausen shows, a substitute for the former sacrifice of first-born sons, who were redeemed by the offering of the lamb, just as Isaac in Abram's sacrifice was redeemed by a ram.[2] And a remarkable proof that this human sacrifice was a national sacrifice of the race to whom the ass was especially sacred is given in the above quoted passage in Exodus, where the only other redemption allowed besides that of the eldest son is that of the first-born of the ass.[4] It is these men of the yellow race who still try in India, unless carefully watched, to revert to the human sacrifices offered by their fathers. The most conspicuous offenders are the Kandhs of Orissa, who used, till the practice was put down about thirty years ago, regularly to sacrifice human victims called Meriahs. These were purchased or captured youths who were not children of the tribe, and they were, till their death as a national sacrifice was held to be necessary, treated with every luxury and indulgence. The victim, before being slain, was smeared with turmeric and ghee to make him a son of the yellow sons of the bull, and this paste was thought to possess sovereign virtues, and was carefully preserved by the women; while his blood was said to be offered expressly to produce redness in the turmeric. Every care was taken to secure the apparent acquiescence of the victim in his fate, and pieces of his flesh divided among all the householders were buried by them in their fields.[5] These sacrifices still survive in a sporadic form in times of droughts and epidemics among the Bhuiyas, Bhumijes, and Kharwars,

[1] Mahābhārata Vana Parva, cxxvii, cxxviii, p. 386-389.

[2] Ex. xiii. 11-16.

[3] Wellhausen, *Prolegomena*, chap. iii. § 1. 1; Robertson Smith, *Religion of the Semites*, note F. p. 445.

[4] Ex. xiii. 13.

[5] Risley, *Tribes and Castes of Bengal*, 'Kandh,' vol. i. pp. 404, 405.

and it used to be common among the Ooraons of Chota Nagpore, and the Santals admit that they used once to kill human victims. The use and religious importance of turmeric as the national plant of the yellow race, whose god was the Nāga snake, the Soma bird, is shown by the offerings of eggs and turmeric made by the Hos and Mundas to the Nāga era or Nāga gods,[1] and still more conspicuously in the custom observed at the Brahmin weddings of anointing the bride and bridegroom with turmeric sent by the bridegroom, showing that it is one born in the days when the father was master of the house,[2] and this custom is similar to that recorded in the Gobhila Gṛihya Sūtra, where the bride is washed with Klītaka, barley and beans, and has her hair sprinkled with Surā or spirits of the first quality.[3] These spirits were the Madhu or honey spirit of the yellow or barley-growing race, and that these people who introduced the marriage of mutual affection called by Manu the Gaṇdharva marriage, which is still the rule among the Ooraons, Hos, and Mundas, were the race who made marriage the leading incident in the lives of the parents of the national children appears from the stress laid upon yellow, the national colour in the marriages of the Romans, who were, like the Indian Gaṇdhāri, descended from the wolf-god, for the Roman bride had to wear yellow boots and a yellow veil, and to smear wolf's fat on the door-posts of her future home, as she was lifted over the threshold and taken as a loved stranger into her husband's house. Her hair also was parted by a spear point, just as the Hindu bride's hair is parted by her husband with the sacred *sindur* or vermilion, which both marks blood brotherhood, and her acceptance by the twin race of the red men. It is the care of the hair

[1] Risley, *Tribes and Castes of Bengal*, vol. ii. p. 103. See also Mannhardt, *Germanische Mythen*, pp. 11 and 137, for the egg placed in Alt Mark on May Day under the threshold of the byre, to protect the cows passing over it from the witches, and the egg laid on Easter Thursday and placed in the first sheaf of corn.

[2] Risley, *Tribes and Castes of Bengal*, vol. i. p. 149.

[3] Oldenberg, *Gṛihya Sūtra Gobhila*, ii. 10; S.B.E. vol. xxx. p. 43.

which opens a most important chapter in the history of civilisation. It will be remembered that in the Vāja-peya sacrifice the *parisrut* or barley was bought from a long-haired man, and this shows that the early Tur-vasu or barley-growers wore their hair long like the Danite Nazarites among the Jews. They thought that the strength resided in the hair, and its loss was, as it still is among the Sikhs, the descendants of the Takkas, looked upon as a great misfortune, and it was the hair which was offered to the gods to avert further misfortune when a near relative died. It was also thought that the offering of the hair or growing strength of young men would secure a return of the spiritual strength or wisdom from heaven, and hence the ritual of hair-cutting was introduced by the sons of the fig-tree. It was among these people, who obliged all males of sufficient age to be solemnly consecrated to God's service, to have their hair cut as part of the ceremony, that the barbers-surgeons, the priests and physicians of the gods, became most important ministers of the State. The ceremony, as we learn from the Sānkhāyana Gṛihya Sūtra, took place among the Vaishyas, the sons of the Udumbara-tree, when the child was seven years old. The water with which the child's head was to be bathed was mixed with rice, barley, sesamum seeds, and beans, and of the two razors used, one was copper and the other of Udumbara wood, showing that the ceremony was one first introduced by the Vaishya sons of the Udumbara-tree. In sprinkling the water on the child's head the barber-priest invoked on the child the blessings of Jamad-agni, the twin-fires of the north and south, of Kaṣhyapa, the father of the Kuṣhite race, and of Agastya, the star Canopus, the pilot of the stars.[1] It is with the copper razor that the sacrifice must be shaved before the Soma sacrifice, and before the bath of initiation.[2] The barber-priests who performed these

[1] Oldenberg, *Gṛihya Sūtra Sāṅkh.* i. 28, 1 ff; *Gobh.* ii. 9, 1 ff; S.B.E. vol. xxix. p. 55 ff, vol. xxx. p. 60 ff.

[2] Eggeling, *Ṣat. Brāh.* ii. 6, 4, 5, 7; iii. 1, 2, 7-9; S.B.E. vol. xii. p. 450, vol. xxvi. p. 7.

ceremonies were, and are still, the accredited priests of the Ashvins, or physicians to the gods, for the Bhandāris, the barber-priests of Orissa, are the priests of the five Gram Devatis or village goddesses, the five gods and seasons of the Kushite year. Further proof that they were priests of the Kushika is given by the fact that they, together with the other castes who claim descent from the tortoise, the Kochh, the great cultivating caste of Eastern Bengal, whose only totemistic ancestor is Kaṣhyapa, the Chasas, or cultivators of Orissa, sons of Kaṣhyapa and Sal-rishi, the holy fish, and the Savars, sons of Sal-Macchi, the fish, all unite in making the binding together of the hands of the bride and bridegroom with Kuṣha grass the sign of marriage, and not the marking the bride's hair with *sindur*, which is almost universal among the other castes.[1]

I have now shown how the yellow race of star-worshippers, starting from Phrgyia, gradually reached India, and there made the Finnic air-god Wäinämöinen, the Akkadian Ia,[2] who sends celestial fire to men, the father-god of the tortoise race, the soul of life living in the immortal mist, who creates life on earth by the pole or fire-drill of the heavens, formed of the seven stars of the Great Bear and the star Canopus, and consecrated, like the trident of Pharsi Pen, by the necklace of fourteen stars of the Alligator or bell-god. It is this pole which, by its continual revolution during the successive periods of seven and fourteen days, creates the life-giving heat which churns out the rains to fertilise the earth and feed its rivers. I have now to show how they disseminated the creed and the scheme of national life which had changed the Kushites from a number of disconnected tribes and imperfectly allied provinces into a united federal State, and made the sign of the Nāga snake the emblem of kingly rank in countries so distant from one another as India and Egypt. The religion

[1] Risley, *Tribes and Castes of Bengal*, vol. i. pp. 93, 192, 463, 497; vol. ii. p. 243; App. I. pp. 35, 128.

[2] Lenormant, *Chaldæan Magic*, p. 247.

of the tribes congregated round the mountain of the East could never have become dominant in Egypt if it had been brought by small parties of traders travelling painfully by land across the desert. The religious history of Assyria and Egypt, moreover, makes it clear that the gods of both countries came there by sea, for all these were carried in ships at all religious festivals. To the Southern Akkadians the Mā or ship was the womb of the gods, and it was this ship which bore Ia, the fish-god, clothed in fish-skins, who from the port of Eridu spread the knowledge he had gained in the lands from which he sailed all over the country. This land must have been India, where the river-god, the alligator, the totem of the Māghadas, bound together the weeks whose revolution made the year of the sons of Kush or Kur. It is this last name which appears in the Akkadian Kur, meaning both the mountain land of the East and the land of the tortoise. It was thence that the Akkadians got the cotton cloth, called in old Babylonian writings, Sepat Kurri, or cloth of Kur. This cotton must have been grown, as it still is, by the Kurmis living in Kandesh, and on the shores of the Gulf of Cambay, the country called in the Mahābhārata Kār-pāsika,[1] and must have been brought in ships to the port at Eridu. But where were the ships that brought it built? No ship-building timber grows in the Delta of the Euphrates or anywhere nearer it than the hills of Shushan, where there are oaks. The Euphratean boats were round skiffs, called *kufa*, made of skins covering a timber framework, and could never have been the model for ocean-traversing ships. No ship-building timber whatever grows within easy reach of the sea from the Delta of the Indus on the east, to the Gulf of Suez on the west, and the first shipbuilders must have made their first experiments in the art with timber ready to their hands. The only trees of Arabia are the *Mimosa nilotica* or Gum Arabic, the Frankincense-tree (*Boswellia Carterii*), the palm,

[1] Sabha (*Dyuta Parva*) li. p. 141; Sayce, *Hibbert Lectures for* 1887, Lect. iii. p. 138.

the Southern larch or ithel, the sycamore, chestnuts, and several other soft-wood trees,[1] and no ships, except dug-outs hollowed out of the palm trees, could be built with these trees, and the same may be said of the trees of Southern Persia. The very ancient inscriptions at Gir-su or Lugash written in the oldest Akkadian form of cuneiform script, give lists of the imports into the Euphratean Delta, which confirm these conclusions, for timber and stones form the most important part of the ship cargoes. The countries whence goods were received were Magana the Sinaitic Peninsula, Kur-melukha Southern Arabia, Gubi-in-ki, called the Kur, and Nituk, the island of Dilmun at the mouth of the Persian Gulf, the modern Bahreiṇ, but no imports are named as coming from the last place. Those from the West, which must have come by sea from the Red Sea, the Gulf of Suez, and the Sinaitic Peninsula were cedar trees from Amarrum, the 'cedar mountain,' which must be Lebanon. 'Någ̊ul' stone, used for the tables and foundations of the Temple of the Fifty, from Shamalum, the mountains of Minua and Kazalla. Green diorite (Dag-kal) from the mountains of Magan (Sinai) and Alabaster (*Sir-gal*) from Ti-dānum, the mountains of the West. The diorite was used for the statue of Gud-ia, as we are told by an inscription on it, and this statue, which evidently belongs to the same school of art as that of King Kephren of Egypt of the fourth dynasty, must, as is proved by its inferior workmanship, have been made in the infancy of Sinaitic art,[2] for the wealthy priest-king (Patesi), who imported the stone for the statue, must have also brought to the stoneless country of the Euphratean Delta, where stone-cutting was an unknown art, the best Sinaitic artists available.

The imports from the North, copper (*urrud*) and tin (*anna*), brought from Ki-gal-addaki, the mountains of Kimash,

[1] *Encyclopædia Britannica*, Ninth Edition, vol. ii., 'Arabia,' p. 236; Stanley, *Sinai and Palestine*, p. 18-24.

[2] Sayce, *Hibbert Lectures for* 1887, Lect. i. pp. 32, 33.

show that they belong to the Bronze Age. These must have come down the Euphrates from the slopes of the Caucasus in Georgia, for it is only there, and on the northern slopes of the Himalaya near Bamian, that tin has yet been worked in Northern Asia.[1] Besides these metals, asphalt (*garruda*) was imported from Mad-ga, the land of the Medes, from the river Garruda, the river Araxes, and the petroleum country. From the south-west, that is, from Kur-miluk-ka, came gold-dust, some of which was brought from the mountain land of Gha-ghu-um, also Usha-wood, and as this means the wood of the eight (*usha*), it must be frankincense to be burned in the temples, for it was the produce of the tree called Gish-kal, the mighty (*kal*) tree (*gish*), which was to the Egyptians the most precious product of Southern Arabia, called the land of Punt. There are other imports coming from places I cannot identify; Zabānum and Tu-bulum, from the city of Ur-saki, and the stone Na-bu-a, brought in great ships from Barmi, but unless they are precious stones and valuable wood, like sandal wood, they must apparently have come from the West. The only remaining imports are those from the land of Kur, called Gu-bi-in-ki, the land of the wood *Ghalaka*, which was used for beams for the temple.[2] This country has been identified by Amiaud with Egypt; but the arid rock-bound coast of Egypt bordering the Red Sea could supply no timber for beams, nor is there any reason to believe that a depôt of timber from the mountains of Abyssinia was ever established on the Red Sea coast. But the abrupt slopes of the mountain land of the East overlooking the ancient ports of Prâg-jyotisha (*Baragyza*) on the Nerbudda, and Sūrpāraka (Surat), on the Tapti were clothed with forests coming down close to the sea, which yielded, among other kinds of wood fit for ship-building, ample supplies of teak, which has always, owing to its

[1] S. Laing, *Human Origins*, p. 171.

[2] F. Hommel, *Geschichte Babyloniens und Assyriens*, book i, § iii. 1, p. 326.

resistance to the attacks of marine insects and white ants, been looked on as the best of timber for all kinds of building, and it is of teak that Arab ships are now built. This must, it seems to me, have been the *Ghalaka* wood of which beams were brought to Telloh. The fertile lands overlooked by the hills of Malwa, and of the Nerbudda and Tapti valleys, were, as the names Malwa and Mallararāshtra tell us, the favourite settlements of the mountain-race of the Malli, the Tur-vasu of the Rigveda, and it was there that the cultivating Kurmis, who still form the largest part of the population, founded the prosperous States of the sons of the Kur, formed on the Kushika principle of an aggregation of provinces under a central ruler. It was the ancestors of these people, the early matriarchal tribes, who first learned the art of navigation in boats made from the forest timber lining the Indian rivers, who first made coasting voyages, and took to Eridu and Egypt the Indian system of village communities, and it was their successors who, trusting to the guidance of the stars and the lessons learned by their fathers when tracking their way through the desert, became still bolder navigators and keener traders than the early coasting races. It was these sons of the alligator, Maga and Puse, who made their father-god Makara, the dolphin, instead of the alligator.[1] This dolphin was called the horned-fish, from its two conspicuous scythe-shaped fore-fins and its curved back-fin, and it was the fish that guided Manu over the waters of the Flood.[2] But the tribal traditions disclosed by totemistic genealogy trace the guiding-fish, which was first, according to the Brāhmaṇas, the fish found in the water brought to Manu to wash his hands,[3] to a still earlier period than that of the Flood legend. I have already shown that of the Kushika tribes which make the rope of Kusha grass

[1] Makara is called the dolphin in the *Vāja Saneya Samhita*, pp. 24, 25; *Tittlrya Samhita*, 5, 5, 13, 1; Zimmer, *Altindisches Leben*, chap. iii. p. 97.

[2] *De Gubernatis Die Thiere*, German Translation, Part iii. chap. i. p. 607.

[3] Eggeling, *Sat. Brāh.* i, 8, 1, 1; S.B.E. vol. xii. p. 216.

the bond of marriage, two—the Chasas and Savars—claim descent from the Sālrishi and Sāl-macch, the Sāl-priest and the Sal-fish, and of these the Savars are a peculiarly representative tribe. They still retain the name of the Sabaræ of Ptolemy, and the Suari of Pliny, who places them next to the Monedes or Mundas, making them the rulers of Eastern Bengal and the Gangetic valley, while the Mundas ruled the Western hills.[1] They are also the Sau-vīrās of Baudhāyana,[2] and the Su-varṇa who ruled the delta of the Indus, and are consequently the Shus of Shushan, and the Indian Suars or Souris who still, like the Akkadians of Nipur, call the sun-god Bel.[3] The Sāl or fish is also a totem of the Dakshin Rar-hi, on the Southern Kayasths,[4] and it is also a totem of the Mundas, Ooraons, Khandaits, Koras, Mals, Bhumij, and Lohars,[5] while the Bauris claim to be the sons of the red-backed heron.[6] I have shown that these tribes were also once the sons of the Sāl-tree, and the change of totemistic descent from the Sāl-tree to the Sāl-fish and the fish-eating bird, marks the change in creed, which made the soul of life to dwell in the life-giving water, and not in the mother-tree, and made the fish the holy symbol and living casket of the immortal life-infusing spirit, dwelling in the mother-ocean. The fish-god, Matsya, and his sister Satyavatī, she who is possessed of truth (*satya*), the grandmother of the Kaurāvyas and Pāṇḍavas, were, as we are told in the Mahābhārata, miraculously begotten in the Sakti mountains by the Basque father-god Vasu and the Apsara Adrikā, the rock, the Hindu Salagramma or fire-yielding stone, and carried in her womb to the river Yamuna, or the twin-river.[7]

[1] Cunningham, *Ancient Geography of India*, pp. 50, 109.

[2] Bühler, *Baüdhāyana*, i, 1, 13; S.B.E. vol. xiv. p. 148.

[3] Sayce, *Hibbert Lectures for* 1887, Lect. ii. pp. 102, 103. The Sauris of Chuttisgurh in the Central Provinces all call the sun Bel.

[4] Risley, *Tribes and Castes of Bengal*, vol. ii. p. 917, s.v. Sāl.

[5] *Ibid.* vol. ii. pp. 217, 218, s.v. 'Sāl, Sāl or Saula, Sāl-machh, Sāl-rishi.'

[6] *Ibid.* vol. i. p. 79.

[7] Mahābhārata Ādi (*Adivan Ṣhavatarna*) Parva, lxiii. pp. 174-175.

He was thus the father of the twin races, the sons of the Tur, and of Yadu or the holy Ya, and it is only in Indian national legends and genealogies that we can trace the continuous descent from the sons of the Sāl-tree to the sons of the Sāl-fish, the father-god of the Shus of Shushan, who worshipped the great Susi-Nag. It was this fish-god who was worshipped by the Sumerians as Sallimannu, the fish, the god called by the Assyrians 'the king of the gods,' who was no other than the great Ia.[1] He was the Assyrian god Assōr, the fish-god, the patron-god of Nineveh, of which the ideogram means fish-town,[2] and the god Assur called Dag-on, or the revered one, on the coasts of Palestine, the patron-god of Sidon, a name which, like Nineveh, means fish-town. The fish-mother, the counterpart of the Hindu Adrikā in Egypt, is Hat-mehit, the wife of Osiris of Mendes, who bears the fish sign on her head,[3] and who is the wife of the goat-ram-god, who has in him the seed of the bull, and who is also the crocodile-god Sebek. The fish-god was the god Poseidon of the Greeks, who is depicted as the god of the lotus and of the thunny-fish, and also Apollo, the dolphin, who led the ship which brought from Knossus in Crete to Krissa, the port of Delphi, the priest Chrysothemis, the speaker of the golden (*χρύσος*) judgments (*θέμις*), the singers and prophets (*πρόφηται*), who accompanied him to the holy shrine of the great snake-god Pytho, the god of the abyss (*βύθος*) of darkness. It was they who made it the shrine of the fish-god, whose image as the dolphin was marked on the Delphian coins,[4] and it was the ideogram of the fish-god, the mystic *ἰχθύς*, which was the sacred symbol divinity among the early Christians. These people who put to sea under the guidance of the fish-god must have chosen for their voyages the season of calms following the

[1] Sayce, *Hibbert Lectures for* 1887, Lect. i. 58.

[2] Sayce, *Assyrian Grammar Syllabary*, No. 178.

[3] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 310.

[4] Müller, *Die Dorier*, book ii. chap. vii. § 6, p. 318, chap. i. § 7 and 8, pp. 211-214.

rains, that sacred to the Pleiades or Kriṭṭakas who follow the Ashvins in the list of Hindu months. The leading star in the constellation is called by the Hindus Ambā, the mother,[1] and this is the mother star of the Kushite race, for their father Kush-ambā, the tortoise (*kush*) and the mother-star (*ambā*), was the third son of Vasu, who was followed by the twins Mavellya, the mountain race, called Tur-vashu in the Ya-yāti genealogy and Yadu.[2] Their mother city is Kush-ambi, guarding the Plaksha lake, the junction of the Jumna and Ganges, where Āyu, the son of Ur-vashī, was born, the city where Chakra, the eighth king in mythical descent from Arjuna the Pāṇḍava, the god of the Chakra, or wheel of time, fixed his capital.[3] The stars of the Pleiades, the mother-constellation, lay within the head of Taurus (as depicted by Ptolemy), which was called by the Hindus Pūshya, or the son of Push, the alligator, and it was these stars which were the parent stars of the voyagers in the mother ship Argo, piloted by Agastya, the star Canopus, the Karbanit of the Assyrian, and Karbana of the Egyptian astronomers. He was the ruling star of the city called by his name, which was the chief northern port of Egypt before the days of Alexandria. The Pleiades, or Hindu Ambā, is called by the Hebrews Kimah, the Assyrian Kimta, a name derived from the root *kamū*, to tie, to bind.[4] This name meant the stars of the family, that is, the mother-stars of the sons of the house-pole, and this coincides with the Santal name of the Pleiades Sar-en, which reproduces that of their Northern mother-goddess, Sar. These six stars reproduced in heaven the six gods the Maga race worshipped as the five seasons of the Hindu year and Pandhari, the god of the

[1] Tait, *Saṁ.* iv. 5, 1; *Ibid. Brāh.* iii. 1, 4, 1; Max Müller, Preface to vol. iv. of his edition of the Rigveda, p. 32.

[2] Māhabrārata Ādi (*adi vanṣavatarna*) Parva, lxiii. p. 173.

[3] Cunningham, *Ancient Geography of India*, pp. 391-392.

[4] R. Brown, jun., F.S.A., 'The Tablets of the Thirty Stars,' *Proceedings of the Society of Biblical Archæology*, Feb. 1890, Star iv.; Delitzsch, *The Hebrew Language in the Light of Assyrian Research*, pp. 69-70.

fair (*paṇḍu*) people, the moon and rain god, Mitra-Varuṇa and Apollo-Artemis. They were the six sons of Ia and the six gods of the Turanian Gonds, who divide the Gonds into worshippers of four, five, six (*saha*), and seven (*sat*) gods. It was thence that they derived their name Ashura from the Akkadian *ash* or *as*, six, and made Ashura-Mazda, the Asura of the Zendavesta, the supreme god of the star-worshipping races, substituting for the five-rayed star of the Egyptians , the six rayed Cypriote star, which, with the crescent moon, has always been borne on the Turkish banners.[1] The race descended from the six-star mothers was that formed by the union of the cultivating Nāgas, whose gods were the gods of the five seasons, with the trading sons of the ass, the navigating Shus or Phœnicians, the red men who worshipped the ruler of heaven, and they depicted their descent in astral genealogy by calling the six stars of the Pleiades and its enclosing constellation Taurus or Pūshya (the moon-bull with the three eyes and two horns), the stars of the mother-cow, the Akkadian Am, the wild bull or cow.[2] They were the mother-stars of the race whose god was Varuṇa, the Greek οὔρανος, the god of conjugal union,[3] and hence they were called in Greece the Peleiades (πελεί-αδες) or doves, a name given to them by Hesiod, Pindar, and Athenæus.[4] Pindar tells us that they brought nectar to the young Zeus in Crete, whence the fish-god came to Delphi. Thus the dove became the sacred bird of the new faith proclaimed by the fish-god—the belief in a god of inflexible righteousness, who ordained and upholds the regular and unvarying succession of natural phenomena. It was

[1] The Hittite star has also six points. It denotes the sons of the pole, Tur, and rain-cross, see Essay I., p. 18.

[2] Sayce, *Assyrian Grammar Syllabary*, No. 242, also Nos. 232, 233. The sign given in the text is that used to denote the wild bull in the Telloh inscriptions, the sign of the mother Leah, the wild cow, the Akkadian Am, the Hindu Ambā.

[3] Eggeling, *Ṣat. Bráh.* ii. 5, 3, 23; S.B.E. vol. xii. p. 398.

[4] Hesiod, *Frag.* 44, χειμέριαι δύνουσι πελειαδες; Pindar, *Nem.* ii. 17; Athenæus, xi.

also the sacred bird of Ashtoreth, the moon-goddess, the heavenly form of Istar.[1] It was the dove Yōnāh,[2] the Hebrew prophet Jonah, brought to Nineveh by the fish-god, who made the city once sacred to Istar, the city of the divine fish, the oracle (*kua*) of Merodach or Marduk, the bull-god.[3] Noah, in the Hebrew Flood legend, which must have formed part of the national mythical history of a navigating race, sent forth the dove after the earlier prophet-bird, the raven, had failed in his mission; and it was the dove which told Noah of the birth of the holy land, of the mother Iḍā, the cow-mother, which had risen from the waters after the close of the period of gestation on the first day of the tenth solar month. The dove also brought the leaf of the olive-tree[4] which became the mother-tree of the Semite confederacy, which was first formed in Palestine, the land of the olive-tree. This was the tree sacred to Athene, the goddess of the flower (*ἄνθος*), who, like the children of Manu, the thinker, the Hindu father of men, was born from the brain of Zeus. It was before the rainy season and the beginning of the Hindu month Assār, sacred to the fish-god Assōr, that he created the world in the six days sacred to the six gods of the Ashura ritual, and rested from his labours on the seventh day. It was then that Noah, meaning *rest*, launched on the annual flood, the ship bearing the only son of life, Dumu-zi, who was, as the first year, to be the parent of the sons of the god of righteousness. It was he who led the heavenly ship Argo, and who became in Eridu Ia-Khan, or Ia, the fish, and in Babylonia and Assyria, the god Assōr, who, instead of the Sar, or rain-god of the earlier theology, became the As-sār or six Sars, whose ideogram is formed by the meeting of six lines .[5] It was Gad and Ashur, the

[1] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 271.
[2] Gesenius, *Thesaurus*, p. 587.
[3] Sayce, *Assyrian Grammar Syllabary*, Nos. 178, 442.
[4] Gen. vi. 5-10; viii. 5.
[5] Sayce, *Assyrian Grammar Syllabary*, No. 242.

sons of Zilpah, the handmaid of Leah, the wild cow, Gad being the seventh and Ashur the eighth of Jacob's sons, who formed, with the seven children of Leah, the number nine of the *igigi*, the gods of heaven in Akkadian and Hindu theology.[1] The nine were formed by the first pair of the primæval gods of heaven, the sacred twins, Day and Night, who in the Ashura cosmogony, begot the seven days of the week. And it was this descent from the twins and the wedded pair which based all their theology on pairs, and made them, as in the controversy cited in the Brāhmaṇas, contend for the sanctity of pairs, as opposed to the odd numbers which Indra held to be divine.[2] The coming of the god Assōr, we are told in a Babylonian inscription, coincided with the birth of the land of Assur,[3] and Assur was the capital of the land called Gutium, or the land of Gud, the bull.[4] This was the land colonised by the sons of the northern bull, the Hebrew tribe of Gad, who built not only the cities of Bashan, but also those of Assyria, and were the great builders of the ancient world, just as their later descendants the Goths, the modern sons of the bull, were the founders of Gothic architecture and the ancestors of the English sons of John Bull. They replaced the Tur, the stone pillar, the Egyptian obelisk, by the temple, the home and symbol of the creating god, who had been the pillar of the house. But in their eyes the sign of the father-god was not the central pillar, but the two door-posts, and hence they called the temple gates Babel, or the gates (*Bab*) of god (*el*). This gate was guarded by the holy twins, the pillars Jachin and Boaz of Solomon's temple,[5] the Gog and Magog of our Guildhall, and the supporters of our coats-of-arms. They, as the kerubi or winged-bulls, watched the gates of the Assyrian temples and those of Paradise in Genesis. It is

[1] Sayce, *Hibbert Lectures for* 1887, Lect. iii. p. 141 note 1.
[2] Eggeling, *Śat. Brāh.* i. 5, 4, 6-11 ; S.B.E. vol. xii. pp. 153-154.
[3] Sayce, *Hibbert Lectures for* 1887, Lect. iii. p. 166.
[4] Lenormant, *Chaldæan Magic*, pp. 333, 334.
[5] 1 Kings vii. 21.

the door-posts, and night and morning, which are invoked in the fifth and sixth verses of the Apri sacrificial hymns of the Ashuras in the Rigveda. And in the Genesis genealogy of the kings of Edom, the land of the red man, we find that the first king is the inspired priest or prophet of an open-air altar; the second the priest of the consecrated temple of the holy gate; and the third the priest-king of the Hus or Shus. The first king is Bela, the son of Beor, the priest-prophet Balaam, the son of Beor in the Book of Numbers, who built the altars for his worship, and also Bela, the son of Benjamin in Chronicles, and the brother of Ash-bel. He was succeeded by Jobab, the gate (*bab*) of Yo or Yah, the son of Zerah, the father of the red race and the twin son of Tamar, the palm-tree, and his successor was Husham[1] of the land of Temanites or Southern Arabia.[2] Husham is the son of Dan, the judge, and the Husrava and Su-ṣhrava of the Zendavesta and Rigveda. The land of the Temanites is the land of the men born of the Akkadian Te, called in the Assyrian Te-mennu, or the foundation of life, and its ideogram means 'the lord of seed.'[3] It was the land of Arabia, of the irrigating and building Minæans and star-worshipping Sabæans, the land of the Queen of Sheba, or the number seven (*sheba*), who made Sin, the moon-mother of the Shus, their mother-goddess, and Sinai, the mountain of Sin, their mother-mountain, and who thus established a fresh confederacy of the Semites grouped round the mother-mountain of the West, to rival that of the Kuṣhite mountain of the East. It is their theology which is expressed in the names of the months of the Akkadian year and zodiac, beginning with those called Te-te, the two foundations, the door-posts, or Khas-sidi, the bull of increase, and Enga, the making of bricks, or Mas-mas, the pair of bricks, culminating in the sixth month Dul-azag, the pleasant hill, or

[1] Gen. xxxvi. 32-35, xxxviii. 30; Numb. xxii. 5; 1 Chron. viii. 1.
[2] Tema is the name of Arabia; Isa. xxi. 14.
[3] Sayce, *Assyrian Grammar Syllabary*, Nos. 320, 327, 427.

Tulku, the holy altar, and ending in the month Bara-ziggar, the altar of the creator. It was on this altar that the Old Year, the year reckoned by the building race, the sons of the bull, was sacrificed to produce the New Year. It was the settlement of the Hindu navigators in the holy island of Dilmun in the Persian Gulf, and at Eridu, which first brought them in contact with the Arabian star-gazers and merchants, the sons of the ass, and it was the union of these races with the sons of the bull in the ancient city of Ur, which first formed the Semite race. The fundamental conception bequeathed by the Dānava, or worshippers of the eleven gods, was, as I have shown, that of the meridian pole, uniting the land of the sons of Kuṣh, the tortoise, with the gods of heaven; and it was this meridian pole, the Tur of the Akkadians, which the Dravidian traders of India brought with them to Eridu. Its two ideograms ➤|||< ⊤⊤ and ➤|||< ⊤⊤ both begin with the initial sign of Nun, the Great Spirit ➤|||➤ followed by that of divinity ➤ in the ideogram of Nun, and by <, lord, in those of Tur; and these last mean, 'the Nun, the lord of the divine enclosure, of the one king or god,' and 'the Nun, the lord of the divine enclosure of Adar the fire-god.'[1] Thus the meridian-pole is the Nun, the god and soul of life, both to the Akkadians and Egyptians, called in the Egyptian Book of the Dead, 'the primæval water Nun, the supreme god, the self-existent.'[2] This is the life-giving breath of God which moved on the face of the waters, the mist, which in the Rigveda entered the womb of the year-cow, as the spirit of God, and gave life to the year-calf.[3] This Tur, the pole, gave birth to the Greek Tauros (ταῦρος), the bull, the son of the Tur, and also to the Chaldaic Tūr, the bull. It was he who ploughed the heavenly fields, and on earth trod out, when cut, the year's corn, placed round

[1] Sayce, *Assyrian Grammar Syllabary*, Nos. 1. 64, 66, 67, 329, 427.

[2] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, pp. 21-25, 106; Book of the Dead, chap. xvii.

[3] Gen. i. 2; Rigveda, i. 164, 8.

the pole in the centre of the threshing-floor. This simile, joined to that which made the heavenly pole revolve with the passing days and weeks, made the bull, the Chaldaic Tūr, the revolving pole, and the Tor, that which goes round in a circle. It was this bull, the Hebrew Shur, which was the wild bull of the mountains, the bull of the rock; and the two names appear in that of Tyre and the Arabic Tōr or Tūr, a mountain, for the name of Tyre was Tsur or Tsor, the *s* being preserved in the names Sarra and Sara, given to it by Ennius and Plautus, and the name came to mean, as we know from the Greek *τύρος*, both the mountain and the pole Tur, the tower of god, and the root whence it comes means 'to bind.'[1] The sons of the binding Tur were the Indian Tur-vashu, the Zend Tur-anians, the mariners of Asia Minor called by the Egyptians Tour-sha,[2] the sea-traders of the Mediterranean called the Tur-sene of Lydia, the Tur-sena or Tyrrhenians of Lemnos and Etruria, who spoke a language closely allied to that of the Akkadians. That their god Tur was worshipped in Cyprus and Asia Minor is proved by the terra-cotta whorl found in one of the settlements on the site of Troy, dedicated in Cypriote characters to Patorī Turi, the father Tur, who gave his name to the Phrygian city of Turiaion. The great antiquity of the settlement where this whorl was found is proved by the fact that though some bronze knives and instruments were found in it, by far the greater number of the axes, saws, and knives were of stone, and the pottery, though similar to that at Mycenæ, is of a more archaic type.[3] These people, who had adopted the Cypriote six-rayed star as their national sign, had besides the god Tur brought with them from India the peacock, sacred to the Grecian moon-goddess Hera, the Latin Juno and the Etruscan Uni. This bird is one of the four totems of the great Bhar

[1] Gesenius, *Thesaurus*, 'Tur and Shur,' pp. 1382, 1498, 1499, 1160-1; Stanley, *Sinai and Palestine*, p. 498.

[2] Maspero, *Ancient Egypt and Assyria*, p. 164.

[3] Schuchhardt's Schliemann's *Excavations*, App. I. pp. 331, 332, 334.

tribe, the Bhārata of Bhāratā varsha. These are (1) the Bānsrishi, the bamboo priest, the bamboo pole set up as the sign of the rain-god by Vasu, in the land called in the Mahābhārata the land of the Kichaka or hill-bamboo; (2) the Bel, the medicinal fruit-tree (*Ægle marmelos*), the tree of the physicians, the fruit of which cures dysentery; (3) the Kach-hap, the tortoise; and (4) the Mayur, the peacock.[1] It is in Greek legend that we find the story which tells us how the peacock became the totem of the sons of the dog. For when Argus, the star watch-dog of Io, the dark night, the star Sirius, was slain or supplanted in the rule of the heavens by the crescent-moon, the Harpe, or crescent-shaped sword wielded by Hermes, the fire-god of the double-snake race, whose emblems are twined round his caduceus, the watching-star, Argus became the peacock whose tail is studded with the stars of heaven. The name of the peacock, Mayura, also takes us back to that of Maia, the mother of Hermes, the seventh or invisible star of the Pleiades,[2] our own May, and the witch-mother Maga. It was as sons of the witch-mother that the stars became snakes, the Taras of the Gonds, the Tārā Pennu, the snake or star-mother, the goddess of Maghada, and the Greek ἄργης, Doric ἄργας, which means a snake, and the watching-star; and it was when the star-gods were superseded in the rule of heaven that Apollo, the moon- and sun-god became Argeiphontes (Αργειφόντης), the slayer of the snake. These watching-stars, Argus with the hundred eyes, were the Uragas, or heavenly-watchers, of the Hindus, the Pali Urago, called Ashura in the Mahābhārata,[3] and the Uru-gul, or great watcher of heaven, of the Akkadians, the chief priest[4] who gained the name because he was the chief astronomer of the State. Thus we find that the

[1] Risley, *Tribes and Castes of Bengal*, vol. ii. App. I. p. 9. Medical study began in the age of the Ashvins, the physicians to the gods.

[2] Aratus, *Phainomena*, 201-203.

[3] Droṇa (*Jagadratha Parva*), cxliv. p. 441.

[4] Sayce, *Hibbert Lectures for* 1887, Lect. i. p. 80 note 2.

peacock reached Greece from India under the auspices of Sallimannu, the fish-god, some thousands of years before the date of about 1000 B.C., hitherto assigned to his namesake, Solomon, the Jewish king, and it is this last who, as we are told in the Book of Kings, imported to Palestine apes, ivory, peacocks, and almag, or sandal-wood, under names which all scholars admit to be of Tamil origin. It is impossible to believe that at that date the western coast of India should have been called Ophir, which, as Dr. Sayce has shown, is the Dravidian Abhîra,[1] or that Dravidian dialects should have been the ordinary language of commerce used there. The eighth Maṇḍala of the Rigveda had long before that date been written in Sanskrit by the Kanva, the priests of the Yadu-Turvashu, the great race of the Ikshvāku its rulers, and the ordinary language of the country must have been a Pali or Prakrit dialect. That Solomon, the son of David, an inland king, should have joined with Hiram of Tyre in starting a trade with India, which disappears immediately after his death, seems to be equally impossible, but it is quite in accordance with the rules of ancient mythic history, as used by the Aryan historians of the narrative age, that the myths originally framed to tell the story of the triumphant progress of Sallimannu, the fish-god, whose worshippers built the first temples, should be transferred to his namesake, the king who built the great temple at Jerusalem, and this conclusion is confirmed by the prominence given to the Hindu apes and peacocks in the religions of Egypt and Europe. These divine symbols would naturally have been spoken of in the original myth of Sallimannu, but could not have attracted the attention of the court historiographer in the days of Solomon the king, for by that time neither apes nor peacocks had any place in the Hebrew religion, nor was there any reason for importing them. The eight sacred apes under the Tamil name of Kapi, were the Egyptian prototypes of the later metaphysical abstractions called the eight creating-gods

[1] Sayce, 'Ophir,' in *Queen's Printers' Aids to the Student of the Holy Bible.*

headed by the Nun. They are called 'the soul of the East, the apes who adore Rā, the rising sun, the eight Chnum,' or building architects, the gods of the building race, 'who sit to the right and left of Amon the ram-god,' the god of the house-pole. Of these eight apes, the eight creating-stars, four were called Bentet or Keftenu, that is, the Phœnician (*kepht*), or Northern apes, and four the apes of Uetenu, meaning the green land, which is to the east of Punt, and must be India.[1] The coming of these sacred apes, the god whose image was borne on the banner of Arjuna, the leader of the Pāṇḍavas, and the creed they brought with them must have formed a most important epoch in the history recorded by the national Asipu. For it was these Tursena, the army (*sena*) of Tur, who, by developing the ancient organisation of the village and province in India, divided all the countries they occupied into confederacies of cities, such as we find among the Euphratean nations, the Egyptians, Canaanites, the people of Asia Minor, Greece, and Italy. It was they who were the fathers of Greek and Latin civilisation; who made the maintenance of law and order, doing justice between man and man, and the making of useful laws, the chief function of government, and based national life on the Dravidian rule that every man and woman should do his and her duty to the State. These maritime Tursena were intermingled with the matriarchal Amazonian tribes who preceded them, and who seem to have founded the ancient ports of Asia Minor and Palestine, especially the Ionian cities of Smyrna and Ephesus, and that of Askelon, where the goddess-mother was worshipped as Myrina, the Aramaic Martha, the mistress, the Assyrian Martu, the daughter, and the Hebrew Miriam, the prophetess, who was, like Istar, the mother of Tammuz.[2] It was they, as the founders of seaports who, like their Indian maritime ancestors, made ships from the wood on the hills of Asia Minor, near the sea-

[1] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, pp. 150-159.
[2] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 235 note 4.

coast, and founded the commerce which brought the cedars of Amarrum or Lebanon to Lugash, the city of Gudia. The race formed by the union of these matriarchal tribes with the sons of the pole was that of Dorians, the race whose protecting god was Apollo. These people have apparently left their name in the Hebrew land of Dor, the country of the magicians, on the coast south of Sidon, and they were the sons first of the tree-stem and spear (δόρυ), and afterwards of the revolving pole, called by the Jews Dōr, and also of the Dor, a generation or epoch,[1] the descendants of the revolving ages, a mythical equation similar to that which changed the Akkadian god of the dead Ner-gal, the great (*gal*) strong one (*ner*) into the Babylonian Ner or epoch of six hundred years. The names of the Dorian tribes, the Hylleis or woodmen (ὕλη), the sons of the tree, the Pamphyli or collected tribes (φύλαὶ) who left their name in the province of Pamphylia, and the Dymanes or sons of the entering-god (δύω), that is, of the revolving pole or fire-drill of heaven, tell us a great deal about their history. They were the people formed from the union of the sons of the tree, the fire-god and the house-pole, who brought from Asia Minor into Crete their system of Sus-sitia, or common meals, at which, as we are told by Aristotle, the whole village population, men, women, and children, ate together the food provided from the common granaries or store-houses (ἐκ κοινοῦ),[2] and this custom was not peculiar to the Cretans and Spartans, but was indigenous among the Œnotrians of Southern Italy, the Arkadians of Phygalia, and the Argives. It was observed at Megara in the days of Theognis, and was said to have been introduced into Corinth by Periander.[3] It was in short a general Dorian custom, and these common meals and the division into messes of the Spartans and Cretans, are reproduced in the customs of the unmarried men of the Naga races in India, who all live

[1] Gesenius, *Thesaurus*, p. 331, s.v. 'Dor.'
[2] Müller, *Die Dorier*, bk. iii. chap. x. p. 199.
[3] *Ibid.* bk. iv. chap. iii. p. 269.

together as the Spartan youths used to do, while the public granaries still survive in those distributed throughout Chota Nagpore for storing the produce of the Manjhus or royal land. Among the Spartans and Cretans also, as among the Naga races in India, the children did not belong to their parents but to the State, and every Spartan father was obliged to bring his children when born to the Lesche, to be examined by the elders of the tribe, who determined whether they were to live or not.[1] If accepted, they were brought up like the Indian Naga children, by the State or village, and the divisions of the Spartan youths into sections called Bouai and Ilai, ruled by one of the elder lads called Iren,[2] tells us that they were sons of the ox Bous, and the mother Iḍā or Iḷā, who obeyed the chief divider or arbitrator, Iren, the son of Iḍā or Iṛā, the centre of the sacrificial altar, and of the three primæval mothers. The descent of the Dorians and Spartans from the races to whom the village grove was the goddess-mother of their children, is shown in their marriage-customs. These obliged the husband to consummate his marriage secretly in the grove called the Numpheutria, to which he carried his wife by simulated capture. There the brides-woman met them and received the bride from her husband, cut off her hair, dressed her in man's clothes, and left her in the dark,[3] so that the subsequent union was like the Hindu marriage by Sindurdan, a completion of blood brotherhood. The Spartan form of government by the two kings of the families of the Agidæ, or sons of the goat, and the Eurypontidæ or Eurytionidæ,[4] and by the five Ephors, both reproduce Dravidian customs, and give historical evidence of the origin of the race. The five Ephors are the five members of the Indian village council called the Pañchayat, or council of five (*pañch*), while the two kings are the Dravidian supreme

[1] Plutarch's *Lycurgus*.

[2] Müller, *Die Dorier*, bk. iv. chap. v. § 2, p. 297.

[3] *Ibid.* bk. iv. chap. iv. § 2, p. 278.

[4] Pausanias and Strabo call the second race of kings, Eurytionidæ. Other authorities call them Eurypontidæ.

king, judge and law-giver, and his chief subordinate and almost co-equal, the Sena-pati, lord (*pati*) of the army (*sena*), the commander-in-chief. In the family names of the Spartan kings we find the sons of the mountain, or rather of the storm-goat (*αἴξ*),[1] the father-god of storms, the Branchian and Æolian Apollo born in Lydia and Phrygia, and the sons of the wide (*εὐρύς*) sea (*πόντος*), or what is still more significant of Eurytion or Eurytus, the father of the Centaurs. He was the divine archer, the bearer of the mythic bow which at last descended to Odusseus,[2] the wandering sun-god whose wife was Penelope, the weaver of the web (*πήνη*) of time. The name Eurytus represents a form (*ϵϜέρυτος*), derived from *ἐρύω*, 'to draw,' and he is the exact counterpart of the Hindu god of the bow, Krishānu, whose name comes from *karsh*, 'to draw,' and the bow which he bears is the rainbow of the rain-god, the Gandiva, the bow of Arjuna, the bright one (*diva*) of the Gan, the rain-god among the Pāṇḍavas. Krishānu is the leader of the seven Gaṇḍharvas, the guardians of Soma, that is, of the seven days which make the pole the seven bulls of the Great Bear revolve and bring the season of the rains. But while the Hindus call the seven rulers of cloud-land Gaṇḍharvas, or men of the country (*gan*) of the pole (*dhruva*), the Greeks call them Ken-tauroi, the prickers, or goaders (*κεντέω*) of the bull (*ταῦρος*), and these names mark the interval in the transmission of the myth which separated the conception of the week-days as goaders of the bull, who ploughs the field and brings the harvest home, from that of the guardians of cloud-land, which make the pole of time revolve. This evidence also shows that the myth of the Centaurs, or heavenly horsemen, with that of the dolphin fish-god, who led the priests of Apollo to Delphi, was brought to Greece by the Dorians, who made the heavenly twins, the Ashvins of the Hindus, their sexless father-gods, Kastor and Polydeukes. They were the egg-born sons of one mother, Leda, by two fathers, Tyn-

[1] From *αΐσσω*, 'to rush.'

[2] Homer, *Odyssey*, viii. 224 ff.

dareus, the hammerman, or primæval smith,[1] and Zeus, and were like the twin-children of Vivasvat and Saranyu, mortal and immortal, the mortal Kastor being the son of Tyndareus, and the immortal Polydeukes, the great wetter (δεύω), the rain-god, of Zeus. Kastor was the pole of Ka, the star called by the Akkadian astronomers the star Tur-us of the supreme temple, the sacred pole of the house of God.[2] They both formed part of the crew of the star-ship Argo, which came from the South into the Grecian seas, where it ceased to be visible, but where its memory was preserved in the name of the land of Argos, whose people took for their cognisance the fish.[3] The name of their mother, Leda, tells us of the route by which the sons of the twin-stars came from India to Asia Minor, and thence by way of Crete to Greece. Lēda is the feminine form of Lēdon (λῆδον), the Mastich shrub (*Pistaccia lentiscus*), yielding the incense Lēdanon burnt in the Greek temples. The root Lēdon appears in Hebrew as *lot*, incense, whence comes the name of the patriarch Lot, meaning concealment, and a veil.[4] He was by his two daughters, the twin-wives of the primæval father-god, the father of Moab, meaning the water-father, the Greek Polydeukes, and Amon, the supporter, the house pole,[5] the Greek Kastor; and he was like the Indian fish-god Matsya, whose name is derived from the root *mad*, meaning intoxicating, inspired by drunkenness. The incense, whence they were born, was that which hid the god dwelling in the holy of holies, the Naos, or innermost recesses of the temple, built by the sons of the fish; and this conception of the symbolism of burning incense, hiding the father of life, as the Rishi Para-shara, the overhanging cloud, was hidden

[1] Fr. root *tud*, to strike; Curtius, *Griechische Etymologie*, No. 248, pp. 226, 227.

[2] R. Brown, jun., F.S.A., 'Tablet of the Thirty Stars,' star x. line 13. *Proceedings of Society of Biblical Archæology*, Feb. 1890.

[3] 'Greek Totems,' *Quarterly Review*, Jan. 1891, p. 199.

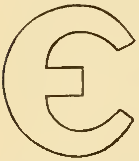
[4] Gesenius, *Thesaurus*, s.v. 'Lot,' p. 748.

[5] *Ibid.* s.v. 'Moab,' p. 775; 'Ammon,' p. 115.

when he begot Vyāsa, the son of Satyavatī, she who is possessed of truth (*satya*), is one that arose in India. There, in the central land of Gondwana, reaching from the realm of king Vasu, on the Sakti mountains, where the fish-god was born, to the Malabar coast, the Salai-tree (*Boswellia thurifera*), the original incense-tree, crowns every rocky height, where nothing else will grow, and is quite as ubiquitous as the hill bamboo, the Kichaka, which Vasu planted as the rain-pole. It was in this land of the Kichaka that the Pāṇḍavas, by the advice of the Gandharva king, Chitraratha, the star-god of the many-coloured (*chitra*) chariot (*ratha*)[1], made Dhaumya, the son of smoke (*dhumo*), their family priest, and it was under his guidance that they gained their common bride, Drupadī, in the adjoining land of the Sṛinjayas, or Pañchālas. She and her brother, Dhrishtha-dyumna, were ostensibly the children of king Drupada, the sacrificial stake, but were really born from the sacrificial flame, lighted on the altar of burnt-offering by the Brahmin Yāja, meaning the sacrifice, and while Drupadī was the incense altar, the mother of the children of the Pāṇḍavas, the five seasons of the year, hidden in the inner Naos, or female apartments of the temple, Dhrishtha-dyumna, whose name means 'the seen bright one,' was the altar of burnt-offering in the outer court; and both symbolised the ritual of the Añgiras priesthood, the offerers of burnt-offerings, the Bharadvājas and Gotamas. The custom of burning incense as the veil of the unseen god, which began and still survives in India, went thence, through the Euphratean ports, to Arabia, where a fresh source of incense was found in the Arabian incense-tree (*Boswellia carterii*), and it passed thence through Egypt, Palestine, and Asia Minor, to Greece. But the incense-mother, Lēda, who came from the land where Gaṇḍhārī and Urvashī laid the eggs, whence the Kushite race and Āyu, the son of ages, were born, was not the goose-mother of the sons of Kuṣh, but

[1] Joseph's coat of many colours.

the κύκνος, or Cygnus, a swan. This name is the same as that of Ṣhakuna, the brother of Gaṇḍhārī, who was first the Ciconia, or stork, who told of the end of the Northern winter, but who became in India the bird of the torrid summer season. But this bird of spring was superseded, in the age of astral theology I am now discussing, by the Southern goose and Northern swan, the moon-birds. It is the swan which is the moon-boat which bears Lohengrin, the swan-knight, who keeps in his bosom the holy grail, or secret casket, containing the life-giving water, the blood of the gods, the heavenly Soma. It was this casket, containing the cups called Consecration (*dikshā*) and Penance (*tapas*), which was given to the goddess-mother Ka-drū, the tree of Ka, by the bird Ṣhyena, who took it from the guardianship of Kriṣhānu, the god of the heavenly bow.[1] It is this boat of the moon-bird with its central mast, the supporting-pole, which is the Delphic Trisūla, the Greek ϵ inscribed over the gate of the temple.



The age on which the world now entered was that of Semite rule, achieved by the confederacy of the sons of Sin, led by the tribes of Ephraim, the two Ashes (*eper*), or the united twin-races of the Arabian sons of the ass, and the composite race of the builders, artisans, traders, and warriors, the sons of the fire-god. They, led by Joshua, the son of the Nun, which means in Hebrew 'the fish,' and allied with the sons of Caleb, 'the dog,' took Jericho, the moon-city of the goddess Ashtoreth, or Esther, by the help of Rahab, the alligator, and Marduk, the bull, and superseded the rule of the Akkadian-Turanian Finns by that of the Semites, making the Semites the successors of the Kushites in the rule of Southern Asia and Egypt, a conquest which enables us to explain how the rule of the later Sargon extended as far west as Cyprus, and how, as we learn from the tablets of

[1] Eggeling, *Ṣat. Brāh.* iii. 6, 2, 8-11 ; S.B.E. vol. xxvi. pp. 150, 151 ; Rigveda, iv. 27, 3.

Tell-El Amarna, in the days of the eighteenth Egyptian dynasty, or 1800 B.C., the Assyrian cuneiform script was the written character used in Palestine. And just as this conquest is commemorated in Zend and Hindu mythic history by the name of the conquering king, Hu-ṣrava and Shu-ṣhravas, the offspring or glory of the Hus or Ṣhus, so is the same reminiscence repeated in the original name of Joshua, the son of Nun, who was first called Hōshea or Hūsh-ia,[1] that is, the Yah, or supreme god of the Hūs. They extended the eleven months of generation, the parent gods of the sons of the ass, to the full thirteen lunar months, or 364 days, of the lunar year, and these months are the thirteen children of Jacob and the thirteen wives of Kaṣhyapa, called (1) Āditī, (2) Detī, (3) Danu, (4) Kala, (5) Danayu, (6) Sinhikā, (7) Krodhā, (8) Pradhā, (9) Visva, (10) Vinatā, (11) Kapila, (12) Muni, or Daksha, (13) Kadrū. They are the thirteen months to which libations are made in the Soma sacrifice, and are there arranged in pairs, in accordance with the Ashura belief in their sanctity. This year, which begins with the winter solstice, and the two spring months, Madhu and Mādhava, is dedicated to the Ashvins, the drinkers of intoxicating honey mead.[2] Valuable evidence as to the lunar theology of the pre-solar Hindu race is given by the secret gods of the Santals, called the seven Orak-bongas, or household gods, and the thirteen Abge-bongas, or secret gods. Converts have told their names to missionaries, but no Santal who retains the faith of his fathers will tell to any one, except his eldest son, the secret names of the seven days of the week and the thirteen months of the year, and these are most carefully concealed from their

[1] Numbers xiii. 17. Gesenius translates the name Hōshea as 'freed by Jehovah,' but the compilers of the Pentateuch had forgotten the methods of mythic history and the meaning of Hushim, and the interpretation I suggest is one confirmed by Zend and Hindu mythology, and is also consonant with historical facts. Joshua was the son or successor of Nun, and the Ia or Ya of the race of the circumcision.

[2] Eggeling, *Ṣat. Brāh.* iv. 3, 1, 14-20; S.B.E. vol. xxvi. pp. 320-322.

wives or female relations. Once a year sacrifices are offered to them without the intervention of a priest, and while the whole family may share in the food offered to the Orak-bongas, only men may eat of that of the Abge-bongas. The Santals do not, like the Mundas and Ooraons, keep their annual Saturnalia in Māgh, the witches' month, but in Pous, at the winter solstice, when the lunar year begins, the time of the Pongol Festival of the Madras Dravidians. But though this lunar year is their religious year, their official year, like that of the Mundas and Ooraons, begins in Māgh. The change in customs thus marked by the adoption of the lunar year must be attributed to the addition to their confederacy of the star-worshipping race, who formed the sub-tribe, tracing their descent to the Sar-ens, or Pleiades, the stars of the goddess-mother Sar, and the mother-stars of the Dravidian races. The peculiar customs of the Sar-ens seem to mark them as a separate community, somewhat similar to the tribe of Levi among the Jews. One of these sub-septs, the Nāiki-Khil-Saren, have a separate grove and priest of their own, and may not enter a house in which any of the inmates are ceremonially unclean, while the Sādā Saren do not use vermilion to make the Sindur-dan mark at their marriages, and neither they nor the Mānjhi-Khil-Saren may be present at a sacrifice when the priest offers his own blood.[1] Their thirteen lunar months are called (1) Dhara-sor, or Dhara-sanda, the moon (*sanda*) of the springs (*dhara*), the goddess Dharti of the Mundas and Ooraons, (2) Ket-kom Kudra, (3) Champa-dena-garh, (4) Garhsinka, (5) Lila Chandi, the moon (*chandi*) of sorcery (*lila*), (6) Dan-ghara, (7) Kudra Chandi, (8) Bahara, (9) Duār-seri, (10) Kud-raj, (11) Gosāin Erā, (12) Achali, (13) Deswali.[2] The ruling goddess of these thirteen months is the moon-goddess of the seventh month, Kudra-Chandi, called Jyesthha, the oldest, in the official list of Hindu months. She holds the place assigned to the moon-mother in the cosmological hymn

[1] Risley, *Tribes and Castes of Bengal*, vol. ii. p. 228. [2] *Ibid* p. 232.

of the Rigveda, where she is the seventh self-created goddess, placed in the centre of the year of thirteen months, who has six twin singers (*rishi*), born from the gods, the six preceding and six following months, on each side of her.[1] She is the goddess Kudra-sini of the Bauris, to whom pigs, fowls, rice, sugar, and *ghee* are offered in the Akhra, or village dancing-place, on Saturdays and Sundays by the tribal priest, who must fast from fish or flesh the day before he makes the offering.[2] Kudra is also one of the seven spirits worshipped by the Bhuiyas, called (1) Darhā, (2) Kudrā, (3) Kudrī, (4) Dāno, (5) Pacheriā, (6) Haserwār, (7) Pakāhi.[3] In this name Kudrā, for the moon, we find the Finnish word for moon, which appears in the Finnic *kuta-ma*, the Esthonian *kū*, the Mordvin *kua*, the Ostiak *Khoda-j*,[4] and also in *Kuhū*, a name for the waning moon, in the Atharvaveda,[5] and in *Ku-ar*, the name given to the month Asva-yujā in Western India. We find the Finnic moon-goddess Kudrā united with Sin or Sini, the moon-god of the Semitic Shus, in the name of the Bauri goddess Kudra-Sini, and in the Rigveda Sinī-vālī, or the strong Sini, called also Guñgu, or mother of the Gan, is the goddess of the waxing moon, who rules the house; and she forms, with Sarasvatī or Rāhu, the waning moon, the twin-pair, who together give children to its owners in the tenth lunar month.[6] This tenth month is, in the Santal year, ruled by Kud-raj, the king of the Ku, or lunar series, and it is as the tenth month of the year that Asvā-yujā gets the name of Ku-ar. The Mahābhārata tells us how moon-worship and the reckoning of lunar time was made the official religion at Champa, the modern Bhagalpore, or rather Patharghāta,[7] the Champa-dena-garh of the Santal lunar

[1] Rigveda, i. 164, 15.
[2] Risley, *Tribes and Castes of Bengal*, vol. i. pp. 80, 81.
[3] *Ibid.* p. 115.
[4] Lenormant, *Chaldæan Magic*, p. 304.
[5] Atharvaveda, v. viii. 47; Ludwig, *Rigveda*, vol. iii. p. 189.
[6] Rigveda, ii. 32, 5, 6, 7; x. 184, 2, 3.
[7] Cunningham, *Ancient Geography of India*, p. 477.

months. This land of extinct volcanoes and hot springs was the ancient Añga, or land of burning coals (*añga*). It was there that Karṇa, king of Añga, born on the Aṣva, or horse-river, was found by Radhā, the arc, or semicircle, wife of Adiratha, the chief charioteer of the king of the Kuṣhikas. The name Karṇa, the son of Aṣhva, the horse, exactly reproduces that of the Zend hero, Keresāṣpa, the son of Sāma, the Semite who, in the land of Vaĕkerata, or evil shadows, the modern Kabul, the original home of the Kuṣhite race, tamed and wedded the moon, the Pairika Kñathaiti, or wandering star (*Pairika*) adored (*kñath*) by men.[1] The Semite origin of Keresāṣpa, the horned (*keres*) horse (*āṣpa*), who as the unicorn, or horned fish, became the heavenly charioteer, is preserved in the name Karṇa, which contains the root of the Hebrew *keren*, a horn; and this Northern name of the horned-moon is exactly analogous to that of Sinh, or Singh, the horned-one, given it by the Southern Sumerians—the difference being in the race totems. The Sumerians being the sons of the wild bull, or cow, and the Northern moon-worshippers being the sons of the horse, the Parthian cavalry, the Hindu Kuntibhojas. Karṇa, the horned-moon of the Mahābhārata, is the miraculously born son of Prithu, the mother of the Parthian race, before she became the mother of the Pāṇḍavas. She was the daughter of the king of the Kuntibhojas or Bhojas of the spear (*kunti*) the Hindu cavalry answering to the Greek infantry, the Dorian sons of the spear (δόρυ). To conceal his birth she placed Karṇa in a basket in the river Aṣhva, whence he floated down the Jumna and Ganges to Champa, whence he went to Dhritarāshtra's court. He grew up to be the companion and chief ally of the Kaurāvyas, and conquered for them the whole of India, while the Pāṇḍavas, after losing their wealth and kingdom to Ṣhakuṇa the gambler, lay hid

[1] Darmesteter, *Zendavesta Vendīdād Fargard*, i. 10, and Introduction, *Farvardīn Yaṣt*, 136; Mill's *Yaṣna*, ix. 10; S.B.E. vol. iv. p. 7 note 4, and p. 2; vol. xxiii. p. 223; xxxi. p. 233.

at Virāta. Indra beguiled him of the panoply in which he was born, the golden mail and earrings of the horned-moon, and gave him in exchange a dart which could not be baffled, the spear or thrown javelin, the national weapon of the Parthian cavalry, who overpowered their foes with showers of darts or arrows.[1] They were the old Turkish or Ural-Altaic horsemen, who have always from time immemorial used a lunar year of thirteen months of twenty-eight days each.[2] And the whole story of Karṇa and Keresāṣpa tells how these Northern moon-worshippers conquered India at the close of the rule of the Nāga kings. When we recollect further that it was the ancient Minyans of Asia Minor who first called the moon Mēn, or the measurer, we see that it was the ancient Hittites, to whom the first wives of Esau, the goat-god, and Bathsheba, she of the seven (*sheba*) measures (*bath*),[3] the mother of Solomon, the fish-god, belonged, who first calculated the lunar year. They were the Hitaspa, or riding Hittites, whose leader was, like Karṇa, golden-crowned, who killed Urvakhshaya, or Danu the Turanian father of the Dānava, and was afterwards killed by Keresāṣpa the Semite.[4] Their language, as Major Conder has shown, is allied with Mongolian and Turkish, and it was their people united with the Arab riders of the desert, from whom Esau got his third wife,[5] who entered India as the Paṇḍus, or fair conquerors from the North, and overran the country, as the White Huns and early Mohammedans did at a later period. They were the second twin race, the Ya-devas, or people whose god (*deva*) is Yah, and who were the successors of the Tur-vashu, the sons of the ass, the satyrs of Phrygia, who have, like their king Midas, asses' ears. They are apparently

[1] Mahābhārata Ādi (*Sambhava*) Parva, cxi. pp. 330, 331 ; Vana (*Kandala-harana*) Parva, ccxcix.-cccix.

[2] Sayce, *Introduction to the Science of Languages*, vol. ii. pp. 195, 196.

[3] Gen. xxvi. 34, 35 ; 2 Sam. xi. 2 ff.

[4] Darmesteter, *Zendavesta Ram Yaṣt*, 28 ; *Zamyād Yaṣt*, 41 ; S.B.E. vol. xxiii. pp. 255, 296.

[5] Gen. xxviii. 9, xxxvi. 3.

the Shambara of the Rigveda who carried on a long and chequered warfare with Divodāsa, son of Vadhriashva, who frequently defeated them before he was finally conquered by their great king Su-ṣhravas. Their name is derived from the casting weapon (*ṣhamba*), the dart or javelin of the Parthians, which Indra is prayed to use to keep his foes at a distance,[1] and it is this same people who are described by Curtius and Diodorus as the Sambracæ and Sambastæ, who ruled the country where the five Panjab rivers join the Indus. This was, as Sir A. Cunningham shows, that of the Johiya or Ya udhya Rajputs, called Johiya-bar or Yaudheya-var. They are named in the Allahabad inscription of Samudra Gupta, and the still earlier one of Junagurh, and are said in the narratives of Alexander the Great's campaigns to have had an army of 60,000 foot, 6000 horse, and 500 chariots. They are divided into three clans, of which the names are very significant. The Langa-vira, or worshippers of the Linga or Viru; the Madho-vira or Madhera, the drinkers of the inspiring and intoxicating (*madh*) honey drink; and the Adam-vira or Admera, the sons of Adam, the red man.[2] These names show them to be, like other ancient conquering races, a most composite tribe formed of invading races, who, after the long struggles related in the legends of the Rigveda and Mahābhārata, united with their neighbours, who were like themselves of Northern descent, and formed the formidable confederacy of the Yadu-Tarvashu. They became the Ikshvāku, or sons of the sugar-cane, the flower of whose forces were the Kuntibhoja cavalry, whose horses are famed throughout Indian legend as the swiftest and most enduring of steeds. They instituted the Soma sacrifice especially offered to the moon, for it was their totemistic cognisance, the two *vidhritis* of sugar-cane, which were laid between the Kuṣha-grass thatching the fire-altar and the *prastara* of Ashva-vāla or horse-tail grass, as the begetting fathers of the

[1] Grassmann, *Worterbuch Zum Rigveda*, s.v., 'Shambara;' Rigveda, x. 42.

[2] Cunningham, *Ancient Geography of India*, pp. 244, 246.

race succeeding the Kuṣhites.[1] They made Ṣhiba or Ṣhiva, the shepherd-god, ruler of the year, calling him the god of number (Sankha or Sankhara), that is, of the sacred number seven, which furnished the two bricks Mas-mas, or fourteen days, with which the Akkadian year builders built the second month of their year, ending with the altar of the creator, and it was they who consecrated the seventh day, observed as an especially holy day by the Semite Assyrians, Zends, and Jews. In the Soma festival of the Ashvins the *tryāshira*, or three mixtures milk, curds, and barley, but no living victims, were offered to the rain-gods Mitra, Varuṇa, Sukra, and the Maruts,[2] and mead was drunk in their honour; but this ritual was entirely changed by these Northern horsemen. They were like the Arabs of the Mohammedan conquests, a sternly religious people, believing firmly in the unity of God, the great and invisible Yah, who infuses the life-giving germ, the Su or Soma, throughout all nature by the medium of the penetrating moist and rain-giving air, and makes the moon the ruler of the processes by which the root brings forth the seed which, in the fulness of time, gives birth to new life. Like the later Arabs, they abhorred intoxicating drinks, and looked on indulgence in the country Madhu, made from the flowers of the Mahua tree (*Bassia latifolia*), the country rice-beer or other similar drink, as a disgraceful crime, and made all the upper classes in India water-drinkers, as they have ever since remained. They changed the name of the god Kṛishna from Mādhava, the name most frequently used in the Mahābhārata, to Madhu-han, or slayer of Madhu, and framed the legend telling how he consented to die for the good of mankind.[3] Their Soma festival was a water-festival, in which the use of blood as a cleansing and purifying agent was abolished, and they allowed none to celebrate it except those who had consecrated themselves by the Dīkshāyana or

[1] Eggeling, *Ṣat. Brāh.* iii. 4, 1, 18; S.B.E. vol. xxvi. 89 note 4, 90.

[2] Eggeling, *Ṣat. Brāh.* iv. 1, 4, 10; iv. 2, 1, 12; S.B.E. vol. xxvi. pp. 271, 281.

[3] Mahābhārata Vana (*Markandya Samaseya*) Parva, cciii. pp. 623, 624.

bath of new-birth, from which the sacrificer who enters it as an embryo or unborn child with the caul on his head emerges a new-born and holy man, and this rite they took from the washing with sanctifying dew observed by the Northern agricultural tribes. The libations poured out to the gods of time and drunk by the priests, were made as in the ceremonial of the Brahmaṇas with milk, curds, and barley mixed with the consecrated water drawn from the running streams sacred to the mother-goddess of the springs, Dharī,[1] and called the Vasa-tīvarī or the sharp (*tīvra*), that is, the active penetrating creator (*vasu*), and into this was infused the juice pressed by the pressing-stones, or churned in the mortar from the unfermented sap of the plants they made the symbol of the national tree of life, and this explains the use of the Palaṣha juice, and that of the *Ficus Indica* and Kuṣha or Dub grass, to which I have already referred. Their belief in the sanctity of water survived in the elaborate and repeated washings in holy water which accompanied and still characterises all ritualistic observances among the Jews, Parsis, and Hindus, and this belief in water as cleansing the soul from guilt was transferred by the Semites to the Greeks, who added expiating ablutions in water to the former baths of cleansing blood. It was under Semite rule that the formation of society reached a stage beyond that which divided the people into trade guilds, like those of the Kurmis, or cultivators; the Telis, or oil-pressers; the Khewuts, or fishermen; the Lohars, or workers in metal; the Tantis, or weavers, which was the work of the Kushite rulers. Trade had greatly increased wealth, and this, together with the growing conplexity of affairs arising out of a wide-spread and active commerce, led to the increase in power and numbers of the literary class of professional men, represented among their predecessors by the Asipu, inspired priests, and

[1] See the rules for the fetching of the Vasatī-varī water, *Sat. Brāh.* iii. 9, 2, 1-6; S.B.E. vol. xxvi. pp. 222, 223. See also Hillebrandt, *Vedische Mythologie*, p. 231-235, s.v. 'Tīvra.'

medicine men. This class comprised the national priests, teachers, exorcisers, physicians, astronomers, guardians and rememberers of past history, the makers of the national historical and scientific legends, and the government officials. This class, called by the Jews sons of Joseph, or sons of the prophets, scribes, Levites, and priests; by the Akkadians Asipu; by the Hindus Kayasths and Brahmins; by the Greeks priests, prophets, exegetæ, and philosophers, were, together with the village and city elders, the great upholders of law and order. This literary class added to these vocations a constant desire to attain greater knowledge and greater efficiency in everything that concerned the national weal. It was they who in Assyria, the central land where the Semite development reached its highest expansion, covered the country with the square zigurats or towers of observation, whose sides, like those of the great temple of Bel at Borsippa, faced the four points of the compass,[1] and made the constant record of changes in the heavens watched from these observatories one of the most important national duties. It was by these means that they found out that the moon and planets, stigmatised by the first star-worshippers as the enemies of law and order, the agents of Angra Mainyu, the evil spirit, and foes to Tishtrya, who brings the rains,[2] were not, as they are characterised in the Zendavesta, aimlessly wandering Pairikas and vagabond outcasts, but much more accurate measurers of time than the apparent movements of the fixed stars, and consequently they made the sun, moon, and five planets rulers of heaven instead of the seven stars of the Great Bear and the star Canopus. It was to them that the zigurats, built in stages each smaller than the last, were dedicated, and it was these Assyrian temples which were the parents of the Egyptian pyramids, which, as we learn from the plan of the pyramid of Medum, were originally built in stages, successive coatings being added

[1] Sayce, *Hibbert Lectures for* 1887, Lect. i. p. 64.

[2] Darmesteter, *Zendavesta Tīr Yaṣt*, 39; S.B.E. vol. xxiii. p. 104.

on to produce the evenly sloping sides of the final structure.[1] The lead among the seven new rulers of the heavens was taken by Mercury, called Nuzku, meaning the 'prince of the dawn,' the morning star. He was the 'overseer of the angel hosts of heaven and earth,'[2] and 'the bond of the universe,' and his name in one of the ideograms denoting it, is connected with the 'writing papyrus,' or 'the shaft of a tree,'[3] and in the other it means 'the god of running water.'[4] He was called Nabu or Nebo, the prophet, and was the patron god of the literary class, not only in Assyria and Babylon, but among the Canaanites and Moabites, whose sacred mountain was Mount Nebo. He was the first-born son of Ba'al, the father-god, called in the holy island of Dilmun En-zag, the first-born (*zag*) of the Lord (*en*).[5] His companion planet was Venus, who was identified with Istar of Erech, who had passed through the various stages of the village and tree-mother, the mountain-mother, the moon-mother Ashtoreth, and had probably been like her Egyptian sister Isis, and the Indian Sukra, the star Sirius. It was as this star that she, as the beginner of the year, gained the title of Dilbat, the announcer, a name which was continued to her as Venus. She was alternately with Mercury, the morning and evening star, and was called 'the Androgyne,' who was a female at sunset and a male at sunrise,[6] the Istar-khemosh of the Moabites, the Ashera and Mene of the Jews,[7] the Magha-bhu, or goddess born of Magha of the Hindus, and the sister of Indra, called Maghavan. She was the Aphrodite of the Greeks, the fish-mother, born of the earth-mother, to whom Friday, the fish day,

[1] Petrie, *Ten Years' Digging in Egypt*, chap. x. Plans Nos. 108, 110, pp. 138, 142.

[2] Sayce, *Hibbert Lectures for* 1887, Lect. ii. p. 114.

[3] Sayce, *Assyrian Grammar Syllabary*, No. 231.

[4] *Ibid.* Nos. 1, 87, 476.

[5] Sayce, *Hibbert Lectures for* 1887, Lect. ii. p. 114 note 1, 120.

[6] *Ibid.* Lect. iv. p. 253.

[7] Gesenius, *Thesaurus*, pp. 162, 798.

the day of the Northern seed-mother, Frio or Friga, is sacred. To them was added the planet Jupiter called Gad,[1] the brother of Assur, the fish-god, by the Jews, the Marduk, or young calf of the Babylonians, the father of the bull race. He, with the mother goddess, ruled the year led by the morning and evening stars, the rulers of the twilight and the dawn, the time of the daily contest between darkness and light, and it is these stars of the dawn and the gloaming who appear in ancient mythology as the jackal-headed god Anubis in Egypt, and the golden foxes (*hari*) yoked by the Maruts, which draw the chariot of Indra in the Rigveda.[2] It is the fox which, in mythic legend, is the arbitrator between the bull of darkness and the lion of light, and sows discord between them.[3] The fox Lopāsha is the goddess-mother, called in the Mahābhārata and Rigveda, Lopāmudra, the wife of Agastya, the star Canopus, and mother of the Dri-dasyu,[4] or three Dravidian-Semitic ruling races of India, the Cheroos, Cholas, and Paṇḍyas. She was the daughter of the king of the Vid-arbas, or the double four races of Gonds of Gondwana, in which name, as in Arbuda, the Semitic 'Arba' appears; and the story tells of the union of the star-worshippers with the new races who made the moon and planets measurers of time, and the sun, the god of day. They must, as the sons of the fox, have been a Northern race, and they had once certainly made Lydia their home, for the earliest coinage of Lydia shows that the Lydians counted the fox among their mythic ancestors; for the images stamped on the coins are those of a horse, a flower, and a fox; and they were thus the sons of the horse, the Zend Kereṣāspa, of the flower-goddess, Athene, whose name comes from the same root as the Greek ἄνθος, a flower, and of the fox of the dawn.[5] But all mythology associates the fox with

[1] Gesenius, *Thesaurus*, p. 264 f.

[2] Rigveda, i. 5, 4; 6, 2.

[3] *De Gubernatis Die Thiere*, German Translation, chap. xii. pp. 433, 435.

[4] Rigveda, i. 179; Mahābhārata Vana (*Tirthā-Yatia*) Parva, xcvi.-xcviii pp. 307-314.

[5] Maspero, *Egypt and Assyria*, chap. xvi. p. 291.

the lion, and this brings us to the sphinxes and the lion of astrology, and the royal lion of Phrygia,[1] worshipped by the races who called the moon Menes, or the measurer of time. It was the moon which was worshipped under the form of the sphinx, as the lion of light—the Singh or lion of the Hindus—in Assyria, Asia Minor, Greece, and Egypt. In the first three countries the sphinx was a winged lioness, as is proved by the winged sphinxes on Assyrian embroidery, by those on the tomb of Midas in Phrygia, and the sphinx monument near Miletus in Caria,[2] and the golden sphinxes found by Dr. Schliemann at Mycenæ. As these were found together with images of the lion-griffin, the first form of the winged moon-lion, Ashtoreth and her doves, the Egyptian and Indian lotus, and the Scarabæus, or sacred Egyptian beetle, with the name Ti, meaning in Akkadian, life upon it,[3] it seems that the original sphinx was, at the dawn of the worship of Ashtoreth, the moon-goddess of the year, worshipped as the winged lioness; a figure which, like the doves of Ashtoreth, Istar and Aphrodite, marks the close of the age of the bird myth. For this winged-sphinx was in Egypt superseded by the wingless human-headed lion at Ghizeh who was the supreme god of the Hor-shehu, the predecessors of the historical kings of Egypt, whose chronology dates from about 5000 B.C. But before the moon was a winged-lion there was a ruling lion among the stars, for when the Akkadians superseded the seven stars of the Great Bear by the sun, moon, and five planets, they formed a substitute for fourteen ruling stars forming the constellation of the alligator and the necklace of the father-god of the pole of the Turanians in the seven stars called 'Lu-masi, or sheep

[1] Prof. Ramsay, *Journal Hellenic Society*, ix. 2, p. 371, traces the lion of Mycenæ as a Phrygian importation into Greece.

[2] Smith, *Classical Dictionary*, s.v. 'Sphinx;' Maspero, *Ancient Egypt and Assyria*, fig. 146, p. 273; 'Lydia' and 'Phrygia,' *Encyclopædia Britannica*, Ninth Edition.

[3] Schuchhardt's Schliemann's *Excavations*, figs. 182, 186, 187, 194, pp. 194, 198, 201, 202, 240, 294.

of the hero,' and the seven other stars called the 'seven bell-wethers,' over whom they watched. These watching stars were led by the star called 'Masu, or the hero who fights with weapons.' This is the star called Regulus, the leading star of the constellation of the Lion, the companion star of the Greek Boötes, the headman or watcher of the cattle,[1] that is, of the seven stars of the seven bulls. This star was called by the Sumerians Gu-barra, the star of fire of the house of the East, and its ruling gods are Ner-gal and Sin, the moon-god.[2] Now astronomy shows us that the constellation Leo is that lying on a line produced through the pointers of the Great Bear in a contrary direction to that used in finding the pole,[3] and we thus find that the Masu or Moses, the son of the Mas, or building brick of the Akkadians, the Maso, or god of fertility among the Etruscans,[4] was the star chosen as the guardian of the polar constellation, after its functions as the pole turned by the Ashvins had been superseded by a wider stellar generalisation, and it was also the star which watched over the special lunar constellation of Taurus, the bull, the Hindu Pūṣh, whose month opens the Hindu lunar year, the constellation in which the chief is Aldebaran, called in Hindi Rohinī, or the red cow, the mother-goddess of the red or Semite race. It was as the guardian of the father-stars of the sons of the North, that the lion or Masu was chosen as the guide and defender of the sun, moon, and planets, the royal tame lion who used to run with and guard the chariots of the Egyptian kings when they went out to battle.[5] It was he who led the Semites under Joshua, the son of the Nun, through the wilderness of

[1] Sayce, *Hibbert Lectures for* 1887, Lect. i. p. 49.

[2] R. Brown, jun., F.S.A., 'Tablets of the Thirty Stars,' star xii. line 15, *Proceedings of the Society of Biblical Archæology*.

[3] Ball, *Story of the Heavens*, fig. 74, p. 383.

[4] Leland, 'Etrusco-Roman Remains,' *Papers of Folklore Congress*, 1891, p. 189.

[5] See the tame lion of Rameses II., Maspero, *Ancient Egypt and Assyria*, fig. 104, p. 180.

Manna, the country where manna is still gathered from the grass in the early morning, and eaten, the land of the star-worshippers of Elam or Northern Persia, to the capture of the moon-city, and who died on Mount Nebo, when this moon-city was taken and the old rule of the fixed stars was superseded by that of the sun, moon, and planets. He then took his place among the latter as Ner-gal, the Akkadian planet Mars, and with Sin, the moon-god, ruled the guardian constellation of the Lion, and was changed from the Etruscan god Maso to the Roman planet-god Mars. It was then that the rule of the prophets of Ephraim, the worshippers of Jahveh, was established under the prophet called in the history recorded by the national Asipu, Samuel.[1] This was the age called in the historical genealogy of the kings of Edom in Genesis the age of Hadad, the successor of Husham. He was the sun-god Hadad Rimmon, the son of Be-dad or Ben-dad, the son of the beloved one (*dad*), the moon-goddess Dido, and of Samleh of Masrekah, the prophet of the vine land (*masrekah*), the Semele of the Greeks, who was mother of the wine-god Dionysus, and this was the age when the ark of God was with Dagon, the fish-god of the Philistines. They were succeeded by Saul of Rehoboth by the river (Euphrates), the squares or public places (Rehoboth) of Nineveh, and Saul was Saval or Sawal, the sun-god of the Babylonians, who came to Palestine, the land of the sons of the ass, to find his father's asses.[2] He was the first king of Israel, and the sun-god of the solar year, who was crowned by Samuel, the Samlah of the genealogy. It was he overcame Nahash, the great Nāgash or Nāga, the Great Bear, the king and supreme god of the Ammonites,[3] the god concealed in his ark of clouds, the incense, from which, as I have shown, the Ammonites were descended.

The Indian history of the Singhs, or sons of the moon-

[1] 1 Sam. i. 2.

[2] Sayce, *Hibbert Lectures for* 1887, Lect. 1. pp. 54-57 ; Gen. xxxvi. 35-38.

[3] 1 Sam. xi.

lion called also Licchavis, or sons of the Akkadian lion (*lig* or *lik*), the Hebrew Layish, is best told in the myths giving the history of Vishvāmitra and his descendants. Vishvāmitra, the friend (*mitra*) to living men (*vishvā*), was both the moon and the sun, as the moon he was the Mithra of the Zendavesta, 'the warrior with the silver helm,' who goes all over the breadth of the earth, after the setting sun touches both ends of the wide round earth;[1] and in Hindu mythical genealogy he was the son of Gadhi,[2] the bull and prince of the Kushikas. As the sun-god, he is in the Rigveda called Martanda, or the dead egg, the son of Āditī, the primæval mother, she who is without (*ā*) a second (*ditī*),[3] and in the Mahābhārata, he is Dyu, the bright one, or Bhishma, the son of Gañ-ga, or the mother-river. In both myths his seven brethren, the seven days of the week, return to the gods directly after their birth, but the bright sun, who does not pass away like fleeting time, or wax and wane as the moon, remains alive as the dead egg, which gives life and heat, but has, like Bhishma, who became the uncle of the Kaurāvyas and Pāndavas, no wife or child. It is Dyu in one story, and Vishvāmitra in another, who steals the sacred cow of Vashishtha, the year-cow of the fire-god of the sacrificial altar, for the daughter of King Ushinara, the king of the Eastern Bhojas, the father of Shiva, the god Sankha of the sacred number seven. In another story this connection with the god Shiva is described by saying that Vishvāmitra when attacked by Vashishtha defended himself with Shiva's weapons. It is as the author of this theft, that is, as the god who changed the year from one ruled by the god of lightning and storms, the god of the rainy season, into one ruled and measured by the phases of the moon and the motions of the heavenly bodies, that Dyu is condemned to remain on earth as the sun of day. And Vishvāmitra, the moon-god,

[1] Darmesteter, *Zendavesta Mihir Yast*, xxiv. 93, xxviii. 112; S.B.E. vol. xxiii. pp. 143, 148. [2] Bühler, *Manu*, vii. 42; S.B.E. vol. xxv. p. 222.
[3] Rigveda, x. 72, 8, 9.

the successful robber, was chosen as priest by Tri-sankhya, the Ikshvaku king of the three (*tri*) numbers (*sankha*), or of the three united tribes of the Dasyas, the sons of Lopāmudra. Vishvāmitra, when Vashishtha refused to serve, as priest to the outcast races who did not worship the fire-god, offered the sacrifice which raised Tri-sankhya to heaven, when he was placed among the stars of the Great Bear or the seven Rishis.[1] It is Vishvāmitra, the moon-god, who is, according to another legend, the father of the sun-god Astika, the eighth Vasu (*asta*), another form of Bhishma or Dyu. His mother was Mādhavī, the daughter of Madhu, strong drink, called the daughter of Yayāti. She was intrusted by her father Yayāti to Galava, the filtered Soma,[2] the pure rain, a former pupil of Vishvamitra, that he might obtain heirs for him through her, and Galava brought her to Vishvāmitra, the last of the Soma reformers, as part of the fee due for Vishvāmitra's teaching. In the preceding phases of Soma worship, before she became the mother of Astika, she had, under the guidance of Galava, borne Vasu-manas, the creator (*vasu*) of ghosts, the phallic father, to Hariashva, king of Ayodhya, the storm (*hari*) god; Pratardhana, the first (*prat*) half (*ardha*),[3] or the earthly fire, to Divodāsa, the king of Kashi, the fire-god; and Shiva, the seventh god, to Ushīnara, the king of the East, the star Sirius, the god of the star-worshippers, who first reckoned time by weeks.[4] But perhaps the clearest historical account of the succession of the race of Vishvāmitra is that given in the story of Sakuntalā. Sakuntalā, the little bird, the Brahmini duck (*chukwa*), the type of conjugal union, was born on the river Mālini, the sacred river of the Northern sons of the mountain (*mal*), the sons of the Tur. She

[1] Lassen, vol. i. pp. 721, 725; Mahābhārata Adi (*Sambhava*) Parva, lxvi. p. 188; *Rāmāyana*, i. 60-72.

[2] Curtius, *Griechische Etymologie*, p. 637; Grassmann, *Wörterbuch zum Rigveda*, s.v. 'Gal.'

[3] Grassmann, *Wörterbuch zum Rigveda*, s.v. 'Ardha.'

[4] Mahābhārata Udyoga (*Bhagavatyana*) Parva, cv.-cxxii.

was the daughter of Vishvāmitra, the sun-father, and the Apsara Menaka, the moon-mother, the measurer (*men*) of time, and was brought up by the Rishi Kanva, the father of the Kanva bards, the priests of the Yadu-Tur-vashu, who wrote the eighth Maṇḍala of the Rigveda, whose name means the young (*kana*) bards, and there is, as Brunnhofer has shown, a difference between some of the grammatical forms used in the eighth Maṇḍala from those used in the rest of the work, and the hymns forming it are ranged in a different order, without placing all the hymns to Agni and Indra together, as in the other Maṇḍalas, the second, third, fourth, fifth, sixth, and seventh, the authorship of which is ascribed to a special family of bards. Dushmantā, the hard (*dush*) thinker (*mantā*), the solver of problems, son of Rathant-arā, the mother-goddess of the chariot (*ratha*) or moving time, and Ilina, the son of Iḍā or Iḷā, the king of Kāshi, met and mated with her in the forest. On parting, just as Judah, under similar circumstances, gave his signet ring to Tamar, the palm-tree, Dushmantā gave Sakuntalā a ring by which he might recognise her. But when her child Bhārata, the father of the race of Bhars, or sons of the fig-tree, was born, she had lost the ring, and Dushmantā refused to acknowledge the child till it was found by a fisherman in a fish he caught, and recognised as that she had dropped in the river.[1] This ring, preserved by the fish-god, and the discus of Vishnu, are both symbols of the year of lunar months, forming an ever-recurring series of circles of annual time, the year which superseded the four square divisions of time by the four seasons, with the polar season in the centre, which was the stellar year of the sons of the tortoise. It was this circle of recurring months that led astronomers to trace star circles in the heavens to measure the movements of the moon, planets, and sun, and among the first of these was the great lunar circle of the Nakshatras, the twenty-eight star-stations,

[1] Mahābhārata Adi (*Sambhava*) Parva, xciv. xcv; *Kalidasa Sakuntalā*, Act. vii.

marking, as Patanjali, Garga, and Mādhava, the most ancient Hindu astronomers, tell us, 'the (monthly) passage of the moon through all the Nakshatras.'[1] But the great circle of the Babylonian astronomers, from whence the final calculation of the solar year was made, was that of the ten stars, or ten antediluvian kings of Babylon, headed by the stars of the ram, the Akkadian Ai-luv or Lu-nit, called by the Babylonians Alorus, and Alap-orus, the divine bull (*alap*) of the foundation (*ur*).[2] This circle superseded, in the lunar era, the ten fire-drill father-stars of the Ashvins I have already described. It was divided into 432,000 seconds, the 432,000 years of the reign of these kings, and is reproduced in Hindu astronomy as marking the duration of the Kali-yuga, the present age of 432,000 years, and it is on this that the periods of the preceding ages, as reckoned in the Hindu sacred books, are founded by a system of arithmetical progression, the Dvāpara lasting 864,000, the Tritā Yuga 1,296,000, and the Krita-yuga 1,728,000 years. The circle is by this system divided into 360 parts, each containing 1200 seconds, and this unit of 1200 is called by Hindu astronomers Tishya,[3] the name of the star Sirius. And it is Tishya or Sirius who is called on in the Rigveda to come to the help of the singer in the hymn as one of the protecting father-gods, with Kṛishānu, the rainbow god, and Rudra, the father of the Maruts, or wind-goddesses.[4] It was round this circle of the Nag-kshetra, or field of the Nags, that the year-god drove his chariot, and hence the king of the Gaṇdharvas, or dwellers in the heavenly land (*gan*) of the pole (*dhruva*), became Chitra-ratha, the king of the variegated (*chitra*) chariot (*ratha*), who taught the Pāṇḍavas the inmost secrets of religious truth, and the worshippers of the driver

[1] Max Müller, Preface to vol. iv. of the Rigveda, p. 58.

[2] R. Brown, Jun., F.S.A., *The Phainomena or Heavenly Display* of Aratus, App. ii. pp. 79, 80.

[3] Sachau's Alberunī's *Indịa*, vol. i. chap. xlii. p. 372, 373.

[4] Rigveda, x. 64, 8.

of the heavenly chariot became the sons of the horse, the successors of the sons of the wild bull, who reckoned time by the lunar year of thirteen months. Hence the star Tishtrya or Sirius, from whom the ancient Zend and Hindu years were born, is described as contending at his rising with the demon Ap-aosha, the burner (*ash*) of the waters (*ap*), in the guise of a youth of fifteen years, the age ascribed to Yima and Vivanghat,[1] his father—the Hindu Vivasvat, the father of the Ashvins, of a golden-horned bull, the crescent-moon, and a white horse, the full moon.[2] The horse was the totem of the Parthian cavalry, who created the lunar year; and among them the Ashvamedha, or horse-sacrifice, was the principal ceremony in the annual autumn festival to the fathers of the race, and the horse also plays an important part in the ceremony of the consecration of their household fires, called Agniyādhāna in the Brāhmaṇas, for the householder who performs this ceremony is directed to procure a horse or an ox, but preferably a horse, and to lead it up to the fire while the priest invokes earth, air, and heaven, and, as he does so, touches the footprints three times with the burning fire.[3] The Ashvamedha sacrifice in India was one offered to the gods of time, for in the hymn of the Rigveda describing it, it is ordered that a many-coloured goat shall first be offered to Pūshan, the bull-god of the star-worshippers; and the priest who divides the horse when slain is directed to cut out, 'as belonging to the gods,' thirty-four of its ribs—and that a horse has thirty-six ribs is especially noted by the commentators. These thirty-four ribs are, as Ludwig shows, the offerings made to the twenty-seven Nakshatras of the Hindu solar astronomers, the five planets, the moon, and sun, the gods of the sons of the horse; while the goat with

[1] Mill, *Yaṣna*, ix. 5; S.B.E. vol. xxxi. p. 232.

[2] Darmesteter, *Zendavesta Tīr Yaṣt*, 13, 16, 18; S.B.E. vol. xxiii. pp. 97, 98.

[3] Eggeling, *Ṣat. Brāh.* ii. 1, 4, 16, 17, 23-26; S.B.E. vol. xii. pp. 297, 300.

its twenty-six ribs, or twenty-six phases of the lunar year, offered to Pūshan, is a distinctly lunar offering.[1] These twenty-seven Nakshatras were not a stellar circle, but a division of the heavenly circle into twenty-seven parts of 13° 20′ each, used by the Hindu astronomers with the five years' cycle to reconcile the differences of solar and lunar time, and to make the length of the *tithi*, or lunar days during that period, agree with that of the solar and sidereal days.[2] Therefore this passage, as well as Rigveda i. 133, 6, mentioning twenty-seven Maruts, proves that the Nakshatra cycle had been worked out before the Rigveda was published. We learn from the ceremonies of the Palilia at Rome that this horse-sacrifice, which is still offered by the Ugro-Finnic Voguls, and was the chief sacrifice of the Scythian tribes,[3] was one especially connected with the worship of the hearth-goddess, the Hestia of the Greeks and Vesta of the Romans. It was not offered on the 21st of April, when the Palilia of the country villages took place, but on the 10th of the month. A pregnant cow was then offered at the Capitol, the temple in the centre of the city, which had replaced the earlier village grove, and at the sacrificial places of the thirty curiæ, or the head-quarters of the ten curiæ, into which each of the three Roman tribes were divided. The unborn calf of the cow offered in the Capitol was taken from her body and burned to ashes by the eldest of the vestal virgins, a reproduction of the earlier sacrifice of the first-born of men and animals to the rain-god. These ashes were, in the village festivals, scattered over the fields, just as the Kandhs bury in their land pieces of the flesh of the Meriah victims; but in Rome

[1] Rigveda, i. 162, 1-3, 18; Ludwig, *Rigveda*, iii. p. 186.

[2] Max Müller, Preface to vol. iv. of *Rigveda*, pp. 38, 51; Thibaut's *Varāha mihira Pancha siddhantika*, chap. ii. 7; p. 11 of Translation; Sachau's Alberunī's *India*, vol. ii. chap. lvi. pp. 81, 82. See also the question fully discussed in my 'Notes on the Early History of Northern India,' Parts iv. and v., *Journal of the Royal Asiatic Society*, Arts. viii. and x., April and July 1890.

[3] Herod. iv. 60; 'Duka, or the Ugor branch of the Ural-Altaic Family of Languages,' *Journal of the Royal Asiatic Society*, vol. xxi. p. 623.

they were thrown into the sacred fire, together with the blood of the horse, sacrificed on the 15th of the previous October, on the Field of Mars or Maso, in honour of the deceased fathers of the ruling race. The blood had been kept by the vestal virgins in the Penus Vestæ.[1] We find in this sacrifice a fresh confirmation of the succession of ruling races, from the wolf-nurtured sons of the bull, the corn-cultivators and growers of barley, to the sons of the horse, and we learn further that the succession marked an increased attention to ritual and the elaboration of ceremonies, which is so conspicuously shown in the Soma-sacrifice of the Brāhmaṇas and the great Yasna or annual sacrifice to the gods of time in the Zendavesta. That this ritualistic progress was also accompanied by an improvement in the moral standard is shown by the evolution of the idea of a new birth from sin to righteousness, marked by the bath of consecration, and by the prohibition against drinking spirits or intoxicating drinks. It was this belief in the efficacy of personal effort to improve the moral nature which led to the division of the contents of the casket containing the water and blood of life into the two cups, Consecration and Penance, one being the sanctification of the new-born saint, and the other the sacrifice of his evil nature. The priesthood was divided into local schools to give effect to these doctrines, and to some of these schools is ascribed the authorship of the collections of poems into which the Rigveda is divided. But it is not in the religion of the Rigveda, moulded on the Aryan belief in the divine personality of natural forces, but in the Dravido-Semitic religion of the Jains that we find the clearest traces of the teachings of these stern Semitic Puritans. It is this religion which makes the highest virtue consist in the practice of the severest ascetic self-denial and almost self-destruction which has always been and is still the creed of the trading classes of Western India, the races called the Saos, or Shu-varṇa, a creed which is essentially opposed

[1] Mannhardt, *Wald und Feld Kultur*, vol. ii. pp. 303-315.

to the self-mutilations and offerings of their own blood, which marked the ritual of the fire-worshippers. The most sacred, and, therefore, the most ancient, sites of Jain worship are in the districts anciently called Sindhu-Suvarna and Saurāshtra, which have from the earliest times been ruled by the Suvarna, called also Yavanas or Yonas, a name meaning the barley (*yava*) growers, used in the Mahābhārata and the Edict of Asoka to denote the inhabitants of the delta of the Indus, the land of the Yadu-Turvashu or Yaudheya Rajputs, bounded on the north by the Sutlej [1] and the adjoining countries of the Western seaports. These were ruled by the king called in the Mahābhārata Bhaga-datta, or given by Bhaga, the god of edible fruit (*bagha*); the garden land of the Kurmi cultivators, who grew cotton, indigo, and sugar-cane in the rich soil of Kāthīawār and Guzerat, the ancient Saurāshtra. The three chief Jain shrines, named in the order of their sanctity, are (1) the Satrunjaya hill, overlooking the capital of the State of Pālitāna; (2) the Girnār hill, near Junagarh or Yonagarh, the chief fort (*gurh*) of the Yonas, and both these are in Kāthīawār, a country divided into small States, the ancient provinces of the Kuṣhite organisation; (3) Mont Abu in Guzerat, formerly called by the ṣemi-Semitic name of Arbuda, meaning the divine four (*arba*). This was the country of the Yadu-Turvashu, and of the Kanva, or young (*kaná*) society of Brahmins, who were their priests and teachers, the guardians of the children of their ward Sakuntalā, the Bhārata race. It was they who succeeded the Bharadvājas and Gotāmas as leaders of the priesthood, and made the sacrifice of libations poured out by the Hotar the most important part of the religious ceremonies, and made the root *hu*, from which Hotar is formed, mean 'to

[1] The Edict of Asoka mentions together the Yona-Kamboja-Gandhāra. Of these the Gandhāra are the Northern people of the Swat valley and Afghanistan, the Kambojas the people occupying the country of the five rivers, while the Yona are those holding the country south of the Sutlej to the Indus, the Sindu-Suvarna.

pour,' instead of its primitive meaning of 'to beget;' but the libations they poured out were milk, curds, whey—the products of the mother-cow—and pure running water, and hence they were called in the Rigveda the Asunvunts, or non-pressers, the Paṇis who did not press Soma. It was this sacrifice which is commemorated in the name of Su-medha, the sacrifice (*medha*) of the Su, who is in Buddhist history the hermit who, in the days of Dipankara, the first of the twenty-four Buddhas, renounced his wealth and betook himself to a life of poverty, in which he discovered the ten perfections, or the ten moral precepts of the Buddhist faith.[1] These people, called Sombunsis or sons of the moon, the lunar Rajputs, who gave India the name of Sindhava, or the country of Sin, the moon, Ikshvākus, Kuntibhojas, Sakyas, and sons of the moon-lion, called Singhs or Licchavis, made themselves rulers of all Northern India, and placed the seat of imperial power in the East, in Ayodhya, and Kashi (Benares), the former Kuṣhika capital. They formed throughout the country united confederacies of the Mallis or Turs, the star-worshippers allied to the races of the moon, and Licchavis, similar to the eighteen united tribes of the Vajjians, or sons of the tiger, made up of nine Mallis and nine Licchavis, who ruled the country of Vi-deha, the two (*vi*) people (*deha*), in the days of the Buddha.[2] Jainism was at that time, as it had been from a period of most remote antiquity, the tribal religion of these warlike traders, for it was there that Mahāvīra, the great Viru or propagator, was born in the sixth century B.C., about the same time as the Buddha, and he was the last of the twenty-four Jain prophets called Tīrthakaras, or sons of the makers of pilgrimages. He was of royal race, for his father was a chief of the Gñatika tribe of Licchavis, and his mother was sister of Chetaka, king of Videha. His life shows that the tribe followed the teachings formulated by Brahminic tradition, for

[1] Rhys Davids, *Buddhist Birth Stories*, p. 9.
[2] Jacobi, *Jaina Sūtra*, *Kalpa Sūtra*, p. 128; S.B.E. vol. xxii. p. 266.

he observed strictly the Brahman law of life in becoming a householder and begetting a daughter before he became a naked wandering ascetic or a religious teacher.[1] He did not pretend to teach any new doctrine, and only preached a return to what he told his hearers was the original ancestral creed of the lion race, a belief that it was the duty of every man before his death to cleanse his soul of sin by ascetic penances. It was their fathers who had brought this creed with them from the land of the Shus in the far West, and had established it as the ruling belief in their first settlements in Western India, and it was they who, on coming to settle in and rule the East, had made Parisnath the lord (*nath*) of the Paṛis, that is, of the Paṛis or traders, what it still is, the sacred mountain of the Eastern Jains. This mountain is the Mount Malleus of Pliny, which he calls the sacred mountain of the Monedes or Mundas, the rulers of the Vindyan hills in the West, and of the Suarí, that is, of the Su-vira or Su-varna of the Gangetic valley and Eastern Bengal.[2] It stands on the banks of the Burrakar, a tributary of the Damooda or Da-munda, and divides the land of the water (*da*) of the Mundas from that of the Sau-vira, called Karṇa Suvarṇa. It is also the Mount Mandar of the Mahābhārata, the sacred mountain of the sons of Kaṣhyapa, whence the water of life, the rains, was churned from the ocean for twenty-one of the twenty-three Jain Tirtha-karas before Mahāvīra are said to be of the Kaṣhyapa Gotra of the Ikshvāku race, and two of the Gautama Gotra of the race of Hari, the storm-god.[3] It was under the presidency of this sacred mountain that the earliest ruling trading races, the sons of the moon-bull and the ass, the Karṇa Suvarṇa or horned race (*varṇa*) of Saus (*su*) had made Karṇa Suvarṇa in the East the counterpart of the Western Sindhu-Savarṇa, and in both kingdoms the horned-moon, Sin or Singh and

[1] Jacobi, *Jaina Sūtra, Kalpa Sūtra,* 110, pp. 256-257 ; Also, 'Genealogical Table,' Preface, p. xv.

[2] Pliny, *Hist. Nat.* vi. 22, 6.

[3] Jacobi, *Jaina Sūtra, Kalpa Sūtra,* i. ; S.B.E. vol. xxii. p. 118.

Karṇa, was the supreme god, and these names show that it was after the Sin, the moon of the Shus had become the moon-god of the Semites, who called its horns *karen*, that the Ikshvāku conquests of Eastern India took place. It is as the ruler of the race who worship the moon-bull that the Mahārāja of Chota Nagpore still asserts his hereditary title of King of Karṇa Suvarṇa by wearing as his official head-dress a turban adorned with the symbolic imitations of the horns of the moon-bull, the race totem, and the Rajah of Pachete, the ruler of Manbhum, where the capital of Karṇa Suvarṇa was situated when Hionen Tsiang visited the country between 600 and 635 A.D., has for his family cognisance a bull. It was these Jains who insisted above all things on the sanctity of life, who finally struck out from their ritual the sacrificial slaughter of victims, and enjoined as their chief commandments abstinence from (1) destroying life, (2) lying, (3) taking what was not given, (4) lasciviousness, and (5) the owning of private property. These rules show that those who passed them traced their national history back to the communal property of the primæval village, and they mark the steps in national progress from the limited community of the sexes in matriarchal times to the institution of marriage, the growth of reverence for truth, for verification of what they taught as science, honest dealing, and the abstinence from the self-mutilation of the fire-worshippers, whose self-sacrifice was the destruction of life, and not that which precedes the birth of a new spiritual nature. It was these trading races whose household pole of the Udumbara-tree was that of the Sadas or sacrificial hall of the gods, who, as I have shown, were the first reformers of the Soma ritual, who instituted the Pāka sacrifice, or sacrifice of five ingredients, the Sannaya sacrifice to Indra as offered by Manu, of sour and sweet milk, curds, whey, and clarified butter,[1] and the Pākayajñas

[1] Eggeling, *Sat. Brah.*, i. 6, 4, 8, 9; 8, 1, 7-9; S.B.E. vol. xii. p. 177, 218, 219.

or oblations of cooked offerings of the Grihya Sūtra. These were cooked on the household fire, which was first honoured by the Vaishyas; for it is from the household fire of a Vaishya that the religious student who has finished his studies must kindle that of his own homestead. The development of the Semitic worship of the rain-god, who is the preserver and not the destroyer of life, appears also in the Greek worship of Apollo, for to him, as to Indra, no living victims are offered, but the produce of the fruits of the earth, which owe their life to the rain he has sent, and which, by their continual reproduction, preserve the germ of life from destruction. The offerings to Apollo at his chief shrines of Patara in Lycia, where he was worshipped as the storm-god born on the Xanthus, were cakes made in the form of bows, arrows, and a lyre, and these were offered, together with incense, at Delphi; and at Delos the cakes were made of wheat and barley.[1] At the latter place there were two altars, one called the 'horned-altar,' which was the brazen altar of the Jews, the altar of the sons of the bull; and the other called 'the altar of the pious,' and on this altar the offerings of Apollo were placed, and in these offerings we trace the progress of Apollo-worship from the days when he was first born, as the wind and storm-god of the Æolic Greeks, the guardian god of Troy, to the time when he became the god of their successors, the Dravidian Dorians, the god of the yellow race, who were the growers of barley, and whose god was the Tur or pole. He also, like the angry god of the Jews and Jains, is the punisher of sin, whose orders are obeyed by the Erinnyes, or Furies of Remorse, and in this phase of his divine existence he is the judge or Danu; and also Apollo Paian, in whose honour the dances called gymnopædia, danced by naked youths like the Gond worshippers of Sek-nag, to music played on the Cretan phorminx, the lyre shaped like the tortoise, were accompanied by the choruses called Paiān (παιάν), as sacred

[1] Muller, *Die Dorier*, bk. II. chap. vi. § 1, p. 227.

to Apollo, the healer[1] ($\pi\alpha\iota\acute{\omega}\nu$). He was thus, like the Hindu Ashvins, the physician of the gods, and, therefore, he and his twin-sister Artemis were, like them, the children of Saranyu, whose name appears in the Greek Erinnyes. It was the doctrine of the punishments inflicted by these Furies of Remorse, which was, in the teachings and imaginations of the Hindu Jains, developed into the Buddhist hell, a conception which has, since it was brought into Western Asia by Buddhist missionaries, so profoundly altered the earlier theological conceptions of the other world. But it is to these Dravido-Semitic races that we also owe the idea of the sanctity of duty, which first originated among the teachers of the early village communities, and afterwards developed into the enlightened patriotism of the Greek races. This idea, among the Hindu Jains and Buddhists, became the foundation of a religion which is personal in its insistence on self-culture, and only altruistic in inculcating the duty of devotion to the Sañga or brotherhood of the faithful, who have been admitted within the pale of the Jain, Buddhist, and Jewish communities. This Sañga is merely an enlarged conception of the primæval village which was founded, not on community of races, but on the rights accruing to each member chosen as a fellow-citizen by the united body of cultivators. It is in this phase of society that we find the picture of the transition stage in political progress between the communists of the matriarchal races and the individualism of the Aryans; and it was this belief of the Aryan races in the rights of individuals which led to the great revolt against Jewish formulas, which will be the subject of my sixth Essay, a revolt which substituted the man-god, the divinely-inspired prophet, the visible symbol of the creating-father, the young Apollo of Greek arts, the god of poetry, song, and joyous life for the impalpable mystic divinity of the Semites, the god symbolised in the pole and crescent moon, the Delphic Trisūla.

[1] Donaldson, *Theatre of the Greeks*, p. 16.

ESSAY IV

ASTRONOMICAL MYTHS, SHOWING, ON THE EVIDENCE OF EARLY AKKADIAN ASTRONOMY, HOW THE HITTITES, KUṢHITES, AND KUṢHITE-SEMITES MEASURED THE YEAR.

I HAVE in the Essays forming this volume brought forward numerous proofs of the historical information given by the different methods of computing time adopted by the early ruling races; but I have barely touched upon that furnished by the most ancient Akkadian astronomy. This throws such a wonderful light on the early history of the Kuṣhite-Semite race, who, as I have shown, were the earliest imperial rulers of the primæval world, that I have thought it better to deal with it in a separate Essay. I have already proved that the earliest year used by the first agricultural races was one of two seasons measured by the Pleiades, beginning with the festival to the stars and the commemoration of dead ancestors celebrated in November. This, as I have shown, was followed by a year of three seasons, which were looked on in early mythology as the three primæval mother-gods, and it was first used as the official measure of time by the barley-growing races of Asia Minor and Syria, who, together with the people of Macedonia, Sparta, and the Peloponnesus, have always reckoned their year as beginning with the autumnal equinox.[1] The evidence as to the early history of time-measurement proves clearly that it was the agricul-

[1] Lewis, *Astronomy of the Ancients*, chap. i. § 6, p. 29.

tural races, to whom a correct prognostication of the times and seasons was a matter of primary necessity, who first tried to search out the laws governing the course of the year, and it was as a natural consequence of their conviction of the advantages they would derive from a reliable rule of time-prediction that they were led to study first the signs of weather given by the clouds and winds, and afterwards, when they had learnt from the Southern agriculturists, that time could be measured by the motions of the stars, to observe the heavens and map out the stars. It was these studies which were most eagerly pursued under the clear skies of Central Asia, when the Kuṣhite confederacy was formed; and it was in this country of Elam, where the Nāga rain-snake was first worshipped, that Akkadian astronomy began during the age when the year of three seasons was the official year. But before I deal with the Akkadian evidence as to the history of this year, I must first set forth the proofs showing, from the names and positions of the constellations used as indicators of time by the early observers, that the reckoning of the year of five seasons which was added to the list of official years by the Kuṣhite race, who called themselves the sons of the pole and of the twin-gods, was founded on astronomical observations. These early astronomers substituted for the reckoning of time by the Pleiades one founded on the supposed friction of the pole, which they thought to be proved by the apparent motions of the stars round it, and the field within which they looked for the stars which caused its perpetual revolutions, and for those which were influenced by the heat generated by this ever-twirling fire-drill, was that bounded by the four stars which marked the four quarters of the heavens in the Zendavesta, the four Loka-pālas, or nourishers of the world, of the Hindus. These were (1) Sirius, the dog-star, the star of the East, whose heliacal rising coincided[1] with the beginning of the rains of Northern India at the summer solstice;

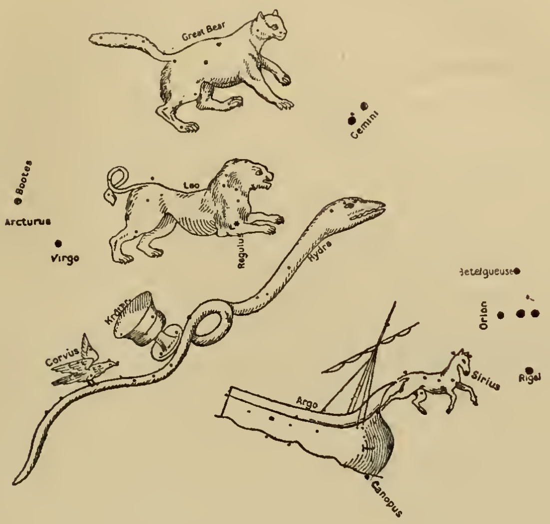
[1] See Note A at end of this Essay.

(2) the seven stars of the Great Bear, called in the Zendavesta the seven bulls, marking the North ; (3) Argo, the Sata-vaēsa of the Zendavesta, the South ; and as I shall now proceed to prove, the constellation Corvus, called Vanaṇt in the Zendavesta, the West. These constellations all traced their birth as parent-stars of time to Sirius, called Kak-shi-sha, the door or creating-mother (*kak*), the horn (*shi*) star (*sha*),[1] and the sign which denotes *kak* in the earliest Akkadian script at Gir-su is the triangle ▷ drawn on the Hindu altar to represent the mother-year of three seasons. Thus the year of five seasons, beginning the heliacal rising of Sirius, was one which was derived from the original mother-year of three. Sirius was the dog-star of the fire-worshippers, the Indian Māghadas, the sons of the father fire-god Rā-hu, the creating (*hu*) sun (*Rā*), and was a form of the mother-goddess Is-tar, called Tish-ku and Suk-us, the wet (*suk*) star in Sumerian, and Isis-Satit, the mother of Horus, the meridian pole, in Egyptian astronomy. She is in the Rigveda the celestial bitch Sara-mā, the Northern mother (*mā*) of Sara, the storm-cloud, who stole the cows of light from the Paṇis or trading races. These four constellations formed a cross in the heavens answering to the upright cross of the fire-god ; and the astronomical use of the stars within this area as measurers of the time between one rising of Sirius, the rain-bringer, and the next, was based on the measurement of the intervening interval by the weeks during which the seven stars of the Great Bear, symbolising the week-days, revolved round the pole. Within the heavenly field marked by the four boundary stars, the chief constellations are those shown in the annexed diagram taken from an astronomical map.

Of these Leo lies due south of the Pointers of the Great Bear, and below it comes the constellation Kratēr, the cup

[1] R. Brown, jun., F.S.A., 'Euphratean Stellar Researches,' *Proceedings of the Society of Biblical Archæology*, May 1893, pp. 322, 328. Sayce, *Assyrian Grammar Syllabary*, Nos. 4, 118, 138.

or bowl, called by the Akkadians Mummu Tiāmut, the chaos of the sea,[1] the mother of heaven and earth, and the child of Tiā-mut, the mother (*mut*) of living things (*tia*). This receptacle of the soul of life was thought, according to a legend of Asia Minor, quoted by Hyginus, to be that in which human blood was mixed with wine, and this blood



Copied to scale from Gall's *People's Atlas of the Stars*

was, according to the Euphratean cosmographic legend related by Berosus, that of the goddess-mother who was cut asunder by Bel, the fire-god.[3] It rests on the constellation Hydra, which I shall show to be the great Nāga or water-snake, the distributor of the rains. The relative position of

[1] R. Brown, jun., F.S.A., 'Eridanus, River and Constellation,' chap. xxx. s. iv. *Euphratean Constellations and Mythic Personages*, p. 72. Sayce, *Hibbert Lectures for* 1887, Lect. vi. pp. 384, 386. 'Tablet on the Creation Series.'

[2] R. Brown, jun., F.S.A., 'Eridanus, River and Constellation,' chap. vii.; 'Hydra, Kratēr, Corvus,' p. 20.

these two constellations and of Corvus is distinctly shown in the following lines of Aratus :—

> 'And opposite another sign is drawn,
> The water-snake, they call it. As alive
> It crawls far-stretching, for the head extends
> 'Neath the Crab's midst, *the main coil 'neath the Lion,*
> Whilst even o'er the Centaur hangs its tail.
> *On the mid coil is placed the Bowl,* the end
> Bears a Crow's form, which seems to peck the fold.'[1]

In this description great importance is clearly attached to the 'main or mid-coil' of the constellation of the water-snake, for it is said to lie immediately below the Lion ; and the constellation Kratēr is, as in the diagram, placed on it in the space between Leo and Hydra. These three constellations, the Snake, the Bowl, and the Crow are evidently connected in one astronomical myth, in which the water-snake or Nāga plays a most important part. In Indian mythology, as I have shown in several places, the five-headed Nāga denotes the Indian year of five seasons ; and that the constellation Hydra denoted traditionally, not the year of five seasons, but the earlier mother-year of three seasons, whose blood, after being mixed and consecrated in the cup, was distilled on the earth as rain by the water-snake, is proved by the illustration in Mr. Brown's translation of Aratus depicting the three constellations. This picture is copied from a German manuscript of the Greek poem, and in it the snake representing the constellation Hydra is a three-headed snake forming two convolutions round the mother-tree, the Hindu tree-mother Ka-drū, the tree (*dru*) of Ka, who received the Soma, or water of life brought from heaven by the sacred prophet-bird. This tree has in the illustration three branches, answering to the three heads of the snake. The constellation Kratēr as the cup or bowl, the casket holding the Soma, the seed of life, hangs in the picture on the middle coil of the snake

[1] R. Brown, jun., F.S.A., Aratus, *Phainomena ; or, The Heavenly Display,* 441-449, pp. 48-49.

below the three heads; and on the tail, which marks the track by which the snake has reached the tree, the crow is seated, the constellation Corvus.[1] The whole depicts a year of three seasons ushered in by the crow, the black prophet-bird, the dark bird of night and winter, who leads the water-snake to the root of the mother-tree, whence he rises with the sap in the summer season, and receives from the mother-cup the soul of life, the life-blood of the mother-year, distilled from the tree which grows, blossoms, and bears fruit through each succeeding year, and this is infused by the rains of the middle season, the summer solstice. The year ends in the autumn when the fruits ripen, and the fulfilment of its work is shown in the three branches of the tree and the three heads of the snake.

The relation between these, the earliest sacred stars of the Northern star-worshippers, to whom the stars were creators and markers of time and the seasons of the year, and who used the star as the sign of God, called An by the Hittites, Cypriotes, and the Akkadians of Gir-su,[2] is shown most fully in the Akkadian names of the three guiding stars, the Crow, the Lion, and the Great Bear.

Corvus is star No. xvii. in the 'Tablets of the Thirty Stars,' where it is called 'The Star of the Animal' of the land of Kur-ra, the land of the sons of Kur, the tortoise land of the East.[2] The sacred animal of the star-worshippers of this land was the horse of Indra, the rain-god, the long-eared horse or ass, called Ucchai-ṣhravas, born from the churning of the ocean by the snake-god of the spring season, Vāsuki, and his bird-prophet, who impregnated the constellation of Mummu Tiāmut, the chaos of the sea. This was the father-horse, the totem of the Northern tribes, who first

[1] R. Brown, jun., F.S.A., Aratus, *Phainomena; or, The Heavenly Display*, Fig. xli. 'The Water-snake, Bowl, and Crow.'

[2] Major C. Conder, 'Notes on Hittite Writing, Hittite Syllabary,' No. 90, *Journal Royal Asiatic Society*, October 1893.

[3] R. Brown, jun., F.S.A, 'Tablet of the Thirty Stars,' Part ii. Star xvii. line 20, *Proceedings of the Society of Biblical Archæology*, February 1890.

introduced the sacrifice of the horse into the Roman ritual. This was slain at the festival of the Equiria on the 15th October, and its blood was kept in the Penus Vestæ by the vestal virgins till the 15th of the next April. On that day, at the festival of the Palilia, the festival to the rain-god, the Nagur of the Gonds and our St. George, a calf, taken out of the womb of a pregnant cow which was then sacrificed, was burnt, and its ashes, mixed with the blood of the father-horse, were scattered as the seeds of life over the lands of the city of Rome. It was this father-horse which was sacrificed to the Northern god Odin, whose sacred bird was the crow or raven, and annually eaten as a sacramental meal by his worshippers. We find also in the ancient annual horse sacrifice to the Northern sun-god of India, called the Aṣhva-medha, a complete counterpart of the Roman horse sacrifice, and we can also, as I shall now show, trace in the ritual a connection with the early year ruled by the Pleiades similar to that given in the Roman sacrifices, which took place fifteen days before the first of November and the first of May, the days on which the seasons of the Pleiades year began.

In the ritual of the Hindu Aṣhvamedha, the three seasons of the mother-year play a conspicuous part. They are called Ambā, who is the leading star of the Pleiades,[1] Ambikā, who appears in the Mahābhārata as the mother of Dhritarāshtra, the blind king, the father of the Kaurāvyas, or the sons of Kur (the tortoise), whom I have shown to represent the house or meridian-pole of the Kuṣhite race, and Ambālikā, the mother of Paṇḍu, the fair (*paṇḍu*) prince, the sexless young sun-god who was the reputed father of the Paṇḍavas, or the children of the sun. Ambikā, called Mahishī, or chief queen, is the mother of the meridian-pole, and first the mother-star Sirius and afterwards the moon-goddess, said in the Rigveda to rule the central season of the year.[2] She

[1] Tait, *Samh.* iv. 5, 1; *Ibid. Brāh.* iii. 1, 4, 1; Max Müller, Preface to vol. iv. of his edition of the Rigveda, p. 32.

[2] Rigveda, i. 164, 15; x. 85, 2.

is represented in the Brāhmaṇas as telling her sister queens 'that they would not be the brides of the sun-horse, but would assign that honour to Subhadrā, who dwelt in Kampila.'[1] In this statement we find a complete epitome of the early history of India as told in the Mahābhārata. There the three mother seasons appear as Ambā, the eldest of the three sisters, betrothed to the king of Saubha, the magic city of the fire-worshipping magicians Ambikā and Ambālikā, as the two wives of the king Vi-chittra Virya, the two-(*vi*) coloured (*chittra*), manly strength (*virya*), whose history I have given in Essay III. The ultimate rule of India, after the struggle between the descendants of Ambikā and Ambālikā, falls to the reputed sons of Paṇḍu, the son of the third queen, who, like the youngest sister in the fairy tales of the three sisters, secures the most fortunate lot. The fathers of his five sons are Dharma, the god of the divine law; Vāyu, the wind; Indra, the rain-god; and the Ashvins, or twin horsemen, the parent-gods of the sons of the sun, horse, and moon-ass, whose chariot is drawn by asses. The descendants of the five brothers, the five seasons of the new year, all fail except the son of Arjuna, the son of Indra, the bearer of Gaṇḍiva, the rainbow ushering in the rains, and his wife Su-bhadrā, the blessed (*bhadra*) Su, the sister of Kṛishṇa, the black rain-cloud, and as I shall show, the antelope, and the mother of the royal races of India, born from Su, the soul of life, the root of the Indian holy Soma. She, in the Ashvamedha ritual, as described in the Brāhmaṇas, is made by the three earlier mother seasons, Ambā, Ambikā, and Ambālika,

[1] Tait, *Samh.* 8, 7, 4, 19, 1; *Vājasaneya*, 23, 18; *Ṣata. Brāh.* xiii. 2, 8, 3; *Kāth. Aṣhv.* 4, 8. I have combined the accounts given in the *Vājasaneya* 23, 18 with that in *Kāth. Aṣhv.* 4, 8, in my interpretation, which is contrary to that which has hitherto been accepted. Weber, *Ind. Stud.* i. 183, has, on the authority of the Ṣatapatha Brāhmaṇa, translated the passage so as to imply an actual physical union between the queen and the horse, but this cannot be accepted as the original meaning, when it is once understood that all the personages named are not individuals but mythological ideas. See Zimmer, *Altindisches Leben*, chap. i. p. 36, for an account of all the texts on the subject.

the bride of the sun-horse, the parent god of the year of five seasons, and this marriage is consummated in Kampila, called in the Mahābhārata the capital of the land of Pañchāla, the Gangetic Doab, the kingdom of the corn-growing Srinjayas, or sons of the sickle (*sṛini*), which takes its name from the worship of the five-headed Nāga, the five (*pañch*) seasons of the new year. The connection here shown between the twin gods, the Ashvins, or heavenly horsemen, and the Pleiades, is preserved in the arrangement of the Hindu months, when the month Ashvin, September-October, precedes Khartik, the Pleiades month, October-November; and the transfer of the rule of the year from the Pleiades, whose year began in Khartik, to the Ashvins, or heavenly horsemen, coincident with the worship of the sun-god, is shown in the Bengali festival of the Durga-puja, the most popular festival of the year throughout Bengal, which takes place on the seventh day of the new moon of Ashvin. The goddess Durga, the mountain (*durga*) goddess, was born, according to the legend I have quoted in Essay v., on the same day as Kṛishṇa. She was thus the sister of Kṛishṇa, the goddess Subhadrā of the Mahābhārata, the mountain-mother, who gave birth to the holy Soma plant, the tree of life. Her festival in Bengal, beginning on the seventh day of Ashvin, lasts ten days, and thus almost exactly coincides in date with the three great October festivals at Rome, the Meditrinalia, or new wine festival, held on the 11th, the Faunalia on the 13th, and the Equiria, or horse sacrifices, on the 15th. It is this goddess Su-bhadrā whose marriage was celebrated in the Ashva-medha, who is worshipped at Juggernath as the third member of the sacred triad of Rāma-Chandra, Bal-bhuder, and Su-bhadrā or Sitā, and she is the wife of Rāma-Chandra, the sun-god Rām or Rā, who is also Chandra, the moon-god. This mountain-goddess Durga is the counterpart of Istar, whose sign among the Hittites is ,[1] the

[1] In a lecture on Hittite Writing delivered before the Oriental Congress of 1892, Mr. E. Tylor showed that on a bilingual seal, with an inscription in

mountain enclosing the stone of life, which I have shown[1] to be the Hindu picture of the mountain goddess-mother, and she is also, as Istar, the mother star Sirius. That she was originally a Hittite mother-goddess is made exceedingly probable by the fact that her deification in India was coincident with that of the Ashvins or twin gods; for Major Conder has shown that the name Khati, by which the Hittites were known to the Assyrians, is derived from a Turkish root *khat* 'to be joined,' and the sign denoting the national Hittite name Khat in Hittite writing depicts two persons swearing faith to one another.[2] They were, in short, a nation formed from the union or blood-brotherhood[3] of the sun and fire worshippers from the north, who worshipped the god of day, the sun-god Rā, and the dark race from the south, the sons of night; and thus their parent stars were the twin gods Day and Night, the stars Kastor—the support (*stor*) of Ka, called Tur-us, or the god of the pole, Tur—and Polu-deukes, the much-raining god, the god of the dark night of the Southern agriculturists. It was these Mongolian Hittites who were the yellow race whom I have shown in Essay III. to be the sons of Kapila, meaning the yellow, the patron Rishi of Oude, north of the Ganges, where they joined the Gonds and aboriginal cultivating races from the south, and they were the first barley and fruit growers in India. They are depicted in their own ideograms and Egyptian monuments as wearing a pigtail.[4] This the Mundas of Chota Nagpore still do; the cutting of the pigtail by those converted to Christianity being the sign that they have renounced the idolatry of their fathers.

cuneiform writing on one side and Hittite on the other, the sign for Istar in the phrase 'servant of Istar' on one side is represented by the sign on the Hittite side.

[1] Essay III. p. 144.

[2] Major R. Conder, 'Notes on the Hittite Writing, *Journal Royal Asiatic Society*, Oct. 1893, p. 839. 'The Hittite Syllabary,' Sign 106.

[3] Which I have shown in Essay III. p. 175, to be the sign of Hindu marriage.

[4] Major R. Conder, 'Notes on the Hittite Writing,' *Journal Royal Asiatic Society*, Oct. 1893, p. 824.

It was these people who formed the nucleus of the trading races of the Sus or Shus, the Hindu Vaiṣhya who, as I have shown in Essay III., were the first founders of the Soma ritual, and the race who introduced the baptismal bath, which gave to those who were consecrated in it a 'new birth' from sin to righteousness. But I must now return to the constellation Corvus and the sacred horse or ass. This last was the year of three seasons, called the three-legged ass in the Bundahish, who helps Tishtrya or Sirius to bring the rains from the ocean,[1] the ass which drew the chariot of the Ashvins in the Rigveda. This animal is said, in the same line in which it is called 'the animal of the land of Kur-ra,' to be sacred to the Akkadian mother-goddess Im-dugud-khu, the great (*dugud*) storm (*im*) bird (*khu*), and this storm mother-bird becomes in the Assyrian paraphrase of the Akkadian text 'the terrible Ram-ānu,' thus showing the identity of the original storm-bird who laid the world's egg, whence the Kuṣhite sons of the ass or tortoise were born, with Rāma, the son of Kaush-aloya, the house or mother (*aloya*) of Kuṣh, the tortoise, the father of the Indian ruling race, the long-eared horse or ass of the Hittite or twin races, and the god Ram-ānu of the Assyrian Semites, the father Ab-Ram. This star Im-dugud-khu is said in an Akkadian tablet to be the 'star of mist and tempest.'[2] This storm-bird goddess is the cloud-goddess Sar, the mother of the star of the foundation, the constellation Aquarius 'who took the road of the sun'[3] rising from the mists of the chaos of the sea, the mother-goddess Mummu Tiāmut-Sar was, as I have shown, the Armenian cloud-goddess, and the Greek goddess Hekate, so called as the mother of the hundred (*hekatōn*) children, the Sata-vaēsa, or hundred father-creators, the

[1] West, *Bundahish*, xix. ; S.B.E. vol. v. p. 69.

[2] R. Brown, jun., F.S.A., 'Remarks on the Tablets of the Thirty Stars,' Part ii. Star xvii. ; W.A.I. iii. 53, No. 1, line 27, *Proceedings of the Society of Biblical Archæology*, Feby. 1890.

[3] *Ibid.* Star i. line 1, § 375.

constellation Argo of the Zendavesta, who were born in Hindu legend as the offspring of the egg laid by Gaṇ-ḍhārī, the bird-mother of the Kaurāvya, sons of Kur. Hekate was also the mother of the three Erinnyes or Fates, the three mother-seasons of the year of destiny, whose name is the same as that of the Sanskrit goddess Sar-anyu, the mother of the twins Day and Night, from whom the twin races, the Khati, were descended, she was the daughter of Sirius called Sara-mā, or the mother of Sara, the sacred bitch of the Rigveda, and the cows which Sara-mā stole were the cows of the sun of the Paṇis or trading races, the yellow sons of Su, the begetting and conceiving parent of the Su-varna, or race (*varna*) of the Sus, the dwellers on the western coasts of India and the Persian Gulf. The theology of which she was made the mother-goddess was that of the people who called themselves the Sumerian races. It was these sons of the bisexual fire-dog Sirius, the Tishtrya of the Zendavesta, the star Tishku of the Akkadians, and of the mother storm-bird, who placed their mother, the storm-bird, in heaven as the constellation which afterwards became that of Corvus; and it was they who assigned to her the function of infusing spiritual life and living souls into the children of the mother-star, Mummu Tiā-mut, the constellation Kratēr. This is proved by the name Hu, or U-ga-ga, which was that given to the constellation Corvus by the Babylonians. This name means the abyss, or conceiving mother (*hu*), the purifier, or ambrosia (*ga*), or in other words, the constellation 'which sanctifies with the cleansing water of the gods the womb of the universal mother;'[1] and the name Hu, by which the

[1] R. Brown, jun., F.S.A., tells me, in a letter I have received from him, that Corvus is U-ga-ga, wrongly written U-rak-ga, on p. 318 of his 'Euphratean Stellar Researches,' *Proceedings of the Society of Biblical Archæology*, May 1893. See Sayce, *Assyrian Grammar Syllabary*, Nos. 226-227, for the interpretation of the signs. In the passage W.A.I. iii. lii. No. 2, quoted by Mr. Brown, the star U-ga-ga, called the bird, is said to be opposite to Nun-ki, the star Aquila, and from their appearance it is said 'there is herbage in all the land.' This shows that they are both creating mother-birds, who portend

mother is called, identifies her with the goddess-mother, called Hu-kairya in the Zendavesta; and her name Hu is the Zend form of Su or Shu, denoting the creating-mother of the South, while Shu, again, is, by the rule which transforms Northern gutturals into Southern sibilants, the Akkadian word *khu*, bird ; so that the sons of Shu are the sons of the bird-mother, the mother storm-bird, who brought from heaven to the Persian Gulf and the Western coast of India, the home-land of the Shus, the Soma, or life-giving rain. The change from the storm-bird, the vulture or kite, to the crow was made, as I have shown in Essays III. and V., by the Northern sons of Rā, the god of sun and moonlight, who made the raven or crow the prophet-bird. This was the black Bindo bird of the *Song of Lingal*, the raven of Odin and Apollo, who had first been the Shyena bird of the Rigveda, the vulture of Thraētaona of the Zendavesta, who was the Trita Aptya, the water-god of the Rigveda, the kite, called Shakuna, the brother of Gaṇ-ḍhārī in the Mahābhārata, and invoked as the holy bird in the Rigveda, the Lugultudda, or carrion-eating storm-bird of the Akkadians, the adjutant bird (*Ciconia argala*), the rain stork, who announces the coming of the rains in Bengal, and through this rain-bird of the Kushite country of Bengal we arrive at the sacred stork, the Kvirinta of the Zendavesta, in whose palace Azi Dahāka, the three-mouthed snake, the year of three seasons, slain by Thraētaona, dwelt;[1] and this was the bird who is still held sacred in North-western Europe as the herald who tells of the birth of the young spring-god and the death of the winter-fiend. This stork, transformed into the storm-bird, was the vulture, the messenger-bird of Rāma, the plough-god of the Rāmā-

rain in successive mythologies ; Corvus being the mother-star of the races who measured time by the seasons and weeks, marked by the polar revolutions, and Aquila the star of those who measured time by the circuits of the moon, sun, and planets.

[1] Darmesteter, *Zendavesta Rām Yasht*, v. 19 ; S.B.E. vol. xxiii. p. 253, note 3.

yana, which had its wings cut off by Rāvana, the storm-god, when Rāma or Paṇḍu[1] had killed the deer Marīchi, the father of Kaṣhyapa, the tortoise, and progenitor of the Kuṣhite race. Marīchi on his death became the father-star in the tail of the Great Bear, while Rāma was changed from the plough-god, the husband of Sitā, the furrow, to be the sun-husband of Sitā, the crescent moon, the moon-mother, and the pair became the sun and moon god, to whom the crow or raven was sacred. This bird in the arrangement of the constellations is placed on the tail of Hydra, immediately to the west of the mother-constellation of Kratēr, the cup; and it is the star Vanaṇṭ, said in the Zendavesta to have in it 'the seed of the waters, the seed of the earth, the seed of the plants.'[2] It is the rain-bird who first brought the life-giving rain to fill the cup or womb, whence the mother-sea, the fish-goddess, Tiā-mut, was born; and it was this bird who afterwards became the bird which brought the voice of the prophet, the message of the Almighty, which infuses the seed of spiritual life, speech, and thought into the Kratēr, which was also the heavenly Soma-cup, receiving through the medium of the fire from the constellation Leo the life-giving heat churned by the seven mother-stars of the Great Bear in their revolutions round the pole. The constellation Leo is called by the Akkadians Pa-pil-sak, meaning the sceptre (*pa*), the great (*sak*) fire (*pil*).[3] It is described in an Akkadian tablet as the sceptre (*pa*) of the wild bull (*am*), the sky (*gir*) horn (*sak*).[4] Therefore this constellation, the sceptre of the wild

[1] Paṇḍu, the sexless sun-god, is represented in the Mahābhārata Ādī (*Sambhava*) Parva, cxviii. pp. 343-345, as killing a sacred deer, the wife of the Rishi Kimin-dama, a sin for which he was made impotent.

[2] Darmesteter, *Zendavesta Sīrōzah*, i. 13; S.B.E. vol. xxiii. p. 9.

[3] Sayce, *Assyrian Grammar Syllabary*, Nos. 130, 222, 244.

[4] R. Brown, jun., F.S.A., 'Euphratean Astronomical Names of the Signs of the Zodiac,' *Proceedings of the Society of Biblical Archæology*, March 1891, p. 265. Sayce, *Assyrian Grammar Syllabary*, Nos. 117, 130, 222, 242; *Sak*, No. 130, means both 'horn' and 'great.'

bull, is that which symbolises the sign of the royal authority vested in the son of the wild cow, the Gond and Hindu mother Gaurī, the Hebrew mother Leah, whose name is the Hebrew form of the word Le, meaning the bull's head in Hittite, Cypriote, and ancient Akkadian.[1] The Lion was the cognisance of the tribe of her son Judah, who was called by his father Jacob, the bearer of the sceptre and 'the lion's whelp,'[2] and who married, first, Shua, the daughter of the Shus,[3] the sons of Dan, called Shuham,[4] and subsequently Tamar, the Babylonian date-palm, the male and female trees, which, as I show in Essay v., succeeded the fig-tree as the parent tree when the race who believed in the divinity of pairs became the ruling race, a change which marks the transfer of power from the rulers of India to the nations of the Euphratean delta, and the line of coast between India and Egypt, where the palm-tree has always been the sacred tree. In the 'Tablet of the Thirty Stars,' both the twelfth star, Regulus, α Leonis, and the thirteenth, δ and θ Leonis, called respectively Gus-barra, or fire-flame, and the star of the god Kua, the god of the oracle, are called Mes-su, the heart (*mes*) of Su, of the house of the land of Kur, and these names, and the common epithet applied to both stars, prove that they were thought to typify the holy fire of the goddess Su, the Egyptian first father-god of the creating pairs, the god Shu, from the root *su*, to dry with heat,[5] and marks the sons of Su as the offspring of Kur, the tortoise. We also learn from the names of these stars that they were the guardian stars of the race who believed in the divine oracles as the voice of God, the oracle given by the Ephod

[1] Major R. C. Conder, 'Notes on the Hittite Writing,' *Journal of the Royal Asiatic Society*, October 1893, pp. 833, 834; 'Hittite Syllabary,' plate 7, No. 61.

[2] Gen. xlix. 9, 10. [3] Gen. xxxviii. 2. [4] Numbers xxvi. 42.

[5] H. Brugsch, *Religion und Mythologie der Alten Aegypten*, p. 31. Shu is the consort of Tafnut, the effluence, who are both born from the one parent-god, Tum, the darkness, and both symbolise the union of fire and water as the first parents of the race who believed in the divinity of pairs.

of the Jews, which was symbolised by the high priest Aaron, whose name means the chest or receptacle (whence God's voice issued). This belief marks the advent to power of the sons of Kohath, the prophet-priests, commemorated by the marriage of Aaron, their reputed father, with the sister of Nahshon, the prince of Judah.[1] The fourteenth star of the 'Tablet of Thirty Stars' is also a star in Leo Denebola, in its tail, and it is called the star of the goddess Bahu,[2] the creating-mother (*hu*), Ba. Ba is the mother-goddess of the Semite Phœnicians, the goddess of the deep primæval abyss.[3] She was raised from thence as the mother-mountain, depicted in the Hittite sign Ba , the sign of the mother Istar, and it was from the mother-mountain that the cloud-goddess Sar was born. The Hittite sign for Ba and Istar becomes in the oldest cuneiform ,[4] the sign which on the Hindu mother-altar denotes the union of the mother-goddess of the three seasons with the fire-god. Thus the tortoise race, the sons of Leo, were both the people to whom the prophet-priests declared the oracles, and for whom they offered burnt-offerings, and also those who looked on the mother of the waters, the encircling ocean, whence the mother-mountain and the mother-cloud goddess rose as their primæval mother, and who believed that life was generated by the union of heat with water. This heat was, in the astronomical myth, engendered by the revolutions of the Great Bear and the connection between it, the vital heat, and creating water is shown in one of its Akkadian names, Bel-ā-sar-sa, which means Bel, the fire-god, who measures (*sar*) the water (*ā*), yoke (*sa*),[5] or, in other words, Bel,

[1] Ex. vi. 23; Numbers ii. 4. Nahshon is the God Nahash, the Great Nāga, the Great Bear.

[2] R. Brown, jun., F.S.A., 'Tablet of the Thirty Stars,' Stars xii., xiii., and xiv., *Proceedings of the Society of Biblical Archæology*, Feb. 1890.

[3] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 262, note 4.

[4] Major R. C. Conder, 'Notes on the Hittite Writing,' *Journal of the Royal Asiatic Society*, October 1893; 'Hittite Syllabary,' plate 7, No. 50.

[5] R. Brown, jun., F.S.A., 'Remarks on the Tablets of the Thirty Stars,'

the distributor of the water allotted to the earth. It is from this heavenly cistern and fire-drill—in which Marīchi, meaning the fire-spark, is hidden—that the water of life passes into Leo, where it blazes in the sceptre star Regulus, and thence into the Soma cup of the begetting god, Su, the constellation Kratēr, as the blood of life consecrated by the prophet-bird. It is this holy seed which, when distilled into the constellation Hydra, the heavenly sowing-plough, or great Nāga snake, falls from thence into the sea of the Indian Ocean, ruled by the constellation Argo, the mother-ship with its crew of a hundred (*sata*) creating-sons (*vaēsa*), the Sata-vaēsa of the Zendavesta, where she is said to be the star 'which pushes the waters forward'[1] and controls the tides of the sea ploughed by the ships of the sea-faring sons of Shu or Khu, the storm-bird, the traders of Western India and the Persian Gulf. It is from this sea that Sirius brought up the rains, aided by the mother storm-bird, originally the seven winds of the south-west monsoon, or the god Vāyu, the wind-god, worshipped by Takhma Urupa, the swift (*tukhma*) robber (*urupi*), the fire-god, twin-brother of Yima, the rain-god, the twin-god whose rule in Zend historical mythology preceded that of Azi Dahāka, the three-mouthed snake[2] of the year of three seasons.

It was from the rains of the summer solstice thus generated from the great Nāga-snake that the Phœnician sons of Kush were born, whose kings, like those of Egypt, wore the Urœus snake as a sign of royal authority. Their original settlement, according to a tradition recorded by Theophrastus, was at Tulos or Turos, in the Persian Gulf, the

Star No. xi., *Proceedings of the Society of Biblical Archæology*, Feb. 1890; Sayce, *Assyrian Grammar Syllabary*, Nos. 315, 414, 437. The ideographs denoting the functions of Bel as the constellation of the Great Bear are water; *Sar*, measure; and *Sa*, yoke.

[1] Darmesteter, *Zendavesta Sīrōzah*, i. 13; S.B.E. vol. xxii. p. 9.

[2] *Ibid. Zendavesta Rām Yasht*, 11, 12, 19; S.B.E. vol. xxiii. p. 252, note 1, 253.

modern Bahrein,[1] celebrated for its pearl fishery. This was the holy island of Dilvun, called Dilmun by the Akkadians. It was here that Ia was born, or rather made his first appearance as En-zag, the first-born (*zag*) of God (*en*), the son of the waters. He was also worshipped there under the name of Pāti,[2] a name which reproduces that of the Hindu god Prajā-pati, the supreme god of the Indian trading race, the Tur-vasu. Prajā-pati is the god who was worshipped in India as the god Ka, to whom the mother-tree called Ka-drū, the tree (*dru*) of Ka was sacred; and to the present day the Jains, who are the great trading race in India, call themselves in Northern India and Assam Kāya,[3] or the sons of Ka. This name Ka they must have brought with them to the holy island of Dilvun, and it was from thence it must have travelled to Egypt with the race who established Kuṣhite rule there. It was these people, who, in their earlier home in India believed in the divinity of pairs, and ascribed creation to the union of the male and female principle; they were the sons of Tamar, the date-palm. They depicted the female principle as the sacred mother-bird of the Shus, and made the pole of the rain-god the emblem of the phallus. Irrefragable proof that these worshippers of the mother-bird and the phallus, like the Zend and Indian Kuṣhika, who began their year with the heliacal rising of Sirius, began theirs also at the summer solstice, is given by the Phœnician temples recently discovered in Mashonaland. The most numerous sacred emblems found in these temples were those representing the circumcised phallus and the vulture storm-bird, which, as the bird which brings the North-Indian rain at the summer solstice, when the Hindu and Egyptian year began, was looked on by the Egyptians,

[1] Birdwood, Introduction to *The First Letter-Book of the East India Company*, p. xxix. note 2.

[2] Sayce, *Hibbert Lectures for* 1887, Lect. ii. p. 114 note 1.

[3] 'General Reports on the Census of India, 1891,' by J. A. Baines, Census Commissioner, p. 176.

according to Horapollo, as emblematic of a year.[1] In these temples, and especially in the great Zambabwe temples, the entrance, leading through the enclosing walls into the Temenos or central courtyard, where the two triangular towers dedicated to the gods of creation, the mother-gods of the year of three seasons, stand in front of the altar, is so placed that the rays of the sun when rising at the summer solstice stream through it and fall on the top of the highest triangular pillar. In these temples also, the arrangement of the 'dentelle' pattern, 𓈖 reproducing the Egyptian sign for water, to receive the sun's rays, and the position of the east and west gateways placed so as to admit the rising sun at the summer, and of the setting sun at the winter solstice point to a religious cult, in which the solstices were regarded with special veneration.[2] It was at the two solstices that, in the Indian ritual bequeathed by the Ashuras, who believed in the divinity of pairs, and made the Ashvins, the heavenly-twins, their parent gods, animal victims were offered.[3] These sacrifices were originally the sacrifice of the totem animal of the tribe which was to be eaten, as the followers of Odin ate the horse which was sacred to him; and these became, as I have shown in Essay III., the human sacrifices of the earlier Semites, who believed in the anthropomorphic father-god; and it was in these sacrifices that the eldest son of the sacrificer, or of the national king, the father of his people, was slain as the offering most certain to secure from the ruling gods prosperity for the nation and family. It was the blood of this human victim which was drunk by the earlier Semite Arabs as the sacramental draught which was to infuse into them the nature of the great father-god.[4] It is the myths developing the theology of these early star

[1] Bent, *Ruined Cities of Mashonaland*, New Edition, chap. vi. pp. 180-188.

[2] *Ibid.* chap. v. pp. 149-161, especially pp. 151, 164, 166.

[3] Bühler, *Manu.* iv. 26; S.B.E. vol. xxv. p. 173.

[4] Robertson Smith, *Religion of the Semites*, Lect. x. p. 349.

and sun worshippers which we find depicted in their astrological arrangement of the stellar constellations, and this tells us of the history of the computation of time, the birth of thought, life, and speech as conceived by the sons of the tortoise. Also these pictorial astronomical myths, like the successive changes in ancient ritual, tell us how the early makers of mythic national history used old stories and old observances to fit new beliefs and new series of events. Thus the story of creation, as told by the Ashura believers in the divinity of pairs, to whom the father was the author of life, is one adopted from that told by the matriarchal tribes, their predecessors, who traced their origin to the mother-earth and the mother-tree. The original story told how Ka-drū, the tree (*dru*) of Ka, the mother of the Nāga race—successively the Sal-tree (*Shorea robusta*), mother of the Dravidians, and the pine-tree, mother of the Northern sons of the bear—sent the bird-messenger, the cloud-mother Sar, the storm-bird who brings the rains, to the heavens, the home of the long-eared horse or ass, Ucchaiṣhravas of the Mahābhārata, the three-legged ass who helps Tishtrya to bring the rains in the Bundahish, the year of the three seasons, to bring thence to earth Soma, the sap or soul of life, the seasonable rains. The original storm-bird, the cloud and wind vulture, brought from the seven winds and the seven Gaṅ-ḍharva guardians of Soma, the seven stars of the bear-mother, the seven days of the week, who revolve round the Dhruva or pole of the sacred garden (*gan*), sanctified as the birthplace of the Kuṣhite race, the two cups symbolised by the constellations Kratēr and Leo, enclosed in one casket, the storm-cloud impregnated by the lightning flash. In these two cups, as we are told in the Brāhmaṇas, were contained the two vital principles, the water of consecration and birth (*dikshā*) and the fire-seed (*tapas*),[1] the fire which heats, and the water which liquifies the blood and creates living life. This life was, according to the passage

[1] Tapas is derived from the root *tap*, to burn.

in the Ṣatapatha Brāhmaṇa, which tells this story, born from the three *upasads* or seasons, the original mother-year of the Northern barley-growing races, the three Ribhus of the Rigveda, whose functions I have fully described in Essay III. The life-blood enshrined in the caskets was that of the god of time, called by the Akkadians Nin-igi-a-zag, meaning the first-born (*zag*) of the lady (*nin*) of the spirits (*igi*) of water (*a*), the son of the goddess Sar, the young sun and rain-god Dumu-zi, the son (*dumu*) of life (*zi*), called in the Brāhmaṇas and Rigveda Kṛishānu, as the bearer of the heavenly bow, who was the seventh of the seven Gaṇḍharva guardians of Soma.[1] This casket, enshrining the seed of the tree or plant of life, the original Sang-real or Holy Grail, the life-giving blood of the son of God was given to Ka-drū, the tree-mother, who gave it to Indra, the rain-god, and Agni, the fire-god, who produced life on earth by its magic aid.[2]

Thus it was from the messenger cloud-bird impregnated by the seed of life distilled into it by the lightning-flash, the heavenly fire of the storm-god, and from the rivers and springs she fed with fertilising water that the sons of the world's egg, the tortoise-earth, the home of the hundred sons of Gaṇ-ḍhārī, the mother-garden (*gan*) of the streams, (*dhārī*) and of Dharma, the law of the continuity of natural phenomena, were born. In both the astronomical picture and the verbal myth setting forth this story we find the seven days of the week, the seven children of the bear-mother, the twofold-casket containing the seed of life, the constellations Kratēr and Leo, the mother rain-cloud, the constellation Hydra, the Nāga or water-snake, dividing the Northern heaven, the holy grove where the seeds of life were ripened, from the Southern seas and lands, the still dead world, where they were to be sown, just as the cultivated land in the matriarchal village, the sacred snake of

[1] Eggeling, *Ṣat. Brāh.* iii. 3, 3, 11; S.B.E. vol. xxvi. p. 72.

[2] Eggeling, *Ṣat. Brāh.* iii. 6. 2-12; S.B.E. vol. xxvi. pp. 149-151. Mahābhārata Ādī (*Aslika*) Parva, xx.-xxiii.

the matriarchal tribes divided the mother-grove, the home of the gods of life from the world of death outside, and both stories tell us of the birth from this heavenly seed of the Kushite traders, warriors, and teachers, who were the men of the mother-ship of life, the constellation Argo. It was on this ship that Du-muzi, the son of life, the Akkadian name for the constellation Orion,[1] embarked as the god of the new year ushered in by the heliacal rising of Sirius, the the dog-star, who rose before him to greet his coming; and Dumuzi, the constellation Orion of the Akkadians, is the same god as the Egyptian Osiris, who also, as I have shown in Essay II., made his annual voyage in the moon-boat, and he was, as the constellation Orion called Smati, and in this capacity was worshipped as the leader of the stars.[2] This myth of Orion, his dog, and his voyage, travelled to the North, where Orwandil, whose toe was Rigel, one of the stars in Orion,[3] was the travelling giant. He became Odusseus, the wandering sun-god of the Greeks, the possessor of the bow of Eurytion, the rainbow-god, who leaves behind him his dog Argus to guard his wife and house, the dog who dies while welcoming his master's return[4] from his year's voyage, and who rises again to introduce the new year. The astronomical form of the myth, in which the constellation Leo plays a principal part, enables us to understand why, in the German myth of the Holy Grail, its guardianship was intrusted to the swan-knight Loher-angrin, the bearer of the blazing-flame (*Lohe*), who was both the constellation Leo and the knight of the swan-boat, the crescent-moon. He was the Māsu or Moses, who, as the

[1] R. Brown, jun., F.S.A., 'Eridanus, River and Constellation,' chap. iv. 'The Signs of the Zodiac, Oriōn and his Dogs,' p. 9; Lenormant, *Les Origines* I, 247 note I.

[2] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, pp. 203, 452.

[3] R. Brown, jun., F.S.A., Aratus, *Phainomena; or, The Heavenly Display*, App. iii. 'The Celestial Equator of Aratus,' p. 82; Vigfusson and Powell, *Corpus Poeticum Boreale*, ii. 13.

[4] Homer, *Odyssey*, xvii. 326, 327.

pillar of cloud and fire, led the star-worshippers to the top of Mount Nebo, consecrated to the planet Mercury, the great Nabi or prophet of the Semites, who worshipped, not the fixed stars, but the moon and the planets, and who reckoned time, not by the recurrence of the seasons, or by the ten lunar months of gestation and the eleven lunar months sacred to the gods of generation in the Hindu calendar of the Ashura, but by the thirteen months of the lunar year. These, as I show further on, they made their standard of measurement when they took the moon-city Jericho after Moses, the constellation Leo, who died on Mount Nebo, had ceased to lead the stars; and when the Semite confederacy took the name of the sons of Ephraim, born of the two Ashes (*eper*), under the lead of Joshua, the son of Nun, meaning in Hebrew the fish; and Caleb the dog (*kalb*), the dog-star, the grandson of Judah and brother of Ram, the sun-god Rā.[1]

In the above review of the functions assigned by the early astronomers to the stars they used to measure time, we find evidence of two very early star years preceding that of five seasons. These are the year of the first fire-worshippers, whose god was the fire-god, called Takhma Urupa in the Zendavesta. They apparently divided the year into the three seasons of the Greek year which came from Asia Minor, the first, the spring, was ruled by the Great Bear, who concealed the father fire-spark, the Hindu god Marīchi. As its seven stars revolved round the pole they generated in the constellation Leo the burning heat of summer, and this heat brought on the rains of autumn and winter, ruled by the constellation Hydra, the great water-snake. It was during this season, at the time sacred to the Pleiades in November, that the Egyptian god Osiris, the constellation Orion, launched his year-bark, the crescent-moon, represented by the constellation Lepus, the moon-hare, lying at his feet, and this juxtaposition of Orion and the Hare shows that the giant

[1] 1 Chron. ii. 9-18.

sun was first a hunter on earth who meets the crescent-moon, which begins the year, at dawn, before he became the sea-god, who is taken on his annual voyage in the moon-boat. This was followed by the year of the sacred bird, the mother-bird of the magicians, the first mother-bird of the twin-races. It is this year I have described when speaking of the constellations Corvus, the Cup, and Hydra. In this year the magic bird, the spring, worshipped in India as the goddess Māga, and whose worship survives in Europe in the ordinances of St. Valentine's Day, mixed together in the magic cup the blood and fire which made the god of love the ruler of the spring, and caused all nature to blossom in the summer, the middle coil of the snake-mother, and to produce, as the conclusion of its yearly task, the fruits of autumn. This was followed by the year of four seasons, ruled, like the Egyptian year, by the Southern and Northern suns. This was the year of the races who measured time by the solstices and equinoxes. This year began with the heliacal rising of Sirius at the summer solstice, when Dumu-zi, the sun-god, the star Orion, embarked on his ship, the crescent-moon, to begin his journey towards the south and west. Half of this was completed at the autumnal equinox, the end of the Indian rains, during which, according to Hindu legends, the sun-god is asleep. At the equinox he awoke, and reached the home of the magic-bird in the west at the winter solstice. Thence he made his journey northward to the bear ruling the spring equinox, returning to the guardian dog-star at the summer solstice. But when this year of four seasons became one of five, the first was divided into the two seasons of the twin-gods. The rainy season, sacred to Poludeukēs, the great (*polu*) wetter (*deukēs*) and the autumn, the season of the barley-growers, who began their year, as I have shown, with the autumal equinox, and this was consecrated to Ka-stor, the support (*stor*) of Ka, the Ashēra, or pole of the rain-god.

On considering this account of the year's voyage of the sun-god it will be seen that these early astronomers quite

mistook the real position of the sun in the heavens, for as they looked on time as measured by the revolutions of the Pole, they had not yet begun to mark the places through which the sun passed in his annual course, and only looked on the sun as going from east to west, and visiting the south and north on his journey. Thus they made him start from Sirius in the south-east when he was really in the north, and brought him to Corvus, the western bird of night, when he was really in the south. That, in their conception, the sun was really in Sirius at the summer solstice, and in the western Corvus at the winter solstice is clearly proved by the orientation of the temples in Mashonaland, placed so as to catch the rays of the rising sun at the summer, and those of the setting sun at the winter solstice, and also by the orientation of the Egyptian temples to Isis, Hat-hor, as Sirius, who begins the year. In an inscription in her temple at Denderah it is said she, Isis Satit (Sirius), shines into her temple on New Year's Day, and mingles her light with that of her father Rā, the sun-god, on the horizon; and the temple of Hat-hor at Thebes is so built that the light of the rising star Sirius would fall on her sanctuary.[1] In fact, the course of the sun throughout the year was considered to be similar to his daily journey, and it was believed that he started at the summer solstice from the home of life in the East, and reached in the winter solstice the realms of death in the West. It was to the west that all the dead were carried in boats, according to the belief of the Druids, as I have shown in Essay II., and it was in the west the Odusseus, the wandering sun-god, found the home of the dead ruled by Haïdes

[1] Norman Lockyer, 'Astronomy and Mythology of the Ancient Egyptians,' *Nineteenth Century*, July 1892, p. 40. The orientation of this temple is proved by Professor Lockyer in *The Dawn of Astronomy*, p. 197, to show that its date was 700 B.C., but he also shows, p. 200, that Biot has proved that at Thebes temples were oriented to Sirius as rising at the summer solstice in 3285 B.C., but even this date is very much later than that referred to by me, as I speak of a time before the position of the stars was astronomically measured, or heavenly star circles framed.

and Persephoneia.[1] But in this summary of early Akkadian attempts to measure time by the stars, I have not yet taken notice of one very important group of stars in their cosmography. This was the group called the 'Lumasi.' They are mentioned in the Fifth Creation Tablet, where the first two lines in Dr. Sayce's translation say—

1. He made excellent the mansions (celestial houses) of the great gods, [twelve] in number.

2. The stars he placed in them, the 'Lumasi' he fixed.[2]

These stars were looked on as those who watched the wandering rulers of heaven, the sun, moon, and planets, called 'the seven bell-wethers,' and they must, therefore, have been stars belonging to the older astronomy which made the fixed stars the preservers of law and order, and looked on the wandering stars as rebels. They must, therefore, be stars within the area ruled by the four ruling stars, Sirius, Argo, Corvus, and the Great Bear, which kept guard over the sacred field of the Nags, or rain-stars, the first, Nag-Kshetra, or field of the Nags of the Hindus, the holy-grove of the pole-stars, delineated in the map on p. 333. The name Lu-ma-si written in the Akkadian *lu*, *ma*, *si*, means the sheep (*lu*) of the plain (*ma*) country (*si*), and this name, as well as that of 'lu-bad,' the old sheep,[3] by which they were also called, marks them as the parent stars of the race who

[1] Homer, *Odyssey*, bk. xi., 'The Nekuia.'

[2] R. Brown, junr., F.S.A., *Eridanas, River and Constellation*, chap. xxviii. The constellations according to the Creation Tablets, p. 64. Dr. Sayce has placed the word 'twelve' in brackets, showing that it does not occur in the original, and it must be a later gloss introduced by those who measured time by the solar zodiacal year. The first mansions of the great gods made in heaven were the twenty-eight moon-stations, showing the monthly course of the moon through the heavens, and the still earlier mansions of the sun in his passage through the four stars, marking the solstices and equinoxes, when as is said in the Rigveda, the three Ribhus, or seasons, 'slept in the house of Agohia,' meaning 'He who cannot be concealed,' that is, the sun, Rigveda i. 161, 13, or rather, perhaps, the polar star, which never sets; and the house that he slept in was that of the bird of winter, the constellation Corvus.

[3] This is the spelling of the name Lu-ma-si, both in the Creation Tablet and in W.A.I. iii. 57, No. 6, lines 5, 6, where the names of the constellations

fed their flocks on the plains watered by the rivers born from their mother Gaṇ-ḍhārī, the land (*gan*) of streams (*dhārī*), the fertile lands of Northern India and the Euphratean countries. The people to whom the Lu-ma-si, called also the Lu-măsi, or twin sheep,[1] were parent stars, which became in the theology of their successors guardian angels, were the Northern branch of the sons of Hu or Su, the begetting or creating gods, who as Hu and Su were in Egyptian mythology the attendants of Tum, the primæval god of the southern sun of night, the steersmen of the sun's boat on its voyage from Sirius to the south and west.[2] They were the Hittite sons of Dan or Danu, the judge, whose sons, according to Hebrew historical genealogy, were the Shuham or Shus,[3] and the Hushim,[4] or Hus. They also called themselves the Tur-vasu, or people whose creating god (*vasu*) was the pole (*tur*). It was they who, when united with the traders of the south, became the mercantile mariners of the Indian Ocean, who had imposed their rule and traditions both on the lands of Northern India and on those of the twin rivers, the Euphrates and Tigris. In India they consecrated the three great rivers (1) to their twin parent gods, the twins Day and Night, to whom the Yamuna (Jumna), the river of the twins (*yam*), was dedicated; (2) to their mother, the holy Gan, the goddess of the Gan-ga (Ganges); and (3) to the moon-goddess of the Indus, or Sind, the river of Sin, the moon-mother. From India—the only land on the Indian Ocean where they could build sea-going ships—they extended their trade, forms of government, and national myths, first to the Euphratean kingdoms, and afterwards to Egypt and Syria, where they were known to the Greeks as the Phœnicians.

are given in their official order. This last is cited by Mr. Brown in his 'Euphratean Stellar Researches,' p. 328, *Proceedings of the Society of Biblical Archæology*, May 1893; Sayce, *Hibbert Lectures for* 1887, Lect. i. p. 49 note; Sayce, *Assyrian Grammar Syllabary*, Nos. 291, 331, 484.

[1] Sayce, *Hibbert Lectures for* 1887, Lect. i. note 1.

[2] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, pp. 217-219.

[3] Numbers xxvi. 42.

[4] Genesis xlvi. 23.

The names and official order of the Lu-ma-si, their parent stars, were I. Su-gi, II. Ud-gudua, III. Sib-zi-a-na, IV. Kak-ṣhi-ṣha, V. En-te-na-mas-luv, VI. Ta-khu or Id-khu, VII. Pa-pil-sak.

The name of the first star, Su-gi, said by Dr. Sayce to be called 'The Star of the Wain,'[1] means the Su, or creating spirit-reed (*gi*), or as Su or Shu, was originally the northern *khu*, meaning bird, 'the reed of the bird,' the mother of life. This, as the most northern constellation of the seven, must be the Great Bear, consecrated to the goddess of night in the original Northern myth of the twins Day and Night, and worshipped by the Greeks as the bear-mother Artemis. Su-gi must, therefore, be an additional name for the Bear to that of 'Bel-ā-sar-sa,' Bel, the distributor of the waters, which I have spoken of on p. 345. In both names the metaphor is the same, for it is from the reeds at the source of the rivers, their point of distribution, that the rivers are born, and of the two names, Su-gi must be the earliest, for the sons of Kuṣh, who were also the sons of the bird-mother, called themselves the sons of the rivers, born from their mother-mountain Iḍā. The second name, Bel-ā-sar-sa, probably became that of the Great Bear when the name of Su-gi was transferred to Libra, which, as Mr. Brown proves, was called Su-gi.[2] They both denoted the star that led the year, and it was the Great Bear who, as Su-gi, led the earliest year, opening with the week of creation; while Su-gi, as Libra, marked the beginning of the later Semitic lunar year, reckoned from the autumnal equinox; and Su-gi, as Libra, lay outside the earliest field of the creating star-gods. But the mother-reeds of the primæval mother-constellation hid not only the nest of the bird-mother and the infant waters of the parent rivers, but also the nest-egg, hiding and guarding the spark of life, the infant fire-god Marīchi, generated by the father fire-god. These star-reeds were, according to

[1] Sayce, *Hibbert Lectures for* 1887, Lect. i. p. 49.

[2] R. Brown, junr., F.S.A., 'Euphratean Stellar Researches,' pp. 328-330, *Proceedings of the Society of Biblical Archæology*, May 1893.

another metaphor, the cradle, the week of seven days, within which the babe Kavād, the ancestor of the Kavi Kuṣh, the wise (*kavi*) kings of the tortoise race, was found by Uz-ava, the goat-god, who watched the revolutions of the solar disc. The river where the child was found is said in the Zendavesta to be the sacred Haētumaṇt, or Helmend, and the reeds which hid it were those of the lake Kāṣhava, the marsh Zarah, into which the Helmend flows. But this birthplace of the Kuṣhite race was that assigned as its traditional home by the allied tribes who made the mother-mountain of the East, whence the Helmend rises, their mother-mountain. It was not the original mother-land of the sons of the North, who formed the northern contingent of the confederated sons of the tortoise. They were the sons of the fire-god, the husband of the mother-bird of the South, who infused into the united nation the spark of creating-fire, born of the fire-stone in the Hindu sacred lotus, which made the men of the tortoise-land, who became the sons of the rivers, living and thinking souls, and gave them the gifts of imagination and invention. These sons of fire traced their descent from the northern fire-mountain, called in the Zendavesta Hukairya, the active (*kairya*) begetting god (*hu*), the range of Mount Ararat, the western ramparts of the plateau of Asia Minor, where the worship of the sacred fire, the myth of the birth of the twins, and the adoration of the father rain-god originated. It was here, in the home of the fire-worshippers, that Marīchi, the spark of light of Hindu mythology, the father of Kaṣhyapa, and one of the tail stars of the Great Bear, was born; and it was the people of this land who made the Great Bear their parent star. The son of fire, born from this star, was the Māsu, or twin-leader of the fire-worshipping host, and Māsu the Assyrian equivalent of the Hebrew Mosheh,[1] our Moses, means the son of the gazelle, or antelope (*mas*).[2] It was he who was the child found in

[1] Sayce, *Hibbert Lectures for* 1887, Lect. i. p. 46.

[2] Sayce, *Assyrian Grammar Syllabary*, No. 64.

the reeds symbolised in the name Su-gi, who was, according to the story in Exodus, watched by his guardian nurse or sister.[1]

It was to this sister of the son of the fire-spark that the second star of the series, Ud-gudua, was dedicated. She was the virgin prophetess, the guardian sister of Moses, called Miriam, meaning she who speaks boldly, the Greek María,[2] who was in another form of the legend, when her companion was Barak, the lightning god, the speaking bee, Deborah, and the nurse of Rebekah,[3] and the maker of the mead or Madhu, the inspiring drink of the Ashvins in the Rigveda. As the star Ud-gudua, she was the constellation Virgo, the mother-star of the Egyptians, consecrated to the goddess called Min or Khem, who gave her name to the land of Egypt, called the land of Khem. Her temple at Thebes is oriented to the rising of the star Spica *a* Virginis,[4] and the name of this star, meaning the ear of corn of Virgo, marks her as the goddess represented in the constellation Demētēr, the barley-mother; and in Hindu astronomy this constellation is described by Varāha mihira as the virgin girl (*konya*) holding an ear of corn in her hand.[5] Virgo lies immediately to the south-west of the tail of Leo, and was consecrated by the Akkadian astronomers to 'the god of the great city, the god Nergal,' the god of the great city of the dead called Gudua, the cemetery of the Akkadian race, where all their fathers were buried.[6] It was from this city that the constellation took its name of Ud-gudua, or the

[1] Exodus ii. 4-8; xv. 20-21.

[2] Gesenius, *Thesaurus*, s.v. 'Miriam,' p. 819. He traces the Hebrew name to the Greek Μαριάμ, Μαρία.

[3] Judges iv. 4 ff; Gen. xxxv. 8.

[4] Norman Lockyer, 'Astronomy and Mythology of the Ancient Egyptians,' *Nineteenth Century*, July 1892, p. 47.

[5] Sachau's Alberunī's *India*, vol. i. chap. xix. p. 216.

[6] R. Brown, jun., F.S.A., 'Tablet of the Thirty Stars,' Star xv. *Proceedings of the Society of Biblical Archæology*, 1890; Sayce, *Hibbert Lectures for* 1887, Lect. iii. p. 194 ff.

sun (*ud*) of Gudua. It was the attendant of the sun of the south and west, the sun of the dead fathers, the twin goddess of the primæval day, as the bear-mother was the goddess of its night; she was the mother-day of the races of the south, the sons of the virgin mother-earth, and occupied, among these races who worshipped the mother, the same position as that given by the patriarchal tribes to the childless sun-god Apollo, whom they substituted for the protecting mother, and called him Apollo, meaning the defender. The change was similar to that which changed the mother-goddess Sar, the cloud-mother, into the Hindu male god Hari. The name Ud-gudua was by the later astronomers, who used the stars to mark the circuits made by the moon and sun, transferred to the constellation Sagittarius, the archer,[1] but the original Sagittaria was the hunting moon-goddess Artemis, the bear and boar-mother, who, when she accompanied her sons, the barley-growers, in the emigrations from Asia Minor to south, east, and west, became the goddess worshipped at Elis and Olympia as Artemis Elaphia (ἐλαφία), the deer-goddess.[2] This land of Elis, the Greek Peloponnesus, was one of the countries in which the father-gods were the heavenly twins, the Indian Ashvins, the twin stars Castor and Polu-deukēs (*Pollux*), and it was also consecrated to the fish-mother, the constellation Argo, and to Argus, the watch-dog, the star Sirius, depicted on Euphratean boundary stones as standing on its hind legs to welcome its master.[3] This master is Odusseus, the wandering sun-god, who bore the bow of Eurytion, the rainbow-god, and who was thus the god called in the Rigveda Napāt

[1] R. Brown, jun., F.S.A., 'Euphratean Stellar Researches,' p. 332, *Proceedings of the Society of Biblical Archæology*, May 1893, where an extract from a Euphratean Planisphere, in which Ud-Gudua is said to be Sagittarius, is quoted.

[2] *Encyclopædia Britannica*, 9th edition, vol. ii. p. 643, Art. 'Artemis.'

[3] This position proves that it was the heliacal and not the cosmical rising of Sirius that marked the beginning of the year. It showed that it was well above the horizon before the sun rose.

Apām, the son of the waters, the Latin Neptunus, the sun-god of the sea, who was greeted on his return at the close of his year's wanderings by the faithful watch-dog who had mourned his departure. It was to greet this return and the resurrection of the young son and the reborn watch-dog, that the Olympian games, beginning every fourth year at the first new moon after the summer solstice, were celebrated. This deer-goddess of the land ruled by the immigrant sons of the twins, the Turanian Hittites, who have, as I show in Essay I., left unmistakable evidence of their occupation of the country in the changes made in its language, was the virgin-mother Demētēr or Vesta, the hearth-goddess of the vestal virgins, who, as we know from the ritual of the Latin races, who were also sons of the twins, lit and attended the sacred home-fire of the nation, the vital spark Marīchi, just as the Finn house-mother tended the flame of the *joula*, or house-fire at the annual festival of its birth at the winter solstice,[1] the season consecrated to the constellation Virgo. It was she, the goddess of the winter sun of the South, who tended the young fire-god, who was to be the sun of the coming summer, the deer-god Marīchi, and she, the mother, the nurse of the national hearth-fire, had, like her Egyptian counterpart Nebt-hat, meaning the mistress (*nebt*) of the house (*hat*), who also ruled the sun of the south, no children of her own. It was she who as the virgin-prophetess of the Hebrew sons of Dan, watched over the young leader, the son of fire, the Māsu or Moses, the son of the antelope. And it was the sons of Dan who made Jonathan, the son of Gershom, the son of Moses or Manasseh, the eldest son of Joseph, the original Asipu, or divine interpreter, their priest. It was these worshippers of the Ashēra, or phallic rain-pole, the image set up by Jonathan, and that destroyed by Gideon, another Manassite, who were the sons of Levi, called Gershom, the outcasts, who were the offerers of burnt-offerings, who preceded the Kohathites, the worshippers of the Ephod,

[1] Lenormant, *Chaldæan Magic*, chap. xvi. p. 249.

adored after Gideon's reformation,[1] the priests of the age of the prophetic oracle.

The third star Sib-zi-a-na, the shepherd (*sib*) of the life (*zi*) of the god (*an*) prince (*na*), the guardian of the young sun-god after he has attained manhood, has been identified by Dr. Sayce and Mr. Brown with Arcturus in Boötes, the constellation of the Herdsman.[2] This constellation represents the guardian god, the Laksh-maṇ, or god of the boundaries (*laksha*), who in the Hindu legend attends Rāma and Sitā. He, who became the Arab Lokman, guards the heavenly field with which the mother-stars of the Great Bear and the star-sheep of which he has charge revolve round the pole. He is the god Saiv of the Ural Altaic Finns, meaning the protecting god, an epithet of the deity, which is, according to Castren, common to all the Ural Altaic tribes.[3] He is also the Hindu shepherd god Sib or Shiva, and the father-god of the Semitic race, who called themselves the sons of Sheva or Sheba, the seven gods. It was his oracles which were spoken by the Ephod or Aaron, the male-prophet, the receptacle of the voice of god, who conveys to men the messages of the Almighty, and sees that they do not stray from the heavenly fold. He is the goat-herd god, the god Uz, who, in Akkadian astronomy, watches the solar-disc, and it is he who, as leader of the flock, bears the royal sceptre, the goat-headed staff, carried, in Egyptian pictorial mythology, by Osiris, who was the Mendesian goat before he was the moon-god, and it is as the god bearing the goat-headed sceptre that he is depicted in the ancient illustrations to the Egyptian Book of the Dead, which tells of the ordeals passed through in the other world by Ani, the sacred scribe

[1] Judges xviii. 30, 31, vi. 26, viii. 27.

[2] R. Brown, jun., F.S.A., 'Euphratean Stellar Researches,' pp. 323, 328, *Proceedings of the Society of Biblical Archæology*, May 1893; Sayce, *Assyrian Grammar Syllabary*, Nos. 4, 27, 80, 237.

[3] Castren, quoted by Mr. Brown, jun., F.S.A., 'Etruscan Inscriptions of Lemnos,' p. 14, *Proceedings of the Society of Biblical Archæology*, April 1888, says Saiv is among the Finns an 'allgemeines Götter epithet.'

of the revenues of the gods of Thebes, and Tutu, his wife, before they reached the Elysian fields.[1] These three stars, as we have now seen, were all guardian gods, watching the growth of the young sun, which ripens the barley ear carried by the goddess Virgo, and they must, therefore, represent the three seasons of the early Hittite year. This conclusion is confirmed by the position assigned to Virgo, the winter sun, the virgin-goddess of day, she is the second of the three gods, and, therefore, the second season of a year beginning with the autumnal equinox. This arrangement showed that the barley-growing races of Syria, who began their year at this season, as the Jews still do, desired, like their Southern brethren, the sons of the tree and the village grove, who had founded village life in their land, to look on the year at its birth as sacred to the winter sun of the South,—the sun which ruled the earlier year beginning with the appearance above the horizon of the Pleiades in November. They, in making the sun-god, and not the Pleiades, the ruler of the year, still divided it into periods of six months, each extending, not from November to April and April to November, as in the Pleiades year, but from the autumnal to the vernal and the vernal to the autumnal equinox, and these they regarded as formed of three portions allotted to the sowing, growing, and flowering and reaping of the crops. This was the year ruled by the Egyptian gods Nebt-hat (*nepthys*), the mistress (*nebt*) of the house (*hat*), who wore the white or virgin crown of the South, and ruled the six months sacred to the Southern sun with Set,[2] who before he got this name, which means 'the vanquished (*st*) god,' was the ape-god Kapi, the wind and tree god of the Dravidian races, who

[1] The Ani Papyrus in the British Museum is certainly as old as the 18th Dynasty or 1800 B.C., for it was in one of the tombs of that age it was found. But the Book of the Dead which it illustrates, and which doubtless it preceded, before Syllabic Hieroglyphics were known, is as old as the oldest monuments in Egypt. It is quoted in inscriptions under all the dynasties who have left any.

[2] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 462.

became in Egypt Hapi, the Nile-god and the bull Apis. Also these three seasons ruled by the male shepherd-god, and the two mothers, the bear-mother of the dark North, whose child is the fire-spark, and Virgo, the virgin-mother of the South, the tree-mother of the village grove and the corn-mother, are another form of the historico-chronological myth of Lamech or Linga, the father-god, and his two wives, Edu, the darkness, and Tsil-lu, the mother of the snake (*tsir*) race (*lu*). It was these three seasons of the year who watched the growth of the young year of the twin races, the spark of light, Marīchi, who, as we learn from the story of his death in the Rāmāyana, was slain by Rāma as a deer before he was raised to heaven as a star, and it was when he became one of the stars of the Great Bear that he became the father-star of the sons of the antelope. It was the year of the sons of the antelope which was that watched by the three Ribhus of the Rigveda, who had, in the progress of evolutionary theology, been changed from being the fathers and mothers of the year to be its Ribhus or artificers. It was they who made the cups, indicating the seasons from which the regenerating Soma, the heavenly rain, was distilled at the appointed seasons on the earth. It was the eldest of these heavenly workmen, Vāja, 'the strong craftsman,' who said, 'Let us make two' cups, the two seasons of the year of the Pleiades; the second, Ribhuksas, the ruler (*kshā*) of the Ribhus, the workman of the rain-god, said, 'Let us make three;' and the third, Vibhvan, the master-smith, whose skill was manifest (*vibhu*), the artist of Varuṇa, the god both of the rain (*var*) and of the starry heaven, said 'We will make four.'[1] The sons of the antelope, for whom the four season cups were made, were originally born from the primæval bear, the mother-stars, which were changed by the new generation into the seven Rishi or male antelopes (*rishya*), of whom Marīchi was one. It was they who made Terah, the antelope, the son of Nahor, the river

[1] Rigveda, iv. 33, 5, 9.

Euphrates, the father of their great ancestor Ab-ram, the father (*ab*) Ram. In this name Terah we find the Hittite root *Tar*, which means 'a goat,'[1] and this brings us again back to Esau, the goat-god, the Uz-ava of the Zend story of the origin of the Kushite race, who married, like ancient divine fathers of mixed races, two Hittite wives,[2] before he married an Arab-Semite wife,[3] the mother of the fourth season. He was, in short, the Hittite goat-god, the mountain-goat of Asia Minor, the father goat-herd, who watches the weekly revolution of the pole and the solar disc, to count the months of the gestation of his flocks. It was as the god of the Euphratean Delta, who married an Arab wife, the daughter of the date-palm, that he became the god Ia of the Akkadians, called Dara, the antelope, who, as the son of the mother water-spring Dhāri, who supplied the water of life to the world in the seasonal cups, became the god of the house (*I*) of the waters (*ā*).

In the interchange of initial letters between the names of the Hindu mother-goddess of the springs (*dhārī*), the Akkadian *Dara*, the Hittite *Tar*, and the Hebrew *Terah*, we have a striking instance of the historical value of philology. For in this list of allied names, Dhārī, beginning with the aspirated *d* of the Northern sons of the bull, is the oldest; and the changes tell us that it was among these pastoral tribes, who fed their cattle on the lower hills, that the goddess-mother of the springs was first worshipped as a parent-god. It was she who, when the barley-growing races descended into the river plains of Northern India and the Euphratean countries, became 'Dara, the antelope,' who grazed on the fertile highlands out of the reach of river inundation, which were those best suited for the growth of corn. But the antelope father had also another parent than the mother-goddess of the springs, for he was the son of the Hittite

[1] Major R. C. Conder, 'Notes on the Hittite Writing,' *Journal of the Royal Asiatic Society*, Oct. 1893, p. 835. Syllabary, Plate 8, No. 99.

[2] Gen. xxvi. 34.

[3] Gen. xxviii. 9.

or Turanian goat-god, the god of the race who, as cattle-breeders, found it necessary to count the weeks and months of gestation. As the Akkadian Finns changed the original *dh* into a *d*, so did these Turanian counters of the months, when they gave the name of the water-mother to the father-goat, change it into a *t*, and in this process of interchange the original goddess-mother becomes the father-god, and the whole process shows that the races among whom this theology grew up were a very mixed stock, uniting the dark Southern Dravidians or Australioids, the matriarchal tribes, the white Northern sons of the bull and Finns, and the yellow Mongol Hittites or Turanians, who looked on the father and mother as rulers of the house. It was these people who made Mãsu, the son of the antelope or gazelle (*mas*), their leader, who ate the pig and antelope in Egypt as their parent-gods at the annual feast held in honour of the father-god of life, the Mendesian goat, Osiris, on the 15th Pachon,[1] answering to our March-April, and corresponding with the Gond and Hindu festivals in April to the rain and plough-god, the Nagur, and with that of our St. George. These sons of the plough, as they went down the Euphrates valley, learnt from the antelopes where to find the best corn-growing land, called in the desert phraseology of Syria Baal, or god's land; and it was these animals whom they found in possession of this sacred land who became their totemistic fathers. It was the sons of the antelope-father of the god Rām, son of the mother Kaushaloya, the house of Kush, the father of Ab-ram, who, in Northern India, called 'the land where the black antelope naturally roams' the holy mother-land, the Kuru-kshethra, the field (*kshethra*) of the Kurus,[2] the sons of the tortoise (*kur* or *kush*). They also made the divine antelope, Terah, their parent-god in the land of his father, Nahor, the river Euphrates. In India he became the father of the Brahmins, whose sacrificial dress was the skin of the

[1] H. Brugsch, *Religion und Mythologie der Alten Aegypter*, p. 462.
[2] Bühler, *Manu*, ii. 19-23; S.B.E. vol. xxv. pp. 32, 33.

black antelope, and it was on the skin of the black antelope that the sacred Soma, the god Su, was laid before he was placed on the throne made of the wood representing in India the mother fig-tree of Syria, the Udumbara (*Ficus glomerata*).[1] It was when clothed in the skin of the black antelope, called the Jarāyu, or afterbirth, that the neophyte, who aspired to offer the Soma sacrifice, entered as an unborn embryo into the bath of regeneration (*dīksha*), which all who were admitted into the ranks of 'twice-born' sacrificers were obliged by the ritual to take.[2] It was on his emergence as a new-born disciple, who was cleansed from his sins and re-born to a holy life, that he received from the Adhvaryu, the chief ceremonial priest, as a sign of his reception into the 'twice-born' fraternity, the staff of Udumbara wood,[3] given to students of the Vaishya, or trading castes.[4]

It was these trading races of South-western Asia who made Western India and the Persian Gulf the maritime headquarters of their trade in the Indian Ocean, who first made the gods of heaven, the sun, and the stars their parent-gods, instead of the winds and clouds, the rulers of the earlier parent-seasons of the North. The story of this religious reformation is given in the myth of the Mahābhārata, which tells how Paṇḍu, the sexless sun-god of the fair (*paṇḍu*) races, became impotent after killing the deer or antelope; and from this we learn that the sons of the antelope and tortoise were, with the one exception of the sons of the fish-god, of whom I will speak presently, the last ruling national confederacy in the civilised world, who called themselves the

[1] Eggeling, *Ṣat. Brāh.* iii. 3, 4, 26; iii. 3, 3, 4, 1; S.B.E. vol. xxvi. pp. 75, 84.

[2] This is the ritual prescribed in the Aitareya Brāhmaṇa, translated by Max Müller, *History of Sanskrit Literature*, p. 365 ff. The Ṣatapatha Brāhmaṇa, in its account of the Dīkshaṇīyā, prescribes, besides the bath, a long series of ceremonies connected with the two skins of the black antelope on which the neophyte was to seat himself when declaring himself an embryo. Eggeling, *Ṣat. Brāh.* iii. 1, 2, 10-21; iii. 2, 1, 1-30; S.B.E. vol. xxvi. pp. 8-11, 25-33.

[3] Eggeling, *Ṣat. Brāh.* iii. 2, 1, 33; S.B.E. vol. xxvi. p. 34.

[4] Bühler, *Āpastamba*, i. 1, 2, 3, 8; S.B.E. vol. ii. p. 9.

sons of totemistic fathers. It was with them that Totemism died, when Prithu, the wife of Paṇḍu, the conceiving (*peru*) mother-earth, the mother-land of the Parthians, the star and Nāga worshippers of Elam and Central Asia, made the gods of heaven the fathers of her and her co-wife Madrī's sons. It was these Northern races, the children of the sun (Paṇḍu), who united themselves with the twin races, the sons of the twin Ashvins, the yellow Hittites. These last were among the five Pāṇḍavas, the twin brothers, Saha-deva, the driving (*saha*) god (*deva*), the fire-god, and Nakala, the ichneumon lizard or mun-goose, the alligator-god, the representatives of the fire-worshipping Māghadas, sons of Mug-gur, the alligator, who was in Indian mythology the killer of the matriarchal snake-gods. They appear in stellar myths as the constellation of the sacred Makara, or Simsu-māra, the alligator, the fourteen stars encircling the pole, the fourteen days marking the phases of the moon, which I have described in Essay III., which included the twin-stars, Gemini, as the hands which turned the pole. The five united Pāṇḍavas succeeded the Kaurāvya, the sons of the mother-bird, and the fire-worshipping sons of the Ashvins and Madrī. She was the mother inspired by the Northern mead (*madhu*), drunk by the Ashvins, in the Rigveda, as the sacred Soma, and brewed by the gardening Hittites. She was the daughter of Ṣhaliya, the son of the Sal (*shal*) tree, whose capital was Sākala, sacred to the earlier rain-god, Sūk-ra. Ṣhaliya was the king of the land still called Madra-dêsh, south of the Chenāb, and his subjects, called Kathæi by Arrian, are the tribe now called in the Punjāb the Kathi.[1] Their name is precisely the same as that of Khati, the Assyrian name for the Hittites, and it was these Kathi who gave their name to Kāthi-ā-wāṛ. The race of the Pāṇḍavas, whose father-gods ruled the heavens, made the five-rayed star of the Egyptians, Cypriotes, and Hittites , the sign for God,

[1] Cunningham, *Ancient Geography of India*, pp. 185, 216; Arrian, *Anabasis*, lib. v. l. 22.

called by the Cypriotes and Hittites I.[1] I means the house or ancestral home, and the god I became the I-a, or house of the waters (*ā*) of the Akkadians, and the god called Īsh-āna by the Hindus. Īsh-āna is, in the Hindu ritualistic lists, the last and most sacred of the names of Rudra, the fire-god, the fire-drill, sacrificial stake, and the red (*rud*) storm-god, called the son of Prajā-pati.[2] The name Īsh-āna, the god (*āna*) Īsh, shows clearly that the I was originally Īsh, and that Īsh-āna was Īsh-tar, the daughter (*tar*) of Is or Īsh, the mountain, the mother of life in the Northern mythology, who was both a Hittite and Akkadian goddess. Īsh-āna is thus the mountain-goddess, also called Durga, the mountain, who was born on the same day and as the twin-sister of Krishṇa, meaning 'the black,' whose name is used in the Rigveda to denote 'the black antelope.'[3] Thus we see that the Pāṇḍava union signified the alliance between the Hittite sons of the mountain and the sons of the 'black antelope.' From this was formed the race of the Malli, or mountaineers, whose name, as I show in Essay III., still survives as a powerful ruling tribe throughout the length and breadth of India. They were the united tribes of the Yadeva, the people whose bright god (*deva*) is Ya, and the Tur-vasu, whose healing god (*vasu*) is the Tur, or pole, who together worshipped the sexless sun-god Rām.

It was this year 'of the black antelope,' the year of the

[1] Major R. C. Conder, 'Notes on the Hittite Writing,' *Journal of the Royal Asiatic Society*, Oct. 1893; 'Hittite Syllabary, plate p. 6, No. 3.

[2] *Sat. Brāh.* vi. 1, 3, 7, quoted in Muir's *Original Sanskrit Texts*, vol. iv. pp. 339 ff. Oldenberg, *Āshval Grihya Sūtra*, iv. 8; *Pāras Grihya Sūtra*, iii. 8, 6; S.B.E. vol. xxix. pp. 255, 352. In the last two quotations these names of Rudra appear in the ritual of the sacrifice of the spit, or roasted ox, a sacrifice of the days of the Añgiras, or sons of charcoal (*añga*), the priests who offered the living victims sacrificed to the Ashvins. The Añgiras were the Gershom or outcast priests of the Jews, superseded by the Kohathites. Īsh-āna is called in the *Sat. Brāh.* Aditya, or the beginning (*ādi*) god. In this list it is in the eighth place, that of the heavenly fire-god; in the *Āshval Grihya Sūtra* in the twelfth, that of the sun-god of the solar year; and in the *Pāras Grihya Sūtra* in the ninth, the place of the gods of heaven.

[3] Rigveda, x. 94, 5. See Grassmann, s.v. 'Krishṇa.'

four cups, made by the Ṛibhus, which grew up under the fostering care of the three mother-seasons, represented by the three first stars of the 'Lumasi.' It showed, as I shall now go on to prove, by adding a fourth season sacred to the fire-god of the burning summer, that the united confederacy had, when the year was calculated, reached the lands of the Persian Gulf and North-western India, where the rains of the rainy season were, as they believed, generated by the intense heat caused by the ceaseless friction of the pole. It was in this country of torrid summers that the year and the rains began with the heliacal rising of Sirius.

This was the fourth star of the 'Lumasi,' called Kak-ṣhi-ṣha, the creating-mother or door, the horn (*ṣhi*) star (*ṣha*), and, as I have shown in the beginning of this Essay, the triangular Akkadian sign denoting Kak, ▷, proves that the year beginning with Sirius, the door, was one succeeding that of the three mother-seasons.

The name of the fifth star, En-te-na-mas-luv, ruling the second season of the new year, proves most indubitably that the people who framed the year were the sons 'of the black antelope,' for it means the divine (*en*) foundation (*te*) of the prince (*na*) of the black (*luv*) antelope (*mas*).[1] There can be no doubt that this constellation was, by those who named it, looked on as the mother-star of the sons of 'the black antelope.' They were the Nāga or ploughing race, sons of the mother, the cloud-snake, the mother-goddess of the springs (*dhārī*), the goddess Dharti of the Dravidian and Kolarian tribes, who is worshipped by all Hindus at the Nāg-pañchami, or festival of the five (*pañch*) Nāgs, in August. This constellation governed the autumn season when the severity of the rains is beginning to relax, and an Akkadian list of names connected with animals gives further proof that the black antelope and the rains, which made the grass on which it fed to grow, were closely united in Akkadian mythology.

[1] Sayce, *Assyrian Grammar Syllabary*, Nos. 27, 64, 96, 327, 374.

In this list the name Sakh-mas-luv means the prince (*sakh*), the black (*luv*) antelope (*mas*),[1] and the ideogram of the word *sakh* begins with the sign of the rain-god, which also began Suk-us, the Akkadian name of Istar, which means, as I have shown in Essay III., the wet (*suk*) goddess. This name, Sakh-mas-luv, is translated in the Assyrian paraphrase of the Akkadian text by the word Ap-par-ru-u, meaning the water (*ap*) sun (*par*), overseeing (*ru*) the abyss (*u* or *hu*),[2] or void, in which life was born. This translation clearly proves that 'the prince, the black antelope,' and the sun ruling the rainy season, which gave fresh life to the earth, were identical.

The word Ap-par-ru-u is connected by Delitzsch, with the Hebrew Opher, meaning a gazelle or antelope.[3] We thus learn that in ancient Akkadian and Assyrian mythology the sacred black antelope of the Hindus was the symbol of the Spirit of God, the dawning light created by his word, which moved on the face of the abyss, the primæval waters of the story of the creation;[4] and the name Opher for the gazelle or antelope, gives strong proof that Ophir, the Hebrew name for North-western India, meant 'the land of the black antelope,' a name still given to it by Brahmin geographers. It was this constellation 'of the mother of the black antelope' which ruled the season of the Indian rains, when Kṛishṇa the black antelope, and Dur-ga, the mother-mountain (Īsh-āna or Is-tar), were born, and it is that called Hydra, the great water-snake, the star of the great Nāga-mother.

The sixth star, Ta-khu or Id-khu, the latter meaning the creating (*id*) mother-bird (*khu*), governs the winter season, in which the mother-bird hatched the world's egg, from which the young sun-god was born at the winter solstice.

[1] Sayce, *Assyrian Grammar Syllabary*, Nos. 64, 102, 374.

[2] *Ibid.* Nos. 22, 167, 226, 402.

[3] R. Brown, jun., F.S.A., 'Remarks on the Tablet of the Thirty Stars,' Star xxi. *Proceedings of the Society of Biblical Archæology*, Feb. 1890.

[4] Gen. i. 1.

It is identified by Mr. Brown with Aquila, the eagle, also called Nun-ki, or the seat (*ki*) of Nun,[1] the spirit-father, the fish-god, and as the twenty-ninth star of the circle of thirty stars marking the course of the moon through the heavens, which I shall discuss presently.[2] There is apparently no doubt that in later astronomy, which deals with the stars which mark the circuits made by the sun and moon through the heavens, this identification is correct. But this method of astronomical calculation and the deification of the constellation and bird, the sun-eagle, consecrated in the metaphysical theology of the Nun, belongs to a later age than the realistic epoch of the conception of the 'Lumasi' or seven parent stars, which were stationary, except in their revolutions with the pole. The mother-bird of the Nāgas, who ascribed the origin of life to the darkness and 'the water-sun' was, as I have shown, represented by the constellation Corvus. The seventh star, 'Pa-pil-sak,' meaning the sceptre (*pa*), the great (*sak*) fire (*pil*) is, as I have shown in p. 343, the constellation Leo, representing the spring-time culminating in the great heat of the hot season, the generator of the rains. This constellation Leo was the parent-star of the sons of the wild cow, the Hebrew mother Leah, the Gautama, or sons of the bull (*gud*) in Hindu mythology, the offspring of the plough-god Rā-ma, the Northern sun-god Rā, who was first the husband of the storm-goddess Sar-a, or of Sitā, the furrow, and afterwards of Sitā the crescent-moon and the mother-mountain, who gave birth to the rivers and their sons, the sons of the tortoise.

It was these sons of the wild bull, the moon-lion of the united sun and moon-god Rā-ma-Chandra, who realised that the divine law ruled the world, both morally and physically, and who placed among the birth constellations and the

[1] Sayce, *Assyrian Grammar Syllabary*, Nos. 73, 301.

[2] R. Brown, jun., 'Euphratean Stellar Researches,' p. 328; 'Remarks on the Tablet of the Thirty Stars,' Part i. § iii. Star xxix. *Proceedings of the Society of Biblical Archæology*, Jan. 1890, May 1893.

seasons, that especially dedicated to the Cup of Life, which the Ribhus, or divine artificers, made the constellation Kratēr. This represented first the Northern spring in the days when it was the magic cup of the witch-mother Māga, and afterwards the dry autumn of Northern India following the rains which filled it, and this and the rainy season are, as I show in Essay III., the two seasons added by the twin races. This last was the season sacred to the barley-growers which preceded the winter; and it was in it that the heavenly Kantharus, or Bacchic cup, turned the creating water into the wine made from the grapes brought from Armenia by the Assyrians, who called the vine '*ges-din*' or the tree of life. This constellation represented, as I have shown, the wine or life-blood of the author of life, distilled on earth as the holy Soma or heavenly sap which reproduces annually the recurrent miracles of death, birth, growth, blossoming, and the ripening of the seed.

We thus find that the parent constellations of the race who traced life to the vine, were eight in number—(1) The Great Bear, (2) Virgo, (3) Boōtes, (4) Canis Major, (5) Hydra, (6) Corvus, (7) Leo, (8) Krater; and these constellations, like the Hindu ritual, show us that in the final mythology of the united Kushite race its history was divided into two epochs, that of the three mother-seasons of Asia Minor, the Upasads of the Soma sacrifice and the three Ribhus of the Rigveda, and that of the five seasons of the Hindu year worshipped at the monthly sacrifices to the moon. These eight constellations were apparently the eight 'Anunage' or spirits of earth of the Akkadians, who were judged by Samas, the sun, the father-judge Danu, and worshipped by them as the eight lords of the world.[1] They, or rather the seasons they represented, were the eight sacrificial Agni of the Hindus, and it is from these eight gods, originally divided into the three and five season-gods,

[1] Sayce, *Hibbert Lectures for* 1887, Lect. iii. pp. 141 note 1, and 183 note 1.

that the sacred number eight, the number of the fire-god Agni in the ancient ritual, was derived.

We also learn from this review that the national history told in these astronomical myths agreed with that given in the Kuṣhite ritual and pictorial mythology, and that the two Ashes (*eper*) which united as the tribe of Ephraim to worship Nun, the fish-god, and form the great conquering Semite confederacy which succeeded the Kuṣhites as rulers of the world were, as I have shown in Essay v., the Western races who divided the year into three seasons, and called themselves the sons of the father-goat and antelope; and the Eastern races who reckoned five seasons in the year, and made the rain-god, the great Nāga, their parent-god.

But in the early astronomy of the worshippers of the fixed stars which circled round the pole, and indicated by their rising, culminating and setting the seasons of the year, the planets or wandering stars had no place; and the sun was only recognised as the ruling god of day, who travelled in the year-boat a southerly course, from east to west, and afterwards a northerly course, back again from west to east; while the moon measured time by her bi-monthly phases. The value of the wandering or circling stars was, as I show in Essay III., not recognised till a literary class arose who kept a record of astronomical observations, and also found out that the orbital motions of the moon and sun gave more accurate measurements of time than could be deduced from the fixed stars. These new astronomers were, as I show in Essay v., the race of the Yakṣhas, the sons of Jokshan or Joktan, in Genesis, the observers of the moving (*yakṣh*) stars, who called themselves Ya-deva, or the people whose bright star-god (*deva*) was Ya, the god Rāma-Chandra, the lord both of the sun Rā and the moon Chandra, the god who ordained the paths in which the travelling stars, his angelic messengers, should go. He was by the Hindus called Pra-dyumna, meaning the 'foremost bright one,' the son of Kriṣhṇa, the black antelope, and Rukmini, meaning

the shining goddess, the moon, that is, the son of the water-sun and the moon. His cognisance was the Makara,[1] the mammalian dolphin or porpoise of the Ganges. He was the Nun, meaning the fish in Hebrew, who was the god of the meridian pole of the Akkadians, the supreme god of the Akkadians, Egyptians, and Jews; and as the god of life, whose symbol was the fish, he was, as Alberunī tells, looked on as the pole of the Hindus as well as the Akkadians,[2] and was thought by the Hindus to revolve once a day. The conception in which these apparently incongruous ideas of the especially bright father-god, who ruled the pole and the fish, were made to meet in harmony, was apparently as follows:—The pole which by its revolutions produced the burning heat of the Northern Indian summer must, as it seemed to these early observers, have a great store of fire and heat to distribute as the cause of these effects. This ineffable brightness, which supplied to the pole the heat which made the seeds of life germinate and grow, was the father fire-god, whose aspect was so dazzling that no mortal could look on him and live. Hence he was concealed in the innermost shrine of the heavens and hidden from sight by the moist and misty atmosphere, the mother of the waters, which made even the clearest sky blue. It was there that the spirit-father lived enshrined in the life-giving water which had in it the seeds of life, the maternal germs. It was these which moved in the great Southern ocean as the spirit of life enclosed in the mammalian fish, the dolphin, the fish-mother, the original mother of the human race, who, on leaving the water for the land, became the first mother of men and thinking beings, and as the mother of thought she was the mother of the Supreme Thinker, who was, therefore, her son, the fish-god, who had been translated to heaven and made the superlatively bright star, the maker of fire, who was hidden in the inmost Holy of Holies.

[1] Mahābhārata Anuṣhasana (*Anushasinika*) Parva, xi. 3, p. 41.

[2] Sachau's Alberunī's, *India*, vol. ii. chap. lvi. p. 82.

It was the stars that shone through the curtains of the heavenly tent that gave men some scintillations of the great glory of the unseen God; and it was the travelling stars, the sun, moon, and planets who reflected his brightness, and were the angel-messengers who revealed to men his heavenly laws. He was the supremely wise god, worshipped by the Assyrians as Sala-manu, the fish, and as the god As-sōr, and his mythological descent in India I have described in Essay III. Among the Jews he was, in the theological myth which has been transferred to King Solomon, the son of the Hittite mother Bath-sheba, meaning the seven (*sheba*) measures (*bath*), the god who had been evolved by thought from the seven days of the week, the measuring rod, by which men first counted the lapse of time. It was in remembrance of the fish-mother that all who sought especially for wisdom and sanctity ate fish; and it was from the totemistic idea of obtaining these virtues by partaking of the flesh of the great mother on the day sacred to her that fish was eaten on Friday; and it was this belief that was the cause of fish appearing among the elements in the early Eucharist.[1] The sacred feast on the fish was precisely analogous to that of the Jewish Passover, when the father lamb was eaten.[2]

It was these sons of the fish-god who began, when observing the paths of the moon and sun, but especially of the moon, to note the stars which marked the course of their circuits round the heavens; and it was by these observations that they fixed the Nagskhetra or Nag-stars of the field circled by the moon in her monthly journeys, each of her positions on the twenty-eight days of her course being indicated by a star which lay near her place on the day to which it was assigned. It was in this way they calculated the months of the lunar year of the Semites. But the year of thirteen lunar months, as finally arranged by the astronomers, was a combined

[1] Dean Stanley, *Christian Institutions*, chap. iii. 'The Fish,' pp. 50-52.

[2] Exodus xii. 5.

lunar and solar year, calculated before the solar year of the signs of the Zodiac was computed, and the history of this year gives us most valuable historical information about these Kushite-Semite astronomers. In measuring it, they used the circle of the thirty stars; the stars in it have been identified by Mr. Brown, and the first of them is in Aquarius, and the thirtieth in Capricornus, which is called the star of the Akkadian Makhar, or dolphin, the Hindu Makara, and, therefore, the constellation sacred to the supreme fish-god. This constellation has always been traditionally represented by a goat with a fish's tail. It represents the two father-gods of astronomical history, the first goat-shepherd god who watched the revolutions of the Great Bear, the visible sign of the pole in heaven, turned by the twin-gods Day and Night, the stars Gemini; and secondly, the fish-god, the god of the pole of those astronomers who measured the circuits of the travelling stars. This name, the Makhara, originally meant the alligator Mug-gur, and the star of the alligator used to be the fourteen stars circling the pole in the earlier astronomy, the earliest form of the constellation Draco; but its functions as the supreme measurer of lunar time, the fourteen days of her phases, were transferred to Capricornus, the star which closed the lunar circle, and which, as I shall show presently, plunged into the regenerating bath filled by Aquarius, the water-pourer, the sun-god, as the goat or antelope-god, to emerge as the 'twice-born' fish-god, just as those of Su-gi and Ud-gudua were transferred from the Great Bear and Virgo to Libra and Sagittarius.

The Thirty Stars were, according to Diodorus,[1] called in Akkadian chronography the Divinities of the Council (*βουλαίοι θεοί*), who watched over the measurement of time, calculated by the monthly course of the sun through the signs of the Zodiac. They were assisted by the twenty-four stars, called by them Dikasts or judges, the Akkadian Danu,

[1] *Diodorus*, ii. 20.

twelve Northern and twelve Southern stars, who each rule half-a-month, indicated by the lunar phases. This scheme of time-measurement is, as Mr. Brown shows in his 'Remarks on the Tablet of the Thirty Stars,' a combination of the two distinct systems of the lunar and solar year. That the lunar year preceded the solar is distinctly proved by the statements made in a bi-lingual Akkadian and Assyrian text. The Akkadian original says that certain spirits hold their office 'in the watch of the thirty stars,' while in the Assyrian paraphrase they are said to belong 'to the watch of the signs of the Zodiac.'[1] That the stars measured lunar time is proved by the statement made in lines 54-56 of the Tablet by the Assyrian copyist and verifier of the earlier Akkadian observations, that by the thirty stars the course of the moon for three months could be traced. These months were the Semitic months Kíslev, Tebet, and Sebet.[2] These thirty stars appear also in the Rigveda, where it is said that 'the spotted bull (the Great Bear) has settled down in heaven before its father and its mother,' that 'its mother (the moon-goddess) moves along the luminous spheres (the stars) breathing forth his (the father-sun's) breath,' while 'he (the father), the mighty bull (the sun), who has illumined the sky, rules over the thirty stations, that is, the thirty stars, "the luminous spheres" of the former line, which mark the path of the moon.'[3] This hymn is said to have

[1] R. Brown, jun., 'Remarks on the Tablet of the Thirty Stars,' *Proceedings of the Society of Biblical Archæology*, January 1890. § i., p. 2 of the paper.

[2] *Ibid.* February 1890.

[3] Rigveda, x. 189, as translated in Eggeling's *Sat. Brāh.* ii. 1, 4, 29; S.B.E. vol. xii. pp. 301, 302. In this hymn 'the spotted bull,' the ruler of the stars, is different from 'the mighty bull who has illumined the sky,' and who is certainly the sun. The spotted bull must certainly be the Great Bear, as among its stars are not only Marīchi, the father of Kashyapa, the original spark of light, but also Vashishṭha, meaning the most creating (*vasu*), (Sachau's Alberunī's *India*, vol. i. ch. xlv. p. 390), the representative of the supreme god Vasu, of the race who worshipped the pole, and who was the Rishi, or divine antelope-father of Sudas, the son of Divodasa, whose place in Indian historical mythology I have traced in Essay III. The stars of the Great

been written by Ka-drū, the mother of the Nāgas, or rain serpents, the thirteenth wife of Kashyapa, the father of the tortoise race, and the thirteenth month of the lunar year. Her name means, as I have shown, the tree (*drū*) of Ka, the sacred name of Prajā-pati, the lord (*pati*) of living beings (*prajā*), when conceived as the unseen immaterial soul of life hidden in the misty cloud, the heavenly shrine. Therefore Ka-drū, though called a tree-goddess, as being the mother of the sons of the fig-tree, could only be associated with and made the consort of the spirit-god Ka, as the creating mist which hides the Nun, the name of Ka, as the fish-god, from mortal eyes. The mythological name of this mother-goddess, the spirit-wife of the spirit-father, is Sar, who, as I shall now show, was the mother of the first star of the thirty stars.

But in dealing with this question we must first understand how these ancient astronomers used these stars in measuring a year, which, as the year of Ka-drū, the thirteenth wife of Kashyapa, must be a lunar year of thirteen months. The Jewish months Kíslev, Tebet, and Sebet, which the circle was used to measure, covered, in the ordinary Jewish year, beginning with Tishri at the autumnal equinox, when the year of the barley-growers began, the three months from about the 20th November to the 20th February. Therefore the year reckoned by these astronomers as beginning with the star of the foundation, Aquarius, must have been that ruled by the Pleiades, beginning in November, which I have shown in Essay II. was the earliest year measured by the stars, and it must have been the year founded on the union

Bear, the father-stars of the sons of the North, were married, as I have shown in Essay VI., to the mother-stars of the South, the Krittakas or Pleiades, and in the *Grihya Sūtra* we are told that Arundhatī, who is called in the Mahābhārata the wife of Vashishṭha, is also the first star in the Pleiades, and the wife of the seven Rishis, or stars of the Great Bear. It is the stars of the Great Bear and the Pleiades, which every wedded couple have to worship on entering their house before they worship the polar star.—Oldenberg, *Grihya Sūtra, Grihya Sūtra of Hiranyakeshin*, i. 7, 22, 14; S.B.E. vol. XXX. p. 194.

of the Northern and Southern tribes marked by the marriage between the stars of the Great Bear with the Pleiades.

The first star of this year, called the star of the foundation, the god Sar, is, as Mr. Brown shows, the stars Aquarius, called Skat, the leg, and Suk-ib, the pourer, or the wet (*suk*) creator (*ib*), and this marks the year which began when the sun was in Aquarius, as one which began about a month before the Babylonian winter rains, which fall about the winter solstice. These are brought up by the star called the water-pourer, who finishes his task by making them descend on the land. This year, reckoned by the Sus of the Persian Gulf, is the same as that of the Sus of Western India, where the year still begins in November with the month Khartik, sacred to the Pleiades. Their national traditions, which still maintain the oldest methods of reckoning time, first used by the Southern agriculturists, are thoroughly opposed to those ruling in the East of India. Here the influence of the Northern fire-worshippers, the Māghadas, the sons of the Great Bear, has made Northern traditions the rule of the land, and it is here, among the Ooraons and Mundas of Chota Nagpore, that the Northern forms of witchcraft and the Finnish magic rites still survive, and that in every *parha* or confederacy of villages a witch-finder, called the Ojha, is still appointed by the people. Hence the country is looked on by all Hindus as the land of wizards. It is here, and in Bengal, that the Northern mother-mountain, the goddess Durga, called by the Kols Marung Buru, or the great hill, is most worshipped, both by the aboriginal and Hindu tribes. And it is here that the year begins with the winter solstice, with the month Pūsh, dedicated to the Vedic god Pūsh-an, who, as I have shown in Essay III., is the Northern begetting-father, the black bull; and hence we see why the old astronomers placed the Pleiades, the mother-stars, in the head of the constellation Taurus. This lunar-solar year, beginning with Pūsh, is also the year of the Dravidians of Madras, which begins with the

orgiastic festival of the Pongol,[1] and the month Tai, meaning the mother (-cow) and not the father-bull. This festival answers to the Sohrai festival of the Santals[2] and the Saturnalia of Rome. This year was founded on the myth of the birth of the young sun-god at the winter solstice, and thus its origin was entirely different from that of the year of the Western races, which began with the embarkation of the sun-god in the year-boat in November, when the rains of the east coast of Southern India, which begin with the north-east monsoon about the end of September,[3] and last till November, end. The year of the bull or ox was, as is shown by the inclusion of the Pleiades in the head of Taurus, one which symbolised the union between the Northern sons of the bull, the plough-god Rāma, and their allies, the Māghada fire-worshippers and the Southern sons of the Pleiades. The Northern sections of the alliance were the Gautama, or sons of the bull (*gud*), and the Māghada worshippers of the Basque god Vasu, and it was the former who are said, as I have shown, in Indian legend to have brought about the marriage between the king of Māghada, the descendant of Vasu, and the matriarchal races of the country, called in the legend the daughters of the king of Kashi, the eldest of whom was Ambā, the chief star of the Pleiades. It was from the union of the Northern patriarchal Basques or Euskara with the matriarchal tribes of the South, who recognised only the mother as the parent of the child, that the Basque custom of the 'couvade' originated, for it was through simulating the sickness caused by the pains of maternity that the Basque father asserted his right to be looked on as the parent of his child. The race which was formed from this union were the sons of the wild bull or cow, the Hindu Gauri, the mountain-cow (*Bos gaurus*), the mother of the Gonds, and the Hittite Le, the Hebrew Leah,

[1] Monier Williams, *Religious Thought and Life in India*, chap. xvi. p. 429.
[2] Risley, *Tribes and Castes of Bengal*, 'Santals,' vol. ii. p. 233.
[3] Hunter, *Imperial Gazetteer of India*, vol. ix.; 'Madras, Agriculture,' p. 27.

whose cognisance was the old Akkadian sign of Girsu, meaning the wild bull, and indicating that the year of the sons of the mountain-bull was one of five seasons, the two twin seasons of the horns, denoting the sons of fire and the barley-growing sons of the plough, the twin races, and the three mother-seasons of the earlier year. This was the year of the thirty-three lords of the ritual order of the Zend-avesta, the thirty-three Nāgas of the heaven, called Tāva-timsa, or that of the thirty-three recognised as gods of time by the Buddhists of Eastern India, who represented the five seasons of the year and the twenty-eight days of the lunar month. The year-star of this race was the constellation Taurus or Pūsh, the black bull, which lay outside the field of the Nags within which the pole revolved, and within which, as I have shown, the observations of the first systematic astronomers, who watched the motions of the heavenly bodies, and began their year with the rising of Sirius at the summer solstice, were confined.

The year beginning with the passage of the moon through the thirty stars was the third attempt made after the years of the bull and the year of the polar revolutions, to measure time accurately by observing the heavens, and that, like the year of Sirius, it began with a rainy season, is clear from the selection of Aquarius as its starting point. That this star, which began this year of the Akkadian seaport of Eridu and of Western India, where rains fall at the winter solstice, was one which was looked on as the bringer of copious rains is proved, as Mr. Brown shows, by the fact that this same star, in which the lunar circuit was begun, was the tenth of the parent stars, called in Assyrio-Akkadian mythological astronomy the ten antediluvian kings of Babylon, and that it was this king who was the one human being saved from death in the Babylonian Flood-myth. The period assigned to the reign of these kings is 432,000 years, and the meaning of these numbers is clear when we find that in Babylonian notation 432,000 equals 120 periods, called *sars*, after the

name of the mother-goddess, of 3600 years each. Each of these 120 *sars* represented three degrees in the measurement of the circumference of the circle, divided into 360 degrees. The whole circle was, Ptolemy tells us, divided by the Chaldæans into 120 divisions, each containing 10 degrees, each degree 60 minutes, and each minute 60 seconds. Thus each division of 10 degrees contained $10 \times 60 \times 60$, or 3600 seconds, the number of the years of the *sar*, and the whole circle 3600×120, or 432,000 seconds, the number of the years of the reign of the ten kings, and as *sar* is an Assyrian name for a king, the ten kings are merely a transfer by the races who made the father a mother through the 'couvade' of the functions of the mother Sar, who ruled the ten lunar months of gestation to the father of the house. Therefore these kings symbolically represent the perfect circle, the original annus or ring of the Romans, the marriage ring, which was, as Ovid tells us in the following lines of the *Fasti*, the original Roman year:—

> '*Annus erat, decimum cum luna receperat orbem*
> Hic numerus magno tunc in honore fuit.
> Seu quia tot digiti per quos numerare solemus.
> *Seu quia bis quino femina mense parit.*'[1]

It was this circle which was, as I show in Essay III., that used by Hindu astronomers who calculated the length of the Kali Yuga, beginning with Tishya, the star Sirius, that is, with its rising, as 432,000 years.[2]

Mr. Brown has proved that this circle was a circle in the heavens, for he shows that the names of the two first kings, Alorus and Alaporus, etymologically represent the Akkadian names of the star Hamal, the Ram in Aries, derived from the Akkadian *lu*, a sheep, and that of Alcyone in Taurus, called Alap-ur of the bull (*alap*, the Hebrew *Aleph*, the letter A), of the foundation (*ur*), while their distance in degrees represent the ten and three *sars*, 36,000 and 10,800

[1] Ovid, *Fasti*, iii. 121.

[2] Sachau's Alberunī's *India*, vol. i. chaps. xlii. xliii. pp. 372, 373, 380.

years assigned to the reigns of these two kings, for as each *sar* equals three degrees, the degrees for each king will be 30 and 9.

Following out this clew, Mr. Brown has, by astronomical measurement, identified the ten kings with the star Hamal in Aries, Alcyone and Aldebaran in Taurus, Pollux in the Twins, Regulus in Leo, Spica in Virgo, Antares in Scorpio, Al-gedi and Deneb Al-gedi in Capricornus, and Skat in Aquarius.[1]

It is these stars which form in the heavens the mother-circle of the ten months of gestation, and they also clearly indicate a first attempt at marking the sun's path through the ecliptic, as all the constellations to which these ten stars belong follow in this circle the same order as that assigned to them in the signs of the Zodiac. As the sun's path in this circle ends in Aquarius, it is clear that the ten lunar months of gestation it represents must be one in which the period of incubation ends with the birth of the new sun-god, which is to succeed its mother when the sun is in the same constellation, and this year must be that which begins with the passage of the moon, the nurse of the young sun-god, through the circle of the thirty stars at the same season. The task of the moon as nursing-mother, which began on the 20th November, ends at the end of three months of thirteen weeks, when the sun enters Aries, on the 20th February, and the whole year thus included in the two circles of the thirty stars, and the ten kings, is one of thirteen lunar months. This year, as shown in this astronomical notation, distinctly reproduces that of the story of the Deluge in Genesis, for the day when Noah, the year-god, entered his ship, was the seventeenth day of the second month (*Marchesvan*), or about the 7th of November,[2] and the number seventeen reproduces its two factors, seven and ten, those sacred to the lunar year of

[1] R. Brown, Jun., F.S.A., *The Phainomena, or Heavenly Display* of Aratus, p. 81; also two letters contributed by him to the *Academy*, of June 3 and July 15, 1893.

[2] Gen. vii. 11.

gestation. The Hebrew Noah, meaning Rest, is in the list of the ten kings, Xisuthrus, a name derived by Dr. Sayce from the Akkadian *zi-susru*, meaning the life (*zï*) of heaven. In the Babylonian story of the Flood Xisuthrus is also called Shamash-napistim, the son of life, an Assyrian translation of the Akkadian Dumu, the son of life (*zi*). Dumu-zi was, as I have shown, the star Orion, who began the year by entering his boat, the constellation Lepus, as the wandering sun-god, and whose death and re-birth as Tammuz, the old and new year, was kept as a festival by all nations in South-western Asia. In the myth of the lunar year of thirteen months, as in so many others noticed in this Essay, the functions of the former star-gods who directed the courses of time, when it was reckoned by the movements of the fixed stars, were transferred to a new star, and the son of life, who had begun the former year as the constellation Orion, became in lunar-solar chronology the star Skat in Aquarius. This conclusion is indubitably proved by the following evidence. An Assyrian tablet, quoted by Mr. Brown, says that 'the star of the Foundation (*skat*), the road of the sun, took'—or, in other words, 'the sun took the road pointed out by the star of the Foundation.[1] This road, called the path (*kharran*) of the sun (*samsi*), is that marked out in the city of Kharran or Haran, meaning 'the road,' where, as I show in Essay v., the lunar-solar year of thirteen months was first reckoned. Another tablet tells us that the star Apin (*skat*) 'portends *a gate*, to be begun,'[2] or, in other words, begins a year in which the young sun-god entered the moon-boat under the guidance of the star Skat, the stellar equivalent both of the tenth Babylonian king Xisuthrus, and of Noah, the last of the ten male patriarchs named in Genesis.[3] This voyage of the sun-god in the moon-boat, beginning with the approach of the

[1] R. Brown, jun., F.S.A., 'Tablet of the Thirty Stars,' § ii. *Proceedings of the Society of Biblical Archæology*, Jan. 1890.

[2] *Ibid.*; W.A.I. iii. 53, No. 1, line 2.

[3] Gen. v. 1-32.

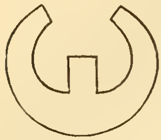
winter rains, is a reminiscence of the Hindu legend that the sun-god sleeps through the rains of the rainy season, and it was during the time of his slumber, or infant youth, that time was measured by observing the course of the moon. It was when he awoke in February, at the end of the Athenian month Gamelion, meaning that of marriage (γάμος), that the marriage of the sun-god and the moon-goddess, the marriage of Zeus with Hera in Greek mythology, took place; and it was then that the ten lunar months of the gestation of the young sun-god, the son of Varuṇa, to whom the ram was sacred, began. The age when this myth took its astronomical form in the circle of the ten kings is clearly shown by the stars, for as the second and third stars are in Taurus, the circle must have been calculated when the sun was in Aries in February, and in Taurus at the vernal equinox. As the sun entered Taurus at the vernal equinox, about 4700 B.C.,[1] and the Egyptians began their solar year with the Second Dynasty about that time, we have clearly before us, in the circle of the ten kings, a series of astronomical observations which were made, about 4700 B.C., or more than 1000 years before it. It is a year corresponding to that of the ten kings, and placing the conception of the young sun-god in February, which is that of the Ho-Kols, Ooraons, and Santals, for all these tribes hold their great annual Saturnalia in Māgh (February), and begin their year with that month. It is in the festivals of the Santals, one of whose septs trace their descent to the Pleiades, that we learn to understand the reason of the differences in the reckonings of time which made the year of the Babylonians begin about the 20th of November, and placed the beginning of the year of the people of Eastern India a month later at the winter solstice. The Santals celebrate two Saturnalia in honour of the birth of the young sun-god, one at the

[1] Or probably more than 1000 years before, as the Akkadians reckoned the rising of their time-stars not as kosmical, but as heliacal risings. See *Encyclopædia Britannica*, Ninth Edition, vol. xxiv. p. 791, Art. 'Zodiac.'

winter solstice, and the other in Māgh (February); and these two feasts show that the tribe is composed of two sections, one of which based their calculation of time on the marriage of the sun and moon in February, or our St. Valentine's Day, and the other which placed the marriage at the vernal equinox, and the birth of the young sun-god at the winter solstice. In the latter reckoning, the first three months of the year are those of infancy of the new-born god, and it is when he reaches manhood at the vernal equinox that the marriage with the moon and the conception of the god of the following year takes place. This is celebrated in the Hindu Huli held at the full moon of Phalgun in March, and it is this festival which, among the Hindus, corresponds in identity of conception with the Māgh festival of the Mundas and Ooraons.

But the story of the Deluge of Noah, and that which makes the Egyptian god Osiris, the constellation Orion, enter the year's ship in November, when in Egypt, as still in Western India, the Festival of Lights, indicating the beginning of the Pleiades year, was held, both point to a time when the conception and not the birth of the young sun-god began in November. This was the year of Orion, the Akkadian Dumuzi. The ship or womb which he enters was that symbolised by the constellation Lepus, the moon-hare, which lies at his feet, and the constellation Orion with its five brilliant stars—Betelgueuse at its head, Rigel at its feet, and the three stars of the belt in the centre, seem to have symbolised the year of five seasons. The hare, forming the moon-boat, was almost certainly originally the Indian fox, driven by Indra, the rain-god, who ruled the year of five seasons, in the Rigveda, as his steeds; for the Indian fox, as every one who has hunted them knows well, always runs in a circle, starting from its earth and always coming back to it. It was this course of the fox which made it symbolical of the moon and the lunar phases, as these begin with the crescent-moon, culminate in the full moon, the fox's circle, and return to the

crescent again. Orion entering into this crescent boat, is the Man in the Moon of fairy mythology, the embryo infant,



the centre pole or prong of the trisūla, and it is on the first day of the tenth month after the voyage has been begun that the child conceived at its beginning is born. This, in the story of Noah's and Manu's Deluge, is the mother-earth, the mother-mountain; and this mother-earth is, in the Druidical myth of the Anguineum ovum, or the serpent's eggs, the mother of the sons of the primæval snake, the guardian of the village. It is this snake-mother who is worshipped about the fifth of August [1] in the Hindu Nāg-pañchami, as the goddess of the rains.[2] The tradition of her birth in the tenth month, which appears in the account of Noah's Deluge,[3] is based on the Hindu story of Manu, in which the appearance of Iḍā at the close of the time of gestation was coincident with the subsidence of the waters. Her birth as the snake-mother in the beginning of August is followed by that of Kṛishna, the black antelope, and the true Northern mother-mountain, Iḍā, the goddess Durga, at the new moon of the next month, Bhadon. Here again we find the same difference between the time assigned for the birth of the earth-mother and that of the sun-god, which appears in the years beginning with Aquarius and the winter solstice, and the reason in both cases is the same. In the one series of myths the young sun-god is believed to be born in November and December, and in the other the conception of the new-born earth is fixed in one set of myths in November, and in the other, in which the young antelope-sun is born with the mountain, in December. That in the original myth November was the month of conception is clear from the fact that in the North of India, where the sun-god is worshipped, Kṛishṇa and Durga's birth-day is in Bhadon (September),

[1] The date is the 8th of the light half of Srāvana.

[2] Oldenberg, *Gṛihya Sūtra Sānkhāyana Gṛihya Sūtra*, iv. 15, 2, where she is addressed as the goddess of the rainy season.

[3] Gen. viii. 5.

while in Bombay and the South, where the Pleiades have always begun the year, it is kept on the 8th of the dark half of Srāvana,[1] or about the 23d of July. In this series of myths the god born is either the son born directly from the moon, as the moon-hare, or from the mother without the intervention of the father, as when Dumu-zi is born as the son of Is-tar in the tree-temple, 'where no man hath entered,' or in that Egyptian myth which tells how Is-is, the Egyptian Is-tar was, at the command of Dhu-ti, the moon-god, led by the seven scorpions to the Papyrus Marsh at Buto, called Khepar, or the beetle, the Egyptian tortoise, where she became the mother of Horus,[2] the god of the pole of the Kushites. This myth is clearly one which was framed in Egypt when the sun was in Scorpio in September, at the autumnal equinox, a period about coincident with that when it was in Taurus, at the vernal equinox, and it gives us in another form the story of the birth of the founder of the Kushite race among the river reeds. We also see in these two forms of conception myths the history of the change from the matriarchal age, when the mother was the only recognised parent, and when the birth of offspring and their education were looked on as of supreme national importance, to the patriarchal age, when the conception of society was based on the family ruled by a wedded pair, the father and mother of the house. In testing the historical sequence of these series of beliefs, it is clear that the earliest are those which reckon time from the conception of the mother-earth in November, at the beginning of the Pleiades year, and from the conception of the sun-god at the winter solstice. It is this last year which is symbolised in the story of the birth of Rā-ma, the son of Dasa-ratha, the ten (*dasa*) chariots (*ratha*), or months of gestation, the Eastern counterpart of the Western Krishṇa, the antelope-father. He is called Rā-ma, or

[1] Monier-Williams, *Religious Thought and Life in India*, chap. xvi. pp. 430, 431.

[2] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, pp. 392, 402.

the mother of Rā, and he was born at Brindā-bun in Mathura as Rā-dhā, meaning the giver (*dhā*) of Rā, on the 8th day after the full moon of Bhadon,[1] in the beginning of September, the month of the autumnal equinox ; and Rā-dhā was the wife of Kṛishṇa, or Rā-ma, the antelope, or the bull-father, the son of the moon-mother, who, like Jocasta in the Greek myth of Œdipus, wedded her son. These were the first calculations of time which ended in the tracing of the heavenly circle of the ten father-kings. This original year measured by months, and beginning, according to primæval Southern tradition in November, and to the earliest Northern birth stories in December, was followed, on the union of the two races in the confederacy of the mother-mountain by the year beginning with the summer solstice, when the young sun-god stepped on board his boat to go from east by south round the four points of the compass, and survey the realm of his father Varuṇa, the god of the starry and rainy heaven. In this year, the belief in the year of the conception of the sun-god was still retained, and the beginning of this year of gestation, ending in his birth, is celebrated in the Hindu festival of Ku-vār, the begetting (*ku*) Vār, the god of the life-giving rain. This is held on the first new moon of Ashvin, the month of the Twins (September-October), also called Ku-vār or Kuar, when the sun-god awoke from his sleep during the rains, and went forth, at the autumnal equinox, to mate with the Gopis, or cow-maidens. It is then that the Rās dance, in honour of the sun-god Rā, and his marriage with Rā-dhā, is danced at Mathura,[2] and the heir of the wedded couple, the wandering sun-god of the next year, was begotten. It is the first stage in the life of this embryo god which is commemorated in the great festival of the Dasahara, kept from the 8th to the 10th day after the full moon of

[1] *Mathura, a District Memoir*, by F. S. Growse, B.C.S. ; *Brindābun Calendar*, p. 247.

[2] *Mathura, a District Memoir*, by F. S. Growse, B.C.S., Festivals observed at Mathura, p. 169 ; see also *Brindābun Calendar*, p. 248.

Ashvin,[1] or from about the 8th to the 10th of October. At it Rā-ma's conquest of Ceylon, called Lanka, the island of the South Pole, and the origin of the astronomy based on the revolutions of the pole, is commemorated. It was then that the year began to be reckoned by the annual voyage of the sun-god. This year, beginning with the conception of the sun-god at the autumnal equinox, was that of the barley growing races of Asia Minor, Syria, Macedonia, and the Peloponnesus, and it was these people who changed the date of the festival to the dead from November to the date of the beginning of the New Year, and hence it is that the festival of the Pitṛi-yajña, or sacrifice to the Fathers, in India, was held in Bhadon, the month ending with the autumnal equinox, and called Bhādra-padā, the blessed foot, or Proṣhthapadā, the ox-foot month; and at Athens in the succeeding month, Boe-dromion, the course (*dromos*) of the ox, corresponding with the month Ashvin of the Hindus, when the Nekusia, or feast of the dead, and the festival of the Greater Eleusinia in honour of Dē-mētēr, the barley-mother, and the conception of the young sun-god, were celebrated.

It was this year which was superseded by the lunar-solar year of thirteen months beginning, as I have shown, in November, when the sun was in Aquarius, and in this year the sun is nursed for the first three months of his life by the moon-mother, and attains his manhood in February, when he is in Aries, the Ram, the animal sacred to Varuṇa. He then pursues his independent course through the heavens till he reaches the sign of Aquarius, when he dies in the waters to rise again as the nursling of the moon in the same sign. In this conception of the year, the sun-god is immortal, for he dies only to rise again, and hence the belief in the ten and eleven months sacred to the gods of generation was discarded. It is this victory of the believers in immortality and the spirit-god over the followers of the god Vasu, the

[1] *Mathura, a District Memoir*, by F. S. Growse, B.C.S., Festivals observed at Mathura, p. 169; see also *Brindābun Calendar*, p. 248.

materialistic maker or creator, which is commemorated in the story of Esther. She, as Ish-tar, in her transformation into the moon-goddess Ashtoreth, supersedes Vash-ti, the goddess (*ti*) Vash, as the Queen of Heaven, worshipped in Shushan, the capital of the Shus, whose mother-goddess hitherto had been the Nāga snake, the cloud-goddess, the constellation Hydra. She and her ally or nursling, the immortal young sun-god Mordecai, the Babylonian Marduk, the calf, compassed the fall of Haman and his ten sons who, as I show in Essay III., were the Semitic counterparts of Vāhlika, the god of the Bactrians of Balkh, the worshippers of the fixed stars and his ten sons who were all killed by Satya-ki, the son of Shinī, the moon-goddess in the Mahābhārata. And from the above analysis of the symbolism of the year of generation it appears that in the Hindu ritual of their worship, the original Northern ten lunar months of gestation, beginning with the winter solstice, were changed into eleven by the addition of the month of November, when the Southern new year began.

The beginning of this year of thirteen months is represented in Greek legend by the flight of Peleus from the court of Akastus because he was falsely accused of attempting to violate the queen, and in this story, as well as in the precisely similar one told of the young prophet Joseph, we find a distinct mythical reminiscence of the supersession of anthropomorphic by spiritual conceptions of religion. The queen of Akastus, the mother-goddess of the old faith, wishes to become the mother of the sun-god of the lunar-solar year, but the young sun-god of the prophet races refuses her advances and goes out into the wilderness alone, that is to say, pursues his path through heaven without a consort, and forsakes the year-gods of the old religion. His marriage with Thetis, the daughter of the sea, the moon-goddess, who disappears shortly after the birth of the young sun-god of the solar year, Achilles, is another reproduction of the astronomical myth of the year of the ten kings, preceded by the three

months' rule of the moon, for Thetis is the goddess who comes out of the waters ruled by Aquarius, and it is she who, like the nursing moon of the Thirty Stars, leaves her young nursling after he has been made immortal by being bathed in fire and anointed with ambrosia, the water of life, and enabled by this regenerating baptism to pursue his undying course through the heavens, and to be reborn immediately after he disappears at the close of his journey.

That the sun-god who thus died, and was reborn again in Aquarius, is also the Eastern sun-god Rām, is proved by the statement in the Assyrian story of the Flood, that the flood 'reached to heaven after Rām-ānu had thundered.'[1] It was the father-god Aquarius, the water-pourer, who became the eleventh sign of the Zodiac, which were originally eleven in number,[2] after Saggitarius, Cancer, Virgo, and Libra, which, Mr. Brown shows, was first the altar, replaced one of the two stars in Taurus and Capricornus of the Flood Zodiac, the stars of the Ten Kings. The eleventh sign was added to the original ten when the worship of the father-god was added to that of the mother-goddesses.

In the twelfth sign, Pisces, added to the eleven, we find a most interesting chapter of astronomical history. This sign was the Akkadian Zib, which is shown by Mr. Brown to mean the waters, and to correspond with the space called by Aratus Hudōr, or the water which is in his poem placed at the feet of Aquarius, the water-pourer.[3] It is in this that all the water constellations, Eridanus, the river of life, Ketos, the

[1] R. Brown, jun., F.S.A., 'Remarks on the Euphratean Astronomical Names of the Signs of the Zodiac, sign xi. *Gu*, 'the water-pourer,' Aquarius, *Proceedings of the Society of Biblical Archæology*, March 1891, p. 268.

[2] Œnopides of Chio, a contemporary of Anaxagoras, living about 500 B.C., who introduced the signs of the Zodiac into Greece, only introduced eleven signs, and only this number were known to Eudoxus, Eratosthenes, and Hipparchus. Blake, *Astronomical Myths*, Macmillan & Co., 1877, p. 103; *Encyclopædia Britannica*, Ninth Edition, Art. 'Zodiac,' vol. xxiv. p. 791.

[3] R. Brown, jun., F.S.A., 'Signs of the Zodiac,' sign xii. *Zeb*, the Fishes, pp. 269, 270; Aratus' *Phainomena, or the Heavenly Display*, by the same author, lines 389, 390, pp. 43, 44 note 4.

whale Pisces and Piscis Australis, swam. This became the home of the pair of fish, corresponding, according to Hyginus, to Venus, the fish-mother, and Cupid, which indicated the two months which had to be absorbed into one to change the lunar thirteen months into the solar twelve. It was this addition to the first astronomy, based on the heavenly circles indicating the year of the Thirty Stars and the Ten Kings, which appears in the worship of the fish-god, who is regenerated, like the Soma neophyte, to a new life by his baptismal bath in the waters of life, poured out by the constellation Aquarius.

Further insight into the mythological history of this conception of the regenerated sun, the holy fish, and of the solar-lunar year which united the Northern and Southern races together, is shown in the second star after Aquarius, in the circle of the Thirty Stars. This is called Lik-barra, the star of the striped-dog (*lik*), the hyæna or tiger, which last is the mother-goddess of the Gonds, who were, as I have shown, the rulers of North-eastern India before the Kuṣhikas. It is the name of the mother-tiger which is reproduced in that of the great Vajjian confederacy of the eighteen tribes of Mallis and eighteen tribes of Licchavis, who were, according to Buddhist literature, the ancient rulers of Eastern India in the days of the Buddha. The name Vajjian is a Pali derivative from the Sanskrit Vyāghra, a tiger, and Varāhamihira in his map of India, as the tortoise, calls the people of the East the Vyāghra-mukha, or men with tiger-faces, while the Malli belong to the great race who called themselves the sons of Mal, the mountain, and were identical both with the Tur-vasu of the Rigveda and Mahābhārata, and with the Kuṣhika, for their capital was Kuṣhi-nārā or Kushi-nagura, the city (*nagur*) of the Kuṣhites,[1] while the Licchavis were the sons of Lik or Lig, the Akkadian dog or lion, the fire-worshipping Māghadas, to whom the dog was sacred.

[1] Rhys Davids, *Buddhist Sūtras*, *Mahā-Parinibbāna Sūtra*, v.; S.B.E. vol. xi. p. 86.

The star Lik-barra is in Pegasus,[1] and this shows that the year in which this was a guiding star is one calculated by the sons of the flying-horse. This is the horse of the sea-god, the water-sun, who went round the points of the compass in his year-boat, and he took his Greek name as the star rising from the fountains (πήγαι) of the deep, which was in the mythology of this astronomical age filled by Aquarius. He is the descendant of the storm-bird and the flying-bull. This presence of the horse as the guide or steed of the lunar chariot confirms the proofs I have elsewhere brought forward to show that the year of thirteen lunar months was that of the Zend Keres-âṣpa, the horned (*keres*) horse (*âṣpa*), the son of Sama or Shem, and of the Semite-Hindu Karṇa, the horned (*keren*) son of the Ashva or horse river. These sons of the horse were the Arab race, who were the sons of Rām, the Abram of the Jews, and who were the trading Semites of the ancient world. They can also be traced in Roman historical genealogy as the men of the tribe of Ramnes, whence the trading equites, or riding knights, were descended; and it was they who made the great twin-brethren, the Hindu Ashvins, their father-gods, and annually, on the 15th October, sacrificed a horse with the rites I have described in the beginning of this Essay. And this sacrifice was, as I have also in the same place shown, probably coincident both in time and meaning with the great Hindu sacrifice of the Ashva-mēdha or horse sacrifice, which now apparently survives in the festival of the Meghnād Līla and those following it, held at the end of Ashvin, to celebrate the victory of Rāma the sun-god over Rāvana, the storm-giant, and his triumphal return with Sitā to Ayodhya.[2]

But there is still more valuable information to be gained from the presence of Pegasus, the flying-horse, as that which

[1] R. Brown, jun., F.S.A., 'Remarks on the Tablet of the Thirty Stars,' *Proceedings of the Society of Biblical Archæology*, Feby. 1890, line 2, star ii.

[2] *Mathura, a District Memoir*, by F. S. Growse, B.C.S. 'Festivals observed in Mathura,' p. 169.

draws the chariot of the moon-god, an office which explains the Egyptian name of the constellation, which is called that of the Servants, and its stars are said to be the four sons of Horus, the god of the pole.[1] These four sons of Horus were, as I have shown, originally the four stars ruling the four quarters of the heavens, and their transfer to Pegasus as guides of the moon in her journey through the thirty stars is another instance of the transfer of the functions of the guiding stars of the old polar astronomy to other constellations lying in the circuits of the moon and sun. But it is in the solar myth which made the sun attain regeneration and immortality by his baptismal bath in the life-giving waters of Aquarius, that we find the most valuable historical evidence, explaining the results of the new theology set forth in the Semitic year. It is from this we can understand what was taught by the believers in the divinity of the Nun or Spirit-god, whose son Joshua was the leader of the united Semites who adopted the new doctrines, and who used the lunar-solar year of thirteen months. It is the birth-myth, symbolically reproduced in this year, which we find transferred to the history of the youth of the great moral teacher of India called Gotama Buddha. He was not a mythical personage at all, but a living man, who was, however, the successor of a long line of religious teachers, who first appeared long before alphabetical writing was known, and when popular history could only be handed down in the form of myths. Hence each new chief prophet, who carried on the work of the preceding guardians of, and searchers after religious truth, was by the very fact of his consecration to the supreme office considered worthy to have his history recorded in the form of the myth of the regenerated and immortalised sun. In this myth the young sun-god, the preacher of the new faith of moral earnestness and striving after perfection, leaves his home with the great god Kā, called Prajā-pati, the lord of living beings,[2] who

[1] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 772.

[2] Called his aunt or mother's sister in the Chullavagga, x. 1, 3; S.B.E.

brought up the Buddha at his court in the story, in his twenty-ninth year, the number indicating the full number of days in a lunar month. Hence, as in the year of thirteen months, be begins his journey under the guidance of the moon, and leaves behind him the companion stars who accompanied the sun-god in his circuit round the points of the compass in the year-ship. He takes as his guides in the search after truth, his servant Channo, meaning the law, and his horse Kanthaka, the thorny (*Kantha*) animal, that is, the sun-horse encircled by the thorny halo of rays, the constellation Pegasus called the Servant constellation. They accompany him for thirty Yojanas or days' journeys,[1] that is to say, through the circuit of the thirty stars to the river Anomā, meaning 'the illustrious' river, where he dismisses them,[2] and betakes himself as a mendicant to find out the truth, or, in other words, he, as the sun-god, enters on the course marked out for him by the ten parent stars, which is to lead to his new-birth as a regenerated teacher of the fresh truths he has learnt in his year's journey. It is when he reaches the constellation Aquarius and finds himself on the banks of the Holy Sea, 'the abyss, or sea of brass,' of the Semitic temples, that he seeks for fresh energy and inspiration in the baptismal bath in the great waters consecrated to the fish-god, into which he as a son of the antelope race, enters clothed in the skin of the 'black antelope.' It is from thence that he emerges as the bull of heaven, who ploughs its fields and raises in them fresh crops of learning and insight according to the immutable laws laid down by the God of Righteousness, the

vol. xx. p. 322. The moon-goddess was the sister or successor of the fire-goddess Māgā or Māyā, Buddha's mother, who died seven days after his birth (Hardy, *A Manual of Buddhism*, 2d edition, vii. ; *Legends of Gotama Buddha*, p. 151 note), that is, when the reign of the stars and the lunar phases, the heavenly measurers of time by weeks, began.

[1] Childers, *Pali Dictionary*, s.v. 'Yojana.'

[2] Rhys Davids, *Buddhist Birth Stories*, 'The Nidana Katha, pp. 81-85. Rhys Davids and Oldenberg's *Vinaya Texts*, 'Chullavagga,' x. 1, 3 ; 'Of the duties of Bhikkunīs,' S.B.E. vol. xx. p. 322.

great fish-father Ia or Yah, hidden in the inmost recesses of the house (*I*) of the waters (*a*), who does not allow his messengers to roam unguided, like the untamed antelope, but insists on their obedience to his revealed will.

It is this Dikshaṇiyâ, or bath of initiation of the sun-god, which is described in the Buddhist birth-story of Sumēdha. The name means the sacrifice (*mēdha*) of the Shu. That is the sacrifice of the eldest son, the old self-indulgent self, who was slain like the sun-god when he entered the bath of self-effacement in order to secure his own immortality and that of the children of the sun, just as in the story of the sacrifice of Jantu, the son of King Somaka, the moon (*Soma*) king in the Mahābhārata, the death of Jantu not only procures his own resurrection, but the birth of a hundred sons to the king.[1] The sons being emblematic of the stores of wisdom and knowledge, successively garnered for the use of future generations. Sumēdha, in the birth-story which bears his name,[2] is represented as the son of a rich merchant living in the city of Amara-vati, the city of Indra, the rain-god, the city possessed of the Amrita or water of immortality, the constellation Aquarius in the very remote past. He determined to seek the truth, and betook himself to the Himalayas, the mountains where Indra, the rain-god, gets the rain, as a hermit, the sun-god sleeping through the rains. He there lived in meditation, like the infant sun under the guidance of the moon, and was not recognised as the sun-god. At last, when Dīpankara, meaning the nascent light, the constellation of Aries, the Ram of Varuṇa, had become the first Buddha, or teacher of heavenly lore, Sumedha arose from his hermitage as the sun, and came through the air to the city of Rām-mā, the mother (*ma*) of Rām, where Dīpankara had founded a monastery, called Su-dassuna, the manifestation (*dassuna* for *darshan*) of the Su, that is, of the creating spirit. He laid himself down at Dīpankara's feet to make

[1] Mahābhārata Vana Parva, cxxvii-cxxviii. pp. 386-389.
[2] Rhys Davids, *Buddhist Birth Stories*, 'Sumedha and Dīpankara,' p. 2 f.

a path for him over the swamp which Dīpankara had to cross, or, in other words, became the sun travelling on the road ordained by the God of heaven, Varuṇa, who made the laws of nature, heralded by the 'nascent light' (*Dīpankara*) of the Ram-star, Varuṇa's symbol. It was when he had been blessed by Dīpankara and received as a neophyte in the school of self-humiliation and obedience, that Sumedha, the young sun-god, entered on the course of meditation which led him through the whole circuit of the ten stars, and revealed to him the ten mother-precepts which combine to form the character of the perfect man, the new-born son of righteousness. These are summed up in the Ten Perfections of (1) Almsgiving, (2) Moral Practice, (3) Self-abnegation, (4) Wisdom, (5) Exertion, (6) Patience, (7) Truth, (8) Resolution, (9) Goodwill, (10) Equanimity. It was by making these the groundwork of his character that Su-medha accomplished the sacrifice of Su, the sap of life, by making a striving after excellence instead of self-indulgence the motive power which determined all his actions. It was on the completion of the new birth that Su-medha, the young sun-god, emerged from his baptismal bath as the leader of the new race who were to establish on earth the rule of the God of Righteousness. It was this inculcation of ascetic doctrines which, I have shown in Essay III., was the essence of the religious reform which sprung out of the Soma sacrifice of the Su, or life-giving water, the soul of life, and inaugurated the search after truth which resulted in the teachings of the great Buddha, who was born in 557 B.C.; those of the prophets of Israel, whose recorded exhortations begin some two hundred years earlier; and in those of Confucius in China, who was a cotemporary of Gotama Buddha. But the spirit which animated these later teachers glowed with no less intensity in the breasts of the earlier leaders in the mythical age of infant religious thought, and it was the work of this life-giving impulse which is commemorated in the birth-story of the young sun-god and in the conquests of the Semitic

leader of the sons of the Holy Spirit, the 'true knights of the Holy Ghost,' called Hosh-ea, the son of Nun,[1] or he who has in him the Hu or creating sap of the God of Righteousness, or Ia, the Yah of the Jews. The story of their long war, against error and the union of the sons of the life-giving water with the sons of fire, the two Ashes (*eper*), is briefly told in the book of Joshua, which relates how after the death of Moses, the moon-lion of the old theology which made the gods of generation creators, the united forces of the god of truth started from Mount Nebo or Nabi, the mount consecrated to the symbol of the prophet God, the planet Mercury, and took Jericho, the moon-city, by the help of Rahab, the star of the alligator, the fourteen stars, which, as the early constellation Draco, surrounded and directed the movements of the pole. This contest, which ended in making the moon, not the mother who ruled the ten months of gestation, but the nurse of the young sun-god, was waged by the tribe of Ephraim of the two Ashes (*eper*) under their leader Hoshea, the son of the Northern Hus, in alliance with the tribe of Judah, representing the Southern Shus, led by Caleb, the dog, the son of the fire-dog-star Sirius, and the whole host was governed by the priestly race of the Kohathites, or prophet-priests, the Atharvans, or priests of Atar, the fire-god of Hindu and Zend history, who had intermarried with the Nahusha, the Nahshon of the Bible, called the Prince of Judah, the sons of the Nāga rain-god.[2] These kings were the priest-kings represented by the race of the rulers of Gir-su, called Gud-ia, or the bulls of Ia, and by Melchi-zedek, the king of righteousness, the prophet-priest king of Jerusalem spoken of in Genesis.[3] It was this Semitic rule, which began under such fair auspices, which ended in the intolerable tyranny which led to the Aryan revolt, of which I have given the history in Essay VI.

But before ending this Essay, I must show how the chronological history of the epoch dealt with in it and Essay III. was

[1] Numbers xii. 8. [2] Exodus vi. 23. [3] Genesis xiv. 18-21.

taught in the mythology revealed in the national customs of initiation observed by the Hindu twice-born castes and their successors, the fire-worshipping Zend races, the Irānian sons of Irā or Iḍā. They both included the history of the methods by which they and their forefathers reckoned time among the lessons impressed upon the minds of the young neophytes, both by oral teaching and by the sacred thread girdle and sacred garment worn by them as a sign of their consecration, and a perpetual memento of the story of their race. Their ancestors, as I have already shown, were the barley-growing people of Asia Minor, who called themselves both in the Euphratean countries and North-western India, the 'sons of the antelope'; and the antelope was the symbol of the divine father-god, who had shown their forefathers that the lands marked by the Kuṣha grass (*Poa cynosuroides*), the favourite food of the antelope, were those best suited for corn. They had learned from the Southern section of their confederacy the Indian village races, that the well-being of a nation depends on the careful training of the young, and had also learned to measure time by the stars, and to divide the year into two periods of six months each, marked by the movements of the Pleiades. But for determining the advent of the three seasons of the sowing, growth, and maturity of their wheat and barley crops grown in the temperate climes of the north, they required a division of the year into the three seasons of spring, summer, and winter, indicating the stages of the annual course of the sun. They chose as their guide in the measurement of this year the constellation Orion, called by the Akkadians Dumu-zi, or the son (*dumu*) of life (*zi*), by the Egyptians Osiris-Smati, and by the Hindus Mṛigashiras.[1] This last name shows it to be the constellation of the antelope (*mṛiga*).[2] In all these mythologies it

[1] Bal Gungadhur Tilok's 'Summary of the Principal Facts and Arguments in the Orion,' *Proceedings of the Ninth International Congress of Orientalists*, vol. i. p. 377.

[2] Mriga, which is generally used to mean the antelope is, as Grassmann shows in his *Wörterbuch zum Rigveda*, formed from the root *mrij*, Zend

was the star of the antelope (Orion), always remaining, as Pindar tells us,[1] near the Pleiades, which marked the beginning of the year; for the year-myths, both of the Akkadians and Egyptians, told how Dumu-zi and Smati-Osiris, the hunter-sun, launched their year-boat on the ocean of time; and this event is, as I show in Essay II., fixed, both in Egypt and Genesis, as happening in the month of November. In the Hindu chronology, the month Mārga-sirsha, or the head (*sirsha*) of the antelope (*mriga*) begins about the 20th November and ends at the winter solstice, and its alternative name, Aggahun or Aghun, derived from the Sanskrit *agrahāyani*, meaning 'the beginning or foregoing' time, shows that in Hindu astronomy Mārgasirsha used to begin the year, and this time-reckoning was, as Alberunī tells us, that once used by the people of Sindh, Multan, and Kanoj, or the Western trading races of India.[2]

It was this voyage of the sun-god in his year-boat, the changing moon hunted during each lunar month, as the Indian fox by Orion, the hunter, which, as I have shown above, was symbolised in its final form in the complete heavenly circle of the ten stars called the ten primæval kings of Babylon.

Orion is in astronomical picture mythology the hunting giant clothed in a skin, wearing a belt of three stars, and holding a club or sword. The moon which he hunted was that

mĕrĕgh, to circle round. It thus denotes an animal which wanders and moves round. From it is formed the Zend *mĕrĕgha*, a bird; the Hindu *murghi*, the domestic fowl, the bird sacred to the sun. Hence *mriga* became a name for an animal which marks the revolving passage of time, and it is used once in the Rigveda, i. 181, 7, to mean the bird which saved Bhujyu, meaning the devouring one, the fire-god of devouring time, the friend of the Ashvins, or the twins Day and Night, from the waters where he was drowning, and took him up to heaven; that is to say, it was the bird which, like the Bindo bird of *The Song of Lingal*, announced the coming of the drowning rains, and, like the Egyptian vulture, determined the course of the year, which led men to look to the heavens for the signs of the changes of the seasons.

[1] *Nem.* ii. 17.

[2] Sachau's Alberunī's *India*, vol. ii. pp. 8, 9.

which measured the periods of gestation inaugurated by the Saturnalia celebrated by the barley-growing races at the winter solstice, and the weeks of this time were measured by the revolutions of the seven stars of the Great Bear, called the seven antelopes (*riṣhya*) led by Marīchi, the spark or seed of fire, the deer star-god raised to heaven by Rāma to become the father of Kaṣhyapa, the father of the Kuṣhite race. It was the lessons learned from this mythology of time which were taught to the young Hindu students of the twice-born castes, and to the young fire-worshippers, and it was to inculcate these lessons that Brahmin students were required to wear a skin of the doe of the black antelope, the Kshatryas that of the spotted deer, and the Vaiṣhyas that of a goat.[1] The club or sword of Orion, the mythological descendant of the fire-drill, is the student's staff, and the goat-headed sceptre or staff of the Egyptian Osiris, while in the belt, which originally symbolised the three seasons binding together the months of the corn-growing races, we find the sacred girdle both of the Hindu twice-born castes and of the Parsis. The investiture with the sacred girdle, which was to be worn henceforth throughout their whole life, is restricted among the Hindus to males, and the time fixed is for Brahmins at eight, Kshatryas at eleven, and Vaiṣhyas at twelve years after conception. This ceremony marked the beginning of their religious education, and its use as a means of impressing on the memory the principal facts taught to them is shown by the teachings of the Parsis, who name the recurrence of the seasons in the sacred calendars, among other truths which I shall enumerate presently, as taught by the girdle. Thus the rule that the girdle of the Brāhmins, Kshatriyas, and Vaishyas was to be made of three strands taught that the ceremony was one dating from the days when only three seasons of the year were reckoned.

But besides this, the girdle taught the national history; for

[1] Bühler, *Manu*, ii. 41; *Āpastamba*, i. 1, 3, 3; S.B.E. vol. xxv. p. 37; vol. ii. p. 10.

the Brahmin girdle, made of three strands of Muñja grass (*Saccharum muñja*), not only told the young student that he was descended from the race who traced their parentage to the sacrificial Kuṣha grass (*Poa cynosuroides*), but that these sons of the antelope and the grass he fed on, had made a great step forward in national progress. For the use of the Muñja grass to form the girdle marks the formation of the sacerdotal caste as coincident with the institution of the elaborate form of the Soma sacrifice prescribed in the Brāhmaṇas, introduced, as I have shown in Essay III., by the barley-growing races whose parent-gods were the Ashvins, or the twin gods, Day and Night. This sacrifice, the descendant of the earlier sacrifice for rain, was that of the confederacy of the sons of the horse, the worshippers of the Northern sun-god Rā. They made their sacrificial *prastara* or bundle of magic grass, denoting the seasons and weeks of the year, not as their predecessors the moon-worshipping fathers of the barley-growing races used to do, out of Kuṣha or Darbha grass (*Poa cynosuroides*), but out of Ashva-vāla, or horse-tail grass (*Saccharum spontaneum*).[1] Thus the Muñja and Ashva-vāla grass both belong to the genus *Saccharum*, of which the sugar-cane plant (*Saccharum officianarum*) is a species.[2] It was this last, called in Sanskrit *Iksha*, which gave the name of Ikshvāku, or sons of the sugar-cane (*iksha*) to the great ruling race who were, according to Hindu tradition, the first kings of Pātāla, the great trading port on the Indus of the Saus, Su-varṇa, or Vaishya, who instituted the Soma sacrifice, and who, starting from Pātāla, extended their rule over the whole of Northern India.

We can thus by the Brahmin girdle trace the date of the formation of the sacerdotal caste to the age when the sons of the sugar-cane had formed the sugar-producing variety out

[1] Eggeling, *Ṣat. Brāh.* i. 3. 3. 3; iii. 4. 1. 17; S.B.E., vol. xii. p. 84 note 2; vol. xxvi. p. 89.

[2] Clark, Roxburgh's *Flora Indica*, Gen. *Saccharum*, Species, 2. 5, and 10, pp. 79, 82.

of the wild saccharine grasses, *Saccharum spontaneum* and *Saccharum muñja*, and also learn that these new rulers were the mythological descendants of the early cultivators who developed rice and cereals out of the wild grasses of Southern India and Mesopotamia.

But this discovery of sugar-cane marks a period in national development considerably later than that of the first adoption of the year of three seasons, and the consecration of the sacred girdle; for we find that among the Kshatriyas, who preceded the Brahmins as a ruling caste, the girdle was made of Mūrvā, or the hemp used for making bow-strings (*Sanseviera zeylanica*),[1] and this must have been the sacred fibre of the races who worshipped Krishānu, the god of the heavenly bow, from whom the mother-bird of the Kushite race, the sacred Shyena bird obtained the heavenly Soma. It was these people who were the sons of the fig-tree, and, as I have shown in Essay III., the first organisers of the Soma sacrifice as the sacrifice to the rain-god. They, when joined by the sons of the sun-horse, became, as I have shown, the twin races who believed in the divinity of pairs, and who consequently changed their parent-tree from the hermaphrodite fig tree to the date-palm with its separate male and female trees. It is this change that is recorded in the sacred girdle of the Zend fire-worshippers. This, called *kōsti* in the Zendavesta, and *kūstīk* in the Bundahish, is used to bind together the sacred twigs of the *baresma* or rain (*bares*) broom, the Zend form of the Hindu *prastara*. It is formed of six thread-like ribbons split out of the leaves of the date palm, and twisted together; but its descent from the race who measured time by the three seasons is shown by its being tied three times round the twigs.[2] We thus see how in the theology of the trading races of Western India and the Persian Gulf, the year of three seasons became one of the double three or six seasons. For that these six threads symbolised

[1] Clark, Roxburgh's *Flora Indica*, pp. 293, 294; Bühler's *Manu*, ii. 42; S.B.E. vol. xxv. p. 37.

[2] West, *Shāyast Lā Shāyast*, chap. iii.; S.B.E. vol. v. p. 284 note 1.

the six seasons of the Zend year, we learn from the teachings of Zend theology, in which it is expressly said that the six threads of the *kūstīk* or girdle worn by all young Zends, whether male or female, mean the six seasons of the year. These girdles were originally three fingers'-breadth wide, and made out of goat or camel's hair,[1] but were afterwards, like those of the Hindu Vaishya, made out of woollen threads.[2]

But the history told by the girdle of the young fire-worshippers whose divine parent was Yima, the Zend form of the Hindu Yama, the twin (*yama*) son of Vivanghat, the Vedic Vivasvat, told of a much longer series of national changes than its Hindu prototype. Every man and woman among the Zends, and not only the males as among the Hindus, were, when they were fifteen years old, invested with the sacred shirt made first of hide with the hair stripped from it, wool, hair, cotton, dyed silk, or of bark or hemp cloth, and with the sacred girdle worn over it.[3] In this change from the Hindu custom, we see how the skin garment of the Hindu student made of the skin of the totemistic father, was once a garment worn by both sexes, and how it became the sacred *ephod* of the Jews, and the muslin under-garment worn by all Parsis. The Zend girdle, which in its original form reminded its wearer of the national measurement of annual time, told, as I shall now prove, not only of the year divided into three seasons, but of the subsequent advances made in chronological calculation up to the conception of a perfect circle in the heavens, marking the annual movements of the sun and moon, a conception which, as I have shown in Essay III., lies at the foundation of Hindu and Babylonian chronology. This circle, calculated by the sons of the date-palm, was divided into 360 degrees, and one

[1] West, *Shāyast Lā Shāyast*, chap. iv. 1. 2; S.B.E. vol. v. p. 285, 286.

[2] Bühler, *Gautama*, i. 15; S.B.E. vol. ii. p. 174.

[3] Darmesteter, *Zendavesta Vendīdād Fargard*, xviii. 8, and 54 ff; West, *Shāyast Lā Shāyast*, iv. 4; S.B.E. vol. iv. pp. 191 note 4, 199; vol. v. p. 286 notes 5 and 6.

of the star circles in which the conception was embodied was that formed by the ten stars called the ten kings of Babylon, which, as I have shown in this Essay, marked the sun's path from the middle of February till the middle of November, when the year of Orion used to begin; while another formed of thirty stars marked the moon's course from the middle of November till the middle of February.

The ancient rule that the girdle was to be made of goat's or camel's hair shows that the custom, like the Hindu Vaishya's dress of goat-skin, dated back to the days when the goat-god, the Hebrew twin-father Esau, was the measurer of time, while the subsequent change to woollen threads in the Zend and Vaishya girdles tells of the subsequent transfer of the rule of heaven and earth to Varuṇa, the god of the dark heaven and rain (*var*), to whom the ram and ewe were sacred.

The *kūstīk* of the young Zends contains, like that of the *baresma*, six strands, and it is wound round the waist three times exactly in the same way as in the *baresma* ceremony. Each strand is formed of twelve very fine white woollen threads, making seventy-two threads in all: near each end the six strands are braided into three separate string ends of two strands each, and, therefore, each of these string ends contains twenty-four threads.[1] These numbers, six, twelve, twenty-four, and seventy-two, are not only all component parts of the circle of 360 degrees, but are moreover, when treated as parts of this whole, shown to be historically significant. Thus six is the sixtieth part of the circle, and symbolises not only the six seasons, but the Babylonian cycle of sixty years; while twelve marks the thirtieth or perfect part of the circle, the double fifteenth, the union of the divine pair of twins,

[1] West, *Dādistān-ī-dīnīk*, chap. xxxix.; S.B.E. vol. xviii. p. 122 note 1. The twenty-four ends and the seventy-two threads are said by Parsi theologians to mean the twenty-four sections of the Visparad and the seventy-two chapters of the Yaṣna, but this could not possibly have been the meaning of the original framers of the ritual of the thread-girdle, who lived long before the days of the Visparad or Yaṣna, and before the writing of books.

the primæval father and mother, each fifteen years old.[1] The fifteenth part of the circle is denoted by the twenty-four ends of the threads, while the seventy-two threads form the fifth of the circle. The meaning of the sanctity attached to the fifth is clear when we remember that the Zend fire-worshippers used in their sacrificial ritual the Vedic time measurement of the thirty-three gods of time, denoting the five seasons of the Hindu sacrificial year and the twenty-eight days of the lunar month, and that they called them 'the thirty-three lords of the ritual order.' It was from these five seasons, which, as I show in Essay III., were formed from the original three by the addition of the twin-seasons of the rains and autumn, and from the original three which bound them together, that they formed the conception of fifteen, or three times five as the age of perfection reached by the twin father-god Yima and his father and twin-brother Vivanghat, and in the seventy-two threads of the girdle they completed the consecration of their children of both sexes to the father-god, who received their sacrifices and sent the seasonable rains which made life endure on the earth.[2]

But in connection with this number seventy-two we find

[1] I have not in the course of these Essays dealt with the evidence which seems to prove that the year measured by the inventors of the perfect circle, which preceded the lunar solar year of thirteen months calculated by the Semites of the circumcision, was one of twelve months of thirty days each. But I believe this can be satisfactorily proved. One of many affirmative proofs is given by the year of the Ashvins in the Brāhmanas, which is made up of six pairs of months, or twelve months in all. The sacred numbers of the early Ashuras were three, the year of three seasons, and ten, the lunar months of generation. The week days both of the Egyptians and Athenians were 'dekads,' that is, ten days.

[2] Mill, *Yasna*, ix. 5; S.B.E. vol. xxxi. p. 232. Yima or Yama was the first priest 'who first stretched out the thread of sacrifice,' the sacred girdle (Darmesteter, *Zendavesta Vendīdād Fargard*, ii. 3; S.B.E. vol. iv. p. 12). The arithmetical deification of fifteen in the perfect square, counting fifteen each way, is preserved in the primæval map of the tortoise race, called by the Chinese the Ho map, which is said to have been printed 'on the back of the tortoise, circles being used to denote the numbers (Legge, *Yīking*, Introduction, chap. ii.; S.B.E. vol. xvi. pp. 17, 18.

4 : 9 : 2
3 : 5 : 7
8 : 1 : 6

still further evidence of its relation to the changes made in the computation of time, when the Orion year of three seasons became one of five. It was when the sons of the river and mountain goddess Iḍā or Iṛā divided the year into five seasons that Smati-Osiris (*Orion*) was slain by Set and his seventy-two assistants. His body was then, as I have shown in Essay II., thrown into the Nile, when it was floated to Byblus, the town of the Papyrus (*βύβλος*) and of the Mediterranean Phœnicians, the record keepers of the ancient world. This was the chief seat of the Phœnician worship of Tammuz or Dumu-zi (Orion), and it was the change from the earliest form of his worship as the year-star Orion to that of the rain-star Sirius, who ruled the year of five seasons, beginning with the summer solstice, which was officially recognised when Isis-Satit, the star Sirius, called by Homer the dog of Orion,[1] brought back the body of Osiris from Byblus to Egypt, and went, while Set cut it up into fourteen pieces—the twin-sevens, the number of the days of the lunar phases—to visit her son Horus, the meridian-pole of the race whose year was divided into five seasons, symbolised by the Egyptian five-rayed star of Horus. And the history of Byblus gives further evidence proving that its people and their gods were emigrants from the Euphratean Delta, in addition to the conclusive proof given by the worship of the Akkadian star and sun-god Du-muzi. The Phœnician name of the town now called Jebeil was Gebal, and it was dedicated to Moloch, the fire-god or the king (*melek*).[2] This name Ge-bal reproduces that of the fire-god of the Phœnician sons of Tur, the revolving pole, the Sumerian trading race of the Euphratean delta, who is called in the Akkadian Tablet of the Thirty-Stars Gi-bil, the Sumerian form of the Akkadian Bil-gi.[3] It was after this god that they

[1] *Iliad*, xxii. 29, where Achilles, going towards Troy to attack Hector, is compared to the star Sirius, the dog of Orion (*κύν' ὠρίωνος*).

[2] *Encyclopædia Britannica*, Ninth Edition, Art. 'Jebeil.'

[3] R. Brown, jun., F.S.A., 'Remarks on the Tablet of the Thirty Stars,' line 9, Star No. vii. *Proceedings of the Society of Biblical Archæology*, Feby. 1890; Sayce, *Assyrian Grammar Syllabary*, No. 244.

named their holy city on the Mediterranean coast, and its citizens were the vanguard of the Eastern Semite race, who subsequently, under the prophet sons of Kohath, the worshippers of the Ephod or sacred shirt, renounced their tribal sign of the sacred girdle, reserved baptismal consecration by holy water and anointing oil to the priests,[1] and joined themselves, as I shall show in the next Essay, to the Western phallic fire-worshippers, the offerers of human sacrifices, as the Semite race of the circumcision.

But these people preserved the memory of their descent from the twin races, from the primæval father and mother who both ruled in complete equality, and whose children of both sexes were, like the young Zend neophytes, educated under similar discipline. It is the remembrance of these people who also, as worshippers of the Soma, the Zend Haoma, believed in the sanctifying efficacy of baptism which is preserved in the numerous ablutions required in the Zend and Jewish ritual. While the Semites, like the Zend fire-worshippers, sons of Yima, the twins, call themselves the sons of the twins Esau, the goat-god, and Jacob—a family genealogy which was added to the national history when the woman had become the dependant of man, and had ceased to be his equal and helpmate, as she was in the matriarchal age, and in the infancy of the twin races formed by the union with the matriarchal village races of the Northern Finns, who looked on the mother of the family as the guardian of the *jovla* or household fire.[2]

It was among one of the evolutionary forms assumed by the twin races that the Spartan ideal of the nation formed by the alliance of both sexes, equally trained and disciplined, arose; and it is this Spartan discipline which I have in Essay III. traced to the Nāga race, who called themselves the sons of Kuṣh, born from the egg laid by their mother

[1] Leviticus viii. 1-12.

[2] Lenormant, *Chaldæan Magic*, chap. xvi. pp. 248, 249.

Gandhārī. It was these Eastern sons of the bird-mother and sun-father who joined the Western worshippers of the human father and the fire-god, in the age when Nabu or Nebo, the prophet-god, the planet Mercury, to whom Mount Nebo was sacred, was worshipped as the ruler of the heavens, when men measured time by tracing the passage of the moving heavenly bodies through the circles formed by the fixed stars, and when, as I show in the next Essay, the Semite confederacy assumed its final form in the alliance of the Eastern and Western races. This alliance was, as I show, consummated by the rite of circumcision said to have been performed by Joshua, the son of Nun, the fish (*nun*) god, after the death of Moses on Mount Nebo, and the taking of Jericho, the moon-city.

NOTE A.

Professor Norman Lockyer quotes Biot (*Dawn of Astronomy*, p. 209) to prove that Sirius rose heliacally at the summer solstice in Egypt on about the same latitude as Kāshi (Benares) in India about 3285 B.C. But the evidence I have adduced throughout these Essays proves conclusively that the rising of Sirius and the beginning of the rains in India and the Persian Gulf were connected together in mythological astronomy ages before this time. I may here, while referring to Professor Lockyer's book, point out the almost exact identity between the order of the development of the processes of astronomical research arrived at by him and that set forth in this book. In Essay II. pp. 82-90, I have in the Greek myths of Ixion and Koronis, in the Hindu comparison of the heavens to a revolving oil-press, and in the ritual of the Vājapeya sacrifice, traced the dawn of astronomy to the observation of the revolutions of the pole and the reckoning of the seven days of the week. In p. 330 Professor Lockyer sums up the order of the use of astronomical processes for time measurement by saying that the first civilisation in Northern Egypt, as represented by temple building at Annu or Heliopolis, was one of non-equinoctial solar worship, combined with the cult of a Northern star. Here the star worshipped was Capella α Aurigæ, the patron star of Babylon, a star apparently connected with the worship of the Pleiades and Rohinī (Aldebaran), the red cow-mother of the team of plough oxen driven by Auriga, the charioteer, and with the year of the bull I have spoken of in p. 381. But in p. 327 and 328 he says that astronomical observation of the temple sites show that at Abydos and Luxor, which all Egyptologists regard as at least as old as Annu, there was a still older cult, as the star worshipped at these places was α Lyræ or

Vega, which was (p. 128) the Polar star from about 8000 to 10,000 B.C. I may here add to this evidence of the early adoration of Vega as the polar star that given by the astronomical myths connected with this constellation and those of Hercules and Cygnus, called in Greece Ornis, the Bird, between which it stands. Greek mythology tells us that Lyra was first called the Tortoise-shell (Chelus), a name still continued to it by Aratus, who took his astronomy from very ancient Babylonian sources, but that Hermes, the fire-god, changed it into the Lyre by adding seven strings to it. This is the myth we see depicted in the astronomical representations of these three constellations. Hercules is that symbolising the fire-god also called Hermes, but it is called by Aratus Engonasin, or the kneeler, and he reproduces in his *Phainomena* the myth on which this name is founded ; for he says that the shell or lyra comes 'hard by the left knee of the kneeler.' (Brown, *Phainomena* of Aratus, 272, p. 32). This is a most accurate description of the attitude of the kneeler and of the position of Lyra as drawn in traditional astronomical pictorial star maps. These show the hero of the constellation of the kneeler as trailing his bent right leg behind him as one does while running up a slope, while the bent left knee almost touches Lyra, and the left foot stands on the head of Draco, the guardian constellation of the worshippers of the pole. This is a picture of the father fire-god hurrying up the mother-mountain of the tortoise-race to reach the polar star Vega, the leader of the seven strings of celestial harmony, on the top, while on the opposite side of Lyra Cygnus is flying to the mother-mountain of life as the mother-bird of the tortoise-race, to get from it the Soma or creating-germ (*su*) of life, which she brought to earth as the Shyeṇa bird of the Rigveda and Brāhmaṇas. Here we have a clear case of scientific and mythological astronomy both proving the early worship of Vega and Lyræ as the polar star which, as I show (p. 379 note), all wedded pairs of the Kuṣhika, or tortoise-race, were required to adore together on their first night in their joint home. This cult of the polar star was, as I have shown (pp. 370-372, and in the account of the Zend four stars, pp. 257-258), followed by that of the four equinoctial and solstitial stars marking the annual course of the sun as observed by the barley-growing races who began their year with the summer solstice, and the autumnal equinox, and this stage of progress is described by Professor Lockyer as that characterising a race who worshipped a star rising in the East at each equinox (p. 351). These were the people who, like the ancient Tur-vasu, or worshippers of the creating pole (Tur), of whom I have spoken, and the ancient Egyptians described by Professor Lockyer (p. 63), determined the arrival of the solstices and equinoxes by the use of the Gnomon, their sacred divining pole, the obelisk worshipped by all the early astronomical races. They, like the Pyramid builders of Egypt, the builders of the temple to Bel at Babylon, and those at Jerusalem, Baalbec and Palmyra, oriented their temples East and West, and worshipped as their supreme gods Ia or Yah, the god of the true South, and Bil, the pole of the equator in Babylonian astronomy, with whom was associated Anu, the ecliptic pole (*Dawn of Astronomy*, pp. 359, 364, 366, 367, 380). This school of equinoctial astronomers, called in India the

Yadu-Turvasu, was, as I have shown, followed by that which measured time by the passage of the sun and moon through the star-circles I have described in this Essay, and these were the race of Upper Egypt who are shown by Professor Lockyer to have worshipped stars rising in the south-east, and setting in the south-west (pp. 341, 359). It was these people who became in South-western Asia the united Semitic race, whose history I describe in Essay v., who measured time by the lunar year of thirteen months, spoken of in pp. 384 ff., which was made their official year by the rulers of the united races, or Ashes (*eper*), the tribe of Ephraim, whose headquarters were at Haran, the city of the moon-god Laban.

ESSAY V

THE HISTORY OF THE RULE OF THE KUSHITE-SEMITE RACES AS TOLD IN THE EARLY FORMS OF THE SOMA FESTIVAL AND THE WORSHIP OF THE SUN-GOD RĀ.

In the third Essay of this series I have traced the history of the worship of the goddess Istar and of the god Soma, and have shown that both derived their origin from the worship of the two earth-mothers, the mother-grove of the Indian village communities and the mother-mountain of the Northern races, and of the thunder- and storm-god as a father-god, the husband of the land. I also showed that the history of the evolution of religion, culminating in Soma worship, disclosed its absorption into a form of ascetic doctrine, in which the desire for personal holiness characterising Semitic belief in the fatherhood of the God of Righteousness predominated. I propose in the present Essay to examine, more particularly than I did in those preceding it, the history of the development of Semitic theology from the worship of the rain-god of Northern India, to trace its transmigration from India, the home of the Eastern Semites, the descendants of Keturah, the second wife of Abram, whose name, as I show later on, is a translation of the Sanskrit Vṛitra, the enclosing snake, to that of the Western Semites, the sons of Sar or Sara, the cloud-mother of Armenian worship, and to point out how the two races from the East and West formed the confederacy of the sons of Sin, the moon-god whose mother-mountain was

Sinai, the mountain of Sin, also called Hor-ib, or the home of the supreme (*Hor*) creator (*ib*). It is in the history of this union, beginning with the development of the ritual of Soma-worship, originating, according to the Brāhmaṇas, with the Ashvins, or twin stars of day and night, who were the Adhvaryu, or ceremonial priests of the gods,[1] that we can detect one channel by which the Dravidian reverence for law and order, obedience to constituted authority, and strong sense of duty permeated the Western world, and became among the Jews the foundation of their belief in the God of Righteousness, as the Father-God of the Jews first, and afterwards of the whole human race.

Beginning this inquiry with the history of the worship of the rain-god, we find that this was the origin of the worship of a father whose home was in heaven, and it was in trying to measure the time intervening between one rainy season and another that the conception first arose of the existence of a divine power which regulated and measured time. It was in searching for the evidence of the signs of this creating god that men first began to observe the regular recurrence of the phases of the moon and the movements of the stars, and to note how the latter revolved round the pole. It was then that they also saw how time was measured by the daily birth of the twins day and night who were depicted among the stars as the Aṣhvins, the stars Gemini, who made the seven stars of the Great Bear to revolve as the fire-drill of heaven, the seven days which lighted the spark of life-giving fire burning in the star Canopus of the southern constellation Argo, and churned out the rains of the rainy season. It was the people who worked out these conceptions who called themselves the Ashura, or sons of the six (*Ash*) gods, and it is by tracing out the theology of these Ashura, who believed in the divinity of pairs, that we can find out the original tenets of the theology of the Kuṣhite race, called in India the Kuṣhika.

[1] Eggeling, *Ṣat. Brāh.* iv. 1, 5, 15 ; S.B.E. vol. xxvi. p. 276.

The god called in the Rigveda 'the renowned mighty enchanter of the Ashura,' who measures the earth with the sun,[1] is Varuṇa, the god of rain (*Var*), and also the god of the dark heaven of night, and the gods most constantly associated with him are Mitra, the moon-god, and Aryaman, and they are all three said to dwell in heaven,[2] to follow with their feet the paths marked out for them,[3] and to drive the car of order,[4] while Mitra-Varuṇa are said to be the gods who maintain the invariable succession of the order of natural phenomena wherever the horses of the sun run,[5] and to ride on the heavenly car as the guardians of order, distributing rain rich in honey (*madhu*) to all whom they protect,[6] while it is Mitra who fixes the time of the ordained sacred festivals or feasts.[7] The era of the theology which made Mitra-Varuṇa the ruling gods is marked in the Soma ritual of the Satapaṭha Brāhmaṇa, as that in which milk was consecrated to Mitra, and Soma, or the live-giving holy water of heaven, to Varuṇa, and hence, in the Soma-cup offered to them, Soma is mixed with milk,[8] and it is, therefore, the age in which the heavenly mother, the moon, was worshipped as the cow of heaven. But in working out the theology of this epoch it is necessary to find out which of the heavenly bodies who mark the passage of time is indicated by Aryaman. He is a god who plays a prominent part both in the mythology of the Rigveda and the Zendavesta, and by his association with Mitra, the milk-mother, he is shown to belong to the age when the ruler of the heavens under Varuṇa, was the constellation of the seven-bulls, the Haptoiriñgas of the Zendavesta. Though, as I shall show presently, he was also a divinity of the earlier age, when the author of life was the cow-mother moon, and when the seven bulls were the seven deer or antelope gods. His

[1] Rigveda, v. 85, 5.
[2] *Ibid.* i. 136, 2, 6.
[3] *Ibid.* v. 67, 3.
[4] *Ibid.* vii. 66, 12.
[5] *Ibid.* v. 62, 1.
[6] *Ibid.* v. 63, 1.
[7] *Ibid.* iii. 59, 9.
[8] Eggeling, *Ṣat. Brāh.* iv. 1. 4. 8-9; S.B.E. vol. xxvi. pp. 271.

name has come in the evolution of speech to mean in Vedic language like Mitra, 'the friend,' but he is also spoken of in the Rigveda as the conductor of the bride, the sun-maiden, married to the moon-god.[1] He is thus one of the leaders of the regular succession of solar days, and in this function he is associated with Bhaga, who is said to dwell with him in heaven.[2] And the meaning of this passage is explained by Hindu astronomy which makes Bhaga the dominant of the bright half of the month of Phalgun (February-March) called Pūrva or Eastern Phalgunī and Aryaman and Pūshan, the dominant of the dark half or Uttara-Phalgunī.[3] They thus rule the month which precedes the vernal equinox when the Northern sun awakes from his winter sleep, and Arayaman is shown to be another form of Pūshan. Pūshan I have already shown to be Pashang, the black-bull father-god of the Zendavesta, and I shall prove presently that he was originally the Lithuanian thunder-god Per-kunas, who impregnates the black rain-cloud, but who became, as a star-god, the constellation Taurus, while Aryaman as a star marks the stellar theology of the era preceding that when Pūshan, the constellation, became that which marked the beginning of the lunar year at the time of the winter solstice and the winter rains of Babylon. I have already suggested that the terms Purva and Uttara which appear in the names of the Nakshatras of Phalgun and Bhādrapada (*Bhadon*) imply a union of nations possessing different beliefs, and this hypothesis is confirmed by the juxtaposition of the two gods Bhaga and Aryaman. Bhaga means the tree with edible fruits. He is called in the Rigveda, Lord of Gifts, and is the Zend god Bhaga whose name is perpetuated in the Persian Bagh Garden, and the god who was worshipped by the Phrygians as Zeis Bagaios,[4]

[1] Rigveda, x. 85, 23.

[2] *Ibid.* i. 136, 6.

[3] Sachau's Alberunī's *India*, chaps. xxxvii. and lxi. vol. i. p. 358 and ii. p. 121.

[4] Jevons' Schrader's *Prehistoric Antiquities of Aryans*, pp. 24, 415.

and he is, therefore, the god who was originally the cloud-mother who gave birth to the fruits, the heavenly mother of the gardening race and the barley growers. But these people were a race formed from the union of the Eastern gardening races, the sons of the tree-mother, and the Northern growers of barley, who were again dependant for their crops on the ploughing-bull, the Nāga or plough-god, who fertilised the rains of heaven by the lightning-flash and the earth by the plough drawn by the bull, and it is this union of the two races which is commemorated in the eleven gods of generation of Ashura-worship, the five gods of the five seasons of the Hindu year, and the six gods from which they derived their name, and whose origin I shall proceed to prove presently. The god Aryaman, called Airyaman in the Zendavesta, is the god of the barley-growing races who worshipped Pūshan, the black-bull, and his names contain the roots *ar* and *air*, or *Ir*, meaning the son of Ir, that is of Iṛā, Iḍā, or Iḷā, while the first means 'to plough,' and both forms tell us that the sons of the sheep-mother Iḍā became the sons of the ploughing bull, and thus the name Aryaman or Airyaman, means the ploughing bull-god, or the god who holds the plough. I have not found any evidence to prove that Bhaga, the mother of fruit-trees ever became a star, as the star-mother who took her place in astronomy was the mother storm-bird of the Kuṣhite race, but in Hindu astronomy Aryaman is one of the stars in the constellation Ṣhiṣhumāra, the alligator, and the alligator and bull are said in the Rigveda to be the heavenly steeds who brought the Ashvins or twin-parent stars to the house of Divo-dāsa or Divo-dasa, the ten (*dasa*) bright-gods (*divo*), a Vedic form of Dasaratha,[1] the ten (*dasa*) chariots (*ratha*), the father of Rāma and the Kuṣhika race, called also Bharadvāja, the lark, the father of the Bhāratas. He is said in the Rigveda to be the son of Vadhriaṣhva, the gelding,[2] and, therefore, as I have shown, the fire-god.

[1] Rigveda, i. 116, 18; see also vi. 16, 5.

[2] *Ibid.* vi. 61, 1.

Here we find in the union of the alligator and the bull a further proof of the union of two races at the dawn of Indian history, for the alligator is, as I have shown, the Magh-ral of the *Song of Lingal*, and the Muggur, the Hindu alligator-god, the father-god of the race of Mughs or Māghadas. It is these two heavenly father steeds who are reproduced in an astronomical form in the fourteen stars of the constellation Shishu-māra, representing the fourteen days, or the union of two weeks, which produce the full moon from darkness. These are named in the Vishnu Dharma, and among these Aryaman is said to be the Western star, which, with Varuṇa, forms the two feet of the Alligator constellation, while Marīchi, Mahendra, Kashyapa, and Agni, one of which Marīchi, is a star of the Great Bear, form its tail.[1] The star Aryaman is, therefore, the leader or drawer of the tail of the alligator, the heavenly plough, and he must, therefore, be the chief star of the constellation Böotes, meaning the driver of the oxen, also called Arktophulax,[2] or guardian of the bear, while its chief star is called

[1] Sachau's Alberunī's *India*, vol. i. chaps. xxii. and xlv. pp. 242, 390.

[2] Aratus, *Phainomena*, 92. Further consideration has convinced me that though the mythology of Aryaman contained a reminiscence of the worship of the shepherd-star Arkturus, yet that this was not the star finally called Aryaman. I have in Essay IV., pp. 362, 363, shown that Sib-zi-ana (Arkturus) was the Hindu Siva, the father god and star of the early Phrygian and Syrian corn-growing races who reckoned three seasons in the year, and invoked as their parent-gods the virgin-mother of corn, the star Virgo, the mother of the spark of life (*Marīchi*) the Great Bear, and the shepherd guardian and father-god, the god of the staff-sceptre or fire-drill, Böotes. Aryaman is a god of the later cult of the ploughing race, and the connection between him and Pūshan shows that Aryaman as a star must be associated with Taurus and the bull-year of months, solstices, and equinoxes ruled by Vishnu, the antelope and bull-god, of which I have spoken in Essay IV. p. 381. As the ploughing-bull, and one of the three gods said to drive the car of order (Rigveda, vii. 66, 12), he clearly belongs to the series of bull-stars forming one of the early heavenly circles marking the paths of the moon and sun. And thus it seems most probable that the star Aryaman was Capella α Auriga, the charioteer, which lies close to Taurus, and was the patron-star of Babylon, one of the earliest sites of the astronomical theology of the sons of the palm-tree, the twin races who worshipped six creating gods, and

Arktouros or Arkturus, the bear ward, and it is thus made clear how he becomes in the Rigveda the star associated with Varuṇa and Mitra, as the drivers of the car of the orderly succession of natural phenomena. Their relation to the Great Bear is distinctly shown in the hymn where they are thus designated, and in which they are described as the heavenly beings who appear after sunset, who represent order 'are born in order, steadfastly promote order, and hate useless frivolity,' who rise in the vault of heaven when 'the eager divine sons of the deer (*etaṣha*) come into view' as the 'seven united yellow horses of the sun.'[1] It is these stars of the deer (*eta*) whose skins are worn by the Maruts or wind-goddesses[2] who were in the dawn of astral theology looked on as the goddesses who turned the pole, the fire-drill of heaven, and they are also the Pṛishati, or dripping steeds of the Maruts, called the steeds with the broad hoofs.[3] They must, therefore, be not the antelopes, but the ox-like Nil-gau (*Antilope picta*) with broad hoofs and ox horns, who range the jungles of the lands watered by the Northern Ganges and Jumna. It was these seven united stars which in their transformation from the stars of the black antelope (*Riṣhya*) to the stars of the bull (*Airu*), became the stars of

who, in India, worshipped Krishṇa or Vishnu first as the black antelope, and afterwards as the bull-lover of the cow-maidens, the Gopis. Capella, called Dilgan, the god (*dil*) of the Gan or country, was, according to Dr. Sayce, the star which, in Akkadian times, determined by its position in relation to the new moon of the vernal equinox the commencement of the year, just as I have shown above Aryaman ruled the dark half of Phalgun, the equinoctial Hindu month (R. Brown, junr., F.S.A., 'Euphratean Stellar Researches,' *Proceedings of the Society of Biblical Archæology*, May 1893, p. 324). In Egyptian astronomy Capella was the star of the god Ptah, whose name means 'the opener' (Lockyer, *Dawn of Astronomy*, chap. xxxi. p. 318). The Pleiades in Taurus, the mother-stars of the twin races, were, as Professor Lockyer has shown, used with Antares α Scorpio as orienting points to indicate the equinoxes in early temples (*Dawn of Astronomy*, xxxviii. p. 413).

[1] Rigveda, vii. 66. 12-15; Ludwig's translation, No. 117, vol. i. p. 127.

[2] Rigveda, i. 166, 10.

[3] *Ibid.* v. 58, 6; i. 39. 6; *Prishati* is derived from *pri*, meaning 'to drip, to trickle.'

the Nil-gau, the animals sacred to the god Nila, the ruler of the blue (*nil*) vault of heaven, who is described in the Mahābhārata as the ruler of the South, the land of which the capital city is Māhish-mati, the great mother, and who was conquered by Sahadeva, the Pāṇḍava twin, representing the fire-god.[1]

It is as the driver of the bull and the plough that Aryaman appears in the Zendavesta as the great healer of diseases, and, therefore, one of the gods of the ritual of the Ashvins, or physicians of the gods, who drives nine furrows, the number sacred to the gods of heaven, through the earth,[2] and he therefore belongs to the theology of the worshippers of the rain-god as the Nāga, or plough of heaven, and as the god of the race who first tried to discover medicinal secrets. It is to him that the Airyemā-Ishyo, one of the oldest of the Yaṣnas, the prayer for grace and goodness, is addressed,[3] and he is invoked in the Sīrōzahs, together with the spirit of goodness, Asha Vahista, and he thus becomes the Zend form of the indwelling and life-creating spirit of God.[4] It is he who, as the driver of the bulls, makes them turn round the pole in the centre of the threshing floor and thresh out the year's corn, and he is thus the star-god of the ploughing race, the race who became in India the Bhārata, the sons of the Banyan fig-tree, the tree which, as the goddess-mother Ṣharmishtha, meaning she who is the most protecting, was the earliest representative of the regal umbrella, or sunshade, which has always, since the sons of the North first became, as the Ashura Kuṣhikas, the rulers of India, been looked on as the sign of royal dignity. But Aryaman is not only a member of the ruling triad of Mitra-Varuṇa-Aryaman, but also one of the six Adityā, and he, as well as Mitra and Varuṇa, are said in the Rigveda to be the children of

[1] Mahābhārata Sabha (*Digvijaya*) Parva, xxxi.

[2] Darmesteter, *Zendavesta Vendidād Fargard*, xxii; S.B.E. vol. iv. pp. 229, 235.

[3] Mill, *Yaṣna*, liv.; S.B.E. vol. xxxi. p. 293.

[4] Darmesteter, *Zendavesta Sīrōzah*, i. 3; S.B.E. vol. xxiii. p. 4.

Dakṣha, the visible god, the fire-god of the fire-drill and Aditi, the original fire-socket, the earth-mother.[1] These six Adityā are named in one hymn as Mitra, Aryaman, Bhaga, Varuṇa, Daksha, and Aṅṣha,[2] the last meaning 'the inheritance,' that is, the son, and the name is all but the same as that of Aṅṣhu, the stem of the plant whence Soma, the heavenly seed or begetter (*su*) of life, was pressed. Of these Mitra-Varuṇa-Aryaman are called the chief pure Adityā,[3] or, in other words, they formed the original triad, which through the belief of the Asura in the divinity of pairs became the six creating gods, the doubled three, and these pairs are, therefore, Mitra, Varuṇa, Aryaman, the triad of the ploughing-race, and Bhaga, Dakṣha, and Aṅṣha, the parent-gods of the race born of the fire-drill, or the phallic father, the mother-earth, the mother-tree, and the fire-socket, and the son, the stem Aṅṣha, whence life on earth was to be born. This last triad is another form of that of (1) Puru-ravas the Eastern roarer, the thunder-god Dakṣha; (2) Urvashi, the moon-bird, the goose or swan-mother of the race who worshipped the fig-tree, which has become in the accredited version of the story, not the Banyan fig-tree (*Ficus indica*), but the Pipal-tree, the (*Ficus religiosa*); and (3) Āyu, the son. While in the mythology of the ploughing-race we have the children of the god (1) of the heavenly bow, the Krishānu of the Rigveda and the Greek Eurytion, who became Varuṇa, the god of rain; and of (2 and 3) the twins day and night, who became Aryaman and Apollo, the god of day, who was both one of the horses and also the driver of the heavenly plough, and Mitra the moon-god and goddess who became the Greek Artemis, and it was these twins as the sun and the moon-god who were driven round the heavenly threshing-floor by Eurytion, the rainbow-god, who became the Kentaur or Centaur, the goader (*kent*) of the bull, called Taurus, or son of the pole Tur.

[1] Rigveda, vii. 66, 2; viii. 25, 5, 3.
[2] *Ibid.* ii. 27, 1.
[3] *Ibid.* ii. 27, 2.

But it is in the history of the Soma festival to the rain-god that we can best trace the place to be assigned in chronology to the worship of these six gods, the reduplicated pair, and the clew to the enigma is to be found in the ritual of the festival called in the Rigveda the Tri-kadru-ka; as this proves that the Soma festival to the rain-god was one celebrated at the beginning of the rainy season of Northern India, and that it was one of the Nāga festivals of the Dānavas and Ashuras, who believed in the god ruling the year of five seasons, and in the six creating gods who made the world in six days. It is mentioned seven times in the Rigveda,[1] and in three hymns it is marked as taking place at or near the beginning of the rainy season, for it is spoken of as commemorating the day on which Indra drank Soma before he went forth to kill the first-born of the dragons, that is, the god who keeps back the rain.[2] In one of these hymns the dragon is spoken of as Dānu, who lay killed below his mother as a cow and its calf, the equivalent of the Vṛitra serpent of the Satapaṭha Brāhmaṇa, called Dānava, born from the union of Soma and Agni, or the rain born of the lightning and the rain cloud,[3] and in another it is called Dānu Āurnavābha, or the wool (*arna*) weaver (*vabh*), the weaver of the sheep-skin fleece, the wool-strainer of the Soma festival,[4] the cloud in which the life-giving Soma was purified and endued with life by the lightning, the son of the cloud mother-goddess of the sheep-race, the sons of Iḍā, Iṛā, or Iḷā, the pastoral people who still, as the Ilyats of Persia, retain their ancient name and occupation. The day called the Tri-kadru-ka day is that sacred to the three (*tri*) Kadrus, or three mothers of the Nāga race, the

[1] Rigveda, ii. 11, 17; ii. 15, 1; ii. 22, 1; x. 14, 16; i. 32, 3; viii. 13, 18; viii. 81, 21.

[2] *Ibid.* ii. 15, 1; ii. 22, 1; i. 32. 3.

[3] *Ibid.* i. 32, 9; Eggeling, *Ṣat. Brāh.* i. 3, 6, 8, 9; S.B.E. vol. xii. pp. 165, 166.

[4] Rigveda, ii. 11, 18. The sheep-skin fleece is called in Rigveda, ix. 86, 47, Anvāni Meṣhyah; Hillebrandt, *Vedische Mythologie*, p. 201.

sons of Dānu, for Kadru is called the queen of the serpents [1] in the ritual of the Brāhmaṇas, and is said in the Mahābhārata to be the thirteenth of the wives of Kaṣhyapa, the thirteenth month of the lunar year, and the mother of the Nāgas.[2] Her name means the tree (*dru*) of Ka, the name by which Prajāpati is invoked in the Vedic hymn especially addressed to him as Prajāpatya Hiranyagarbha, that is, the god of the golden (*hiranya*) womb (*garbha*).[3] Thus the three Kadrus are the three tree-mothers born from the golden womb of the light-goddess, the three seasons of the year. The name Ka-drū subsequently came to mean the Soma cask, because the three sacred mother-trees were those which had in them the divine Soma, the sap or soul of life, the divine Su, or begetting spirit, whose name is the root whence the word Soma is formed. This festival of the three tree-mothers, the Tri-kadru-ka festival of the Rigveda,[4] is said by Sayana to be one lasting six days, and forming the section of the Soma festival which is called the Abhi-plava.[5] This name means on (*abhi*) the boat (*plava*), and '*plava*' also means a water-bird.[6] The gods invoked during the six days of the feast are Jyotiḥ, the lights, or the stars; Go, the cow; and Āyuḥ, the son of life, to each of whom one of the first three days is dedicated. They also rule the second three days, but in a varied order, the fourth day being sacred to Go, the fifth to Āyuḥ, and the sixth to Jyotiḥ. That Jyotiḥ, to whom the first and sixth days are consecrated, is a form of the heavenly fire-god, the lightning or the god of starlight and daylight, is proved by the fact that these days are said to be an Agnishstoma feast, or one especially sacred to Agni the fire-god, and the special Agnishstoma ceremony at the Soma festival is that in which the year is dedicated

[1] Eggeling, *Sat. Brāh.* ii. 1, 4, 29; S.B.E. vol. xii. p. 301 note.

[2] Mahābhārata Ādi (*Sambhava*) Parva, lxv. p. 185.

[3] Rigveda, x. 121.

[4] Rigveda, ii. 11, 17.

[5] Ludwig, *Der Rigveda*, vol. iii.; *Mantra Literatur*, p. 389, s.v. 'Tri-kadru-ka.'

[6] Zimmer, *Altindisches Leben*, chap. iii. p. 93.

to Prajāpati, the creator, as Dhruva, the god of the pole (*dhruva*), the rain-god, whose creative power is shown by the production of the year of five seasons, called the year of Prajāpati,[1] born of the union of the three father-gods with the three mother-gods, a conception deduced by the Ashura theologians from the three seasons of the year, and the union of the three races of the Māghadas or fire-worshippers, the sons of Gautuma, the bull-father, and the Kuṣhikas, or sons of the tortoise, the cultivators of and earliest settlers in the Indian fatherland.

The myth on which the ritual of the Tri-kadru-ka festival is founded is that telling of the re-union of Puru-ravas, the Eastern (*puru*) roarer (*ravas*), the thunder-god, whom I shall show presently to be the god Rā, with Urvashi the water-bird, or the sacred goose on the lake of the holy Plaksha tree (*Ficus infectoria*). It was from this union that Āyu, the father of historic time, was born. His mother, when the mother-bird of the tortoise race became the flying bull or cow, the Kerub of Euphratean mythology, was worshipped both as the Go, the mother-cow of heaven, the mother of Indra, and Nanda, the bull, the foster-father of Kṛiṣhṇa. The festival celebrating the day of the summer solstice, on which Āyu, the counterpart of the Akkadian Dumu-zi, the son of life, the Semitic Tammuz embarked on the year's boat to sail down the stream of time, was that called the Tri-kadru-ka, or annual national feast to the rain-god, when the whole of Northern India was united under the rule of the Kuṣhika Ashura Nāga kings. It united in one festival the annual tribal festivals to the mother-tree, such as those celebrating the blossoming of the Sal tree (*Shorca robusta*) the parent tree of the Dravidian races, and the planting of the Kurrum tree (*Nauclea parvifolia*) by the barley-growing yellow race, which I have described in Essay III. This festival became, after the introduction of the solar year, the Soma

[1] Eggeling, *Ṣat. Brāh.*, iv. 2, 4, 10-13; iv. 5, 4, 2; iv. 5, 5, 12; S.B.E. vol. xxvi. pp. 300, 301, 402 note 4, 408.

festival of the Brāhmaṇas, which still survives as the great annual festival to Jugernath at Pūri, called the Rath-jātra, or chariot (*rath*) progress (*jātra*) of the year, which is also reproduced at every other centre of religious ritual in Northern India. It was originally, as we learn from its name, dedicated to the three mother-trees, whose mythic history I have traced in Essay III. The Sal-tree, the sacred house-pole of the Dravidian races, the Fig-tree, and the Am or Mango-tree, the parent-trees of the Bhāratas, and the united Kuṣhika and Māghada races. These last were the race whose mother-stars were the Pleiades, of which the leading star is Ambā, called by the Hindus the Krittakas, or spinners,[1] and whose theology and ritual is preserved in the ceremonies of the sacrifice hallowed by the Vaṣhat call, which I have described in Essay III., the connection being shown by the Vedic name of the call for rain, Vaṣhatkṛiti,[2] or the spinning (*kṛito*) of Vash or Varsha, the season of the rain. The Krittakas, or spinning-stars, are said in the Satapatha Brāhmaṇa to be the wives of the stars of the constellation first called that of the seven bears (*riksha*), and afterwards the seven Rishis, or antelopes (*riṣhya*),[3] when its worshippers had in the Euphratean plains made the antelope or gazelle sacred to Mullil, called in the Bible Terah, the father of Abram, their father-god, instead of the bear-god of Phrygia and the North. And this historical deduction is confirmed by the metaphorical name of the spinners, a name derived from the vocabulary of the Northern races, who had learned in Asia Minor and the neighbourhood of the Caspian Sea to spin thread and weave cloth from the flax of Asia Minor, and the hemp of the shores of the Caspian Sea,[4] and who had taken their knowledge with them when emigrat-

[1] From the root *krit*, to spin.

[2] Rigveda, i. 14, 8; vii. 14, 3; vii. 15, 6.

[3] Eggeling, *Sat. Brāh.* ii. 1, 2, 4; S.B.E. vol. xii. pp. 282, 283.

[4] *Encyclopædia Britannica*, Ninth Edition, vol. ix. p. 294, Art. 'Flax,' vol. xi. p. 647, Art. 'Hemp.'

ing to the villages of the Neolithic Age in Europe, and to the Kuṣhite empire in India, where they divided the people into guilds or trade unions founded on community of function, and discovered how to use cotton thread for weaving. The reverence of the Ashura-Kuṣhika for the Pleiades, whose mother-star is Ambā, also proves them to be connected with the South-Western Semites, the Himyaritic Arabs of Southern Arabia, the land of Sheba, meaning the seven, that is, the seven stars of the constellation of the Great Bear, called by the Arabs Al-suhā,[1] who first worshipped the Pleiades with its six stars, the sacred number of the Ashura, as their mother-constellation under the name of the Tur-ayyā,[2] or children of the father-pole (*tur*) of the Turanian races, and who also like the Kuṣhite Ashuras in India worshipped the star Aldebaran of the constellation Taurus, called in India Rohinī, or the star of the red cow, the mother-star of the red race. It was from the worship of the mango (*am*) mother, the tree to which the bridegrooms of the Kurmi caste, the sons of Kur, the tortoise, are wedded, that the names of Ambā, the Vedic mother of Vrishā-kapi, the rain (*Vrisha*) ape (*kapi*) and of Sarasvati,[3] the mother river of the sons of Sar is derived, as also the names of the mothers of the royal races of the Mahābhārata Ambā, Ambikā, and Ambalikā. They are, as I have shown from the legends connected with them, the mothers of the Māghadas or magicians, the Kaurāvyas, or sons of the tortoise (*kur*), and their rivals and successors the Pāṇḍavas, or the fair (*paṇḍu*) races. It is to them that the festival called in Brāhmaṇas, the Try-ambikā offerings, a very ancient form of the rain festival is dedicated. It is said to be equal in efficacy to the great oblation (*Mahā-havis*) offered to Indra to celebrate the slaying of Vṛitra, the enclosing snake, which

1 Sachau's Alberuni's *India*, vol. i. chap. xlv. p. 389.

2 Tiele, *Outlines of the History of Ancient Religions*, 'Primitive Arabian Religion,' pp. 63, 65.

3 Rigveda, x, 86. 7; ii. 41, 16. See Grassmann, *Wörterbuch zum Rigveda*, s.v. 'Ambā.'

kept back the rain,[1] but its sanctity dated from the days of primæval theology, for the offerings were made on a spot outside and to the north of the consecrated area, and on one intersected by cross-roads, and thus marked by the cross sacred to the rain-god, which is said to be Rudra's favourite haunts and the halting place (*pad-bīsa*) of the Agnis.[2] Hence the festival is called Rudra-Try-ambikā, or that dedicated to the red (*rud*) god, the father of the storm mothers, the Maruts, and his three wives, and he is called the red god from the spark of fire kindled by him in the fire-socket when he was the fire-drill, from being reddened by the blood of the victims slain in his sacrifices, when he was the sacrificial stake to which the animal victims, whose blood fertilised the ground, were bound, and this name was continued to him when he became the red cloud of the thunder-storm who infused the soul of life into the earth by pouring on it the life-giving rain, the blood of the creating god. This sacrifice to the three mothers of the sons of the rain-god is an exact facsimile of that offered to the goddess-mother Hecate in Greece, the mother of the Erinnyes, the Greek form of the Vedic Saranyu, the cloud- (*sar*) mother of the heavenly twins, day and night, for it was offered on cross-roads, and she was called the triple-formed (τρίμορφος) and the three-faced (τριπρόσωπος) goddess, that is, the mother-year of three seasons, the mother of the yellow race who worshipped the Ashvins or heavenly twins, and adored the rain-god as the great Nāgā or plough of heaven, the Jewish Ashēra, or husband of the tilled land, which was worshipped in India as the goddess Sitā, the furrow. It was he who was also known as Varuṇa, the god of rain (*var*), the Greek Ouranos, who, when the study of the signs of heaven led to the deification of the stars, became the god of the dark night. The identity of the theology of the

[1] Eggeling, *Ṣat. Brāh.* ii. 6, 2, 1-7; il. 5, 4, 1 ; S.B.E. vol. xii. pp. 417, 437-439.

[2] S.B.E. vol. xii. p. 439 note 1 ; Tait, *Brāh.* i. 6, 10. 3.

earliest worshippers of Varuṇa with that of the people who made the rain-god the husband of the land is proved by the denunciation of this creed in the Zendavesta as the false doctrine of the Vareṇya Devas or gods of Varuṇa worship. They are said to be the five angels of the materialistic Añro Mainyu, and are called Indra, Sauru, Nāuñghaïthya, Tauru, and Zairi.[1] Of these Indra is the Vedic god of that name, Sauru is the begetter or child-bearer, the begetting Su, the son or daughter of Sar, according as Sar is identified with the lightning-father or the cloud-mother of the heavenly fire.[2] He appears in Indian theology as the god Ṣharva, said in the Brāhmaṇas to be the Eastern name of Prajāpati,[3] and as Shāryāta, the Mānava, or son of Manu, in the story of the rejuvenescence of Chyavana, the earthquake-god, the earthly fire-god of the land of fire, dominated by the volcanic mountain Ararat, under which he was imprisoned as the Greek Cyclopes were by the storm-god Apollo. Chyavana, who had been imprisoned as the mountain fire, and covered with the moss of age, was married to the daughter of Shāryāta, and made young again by the Ashvins when he became the rain-god who brings the rain to usher in the year, and whose coming is announced by the storms which tell the world that the lightning-god, the Indra of the Rigveda and Zendavesta, has marched forth to slay the evil spirits who kept back the rain.[4] The Nāuñghaïthya, who are also called in Zend theology the Nā-satya, are by this last name shown to be the counterparts of the Ashvins of the Rigveda, who are most frequently described and addressed in its hymns as the Nā-satya 'those

[1] West, *Bundahish*, i. 27; Darmesteter, *Zendavesta Vendīdād Fargard*, xix. 43; S.B.E. vol. v. p. 10, and iv. p. 218; Tiele, *Outlines of the History of Ancient Religions*, 'Religion among the Eranians,' § 106, p. 172.

[2] This name Sauru appears in that of the Sauro-mata, the people whose mother (*mat*) is Sauro, by which Herodotus calls the race living in Southern Russia, born from the union of the Scythian men with the Amazons.

[3] Eggeling, *Ṣat. Brāh.* i. 7, 3, 8; S.B.E. vol. xii. p. 201.

[4] Eggeling, *Ṣat. Brāh.* iv. 1, 5, 2-7; S.B.E. vol. xxvi. pp. 273, 274.

who do not deceive,' the twins day and night. The whole myth of these three gods tells of the union of the lightning-god with the cloud-mother accomplished by the recurring succession of the twins day and night.[1] The remaining two gods of the five are the children born of this union, and the festival held in honour of these children is spoken of in the Rigveda as that of the son of Shāryāta, at which Indra drank Soma.[2] They are called in the Zendavesta Tauru and Zairi, and these are the Zend forms of the twin sons of Devayānī and Yayāti in Indian legend for Tauru, the son of the pole, Tur, of the Zendavesta, is equivalent to the Indian Tur-vasu, he whose god (*vasu*) is the pole Tur, the meridian house-pole of the Kuṣhite race, while Zairi[3] is another form of Yadu, the father of the Yā-devas, or they whose god (*deva*) is Ya or Ia, the rain-god, for the name Zairi is reproduced in that of Jārā, old age, pronounced Yā-ra, who united the Kuṣhika sons of Ya and the Māghada sons of

[1] These three gods, Indra, the rain-god, the cloud mother Sauru or Sarasvati, and the Ashvins, the twins, are the three gods of the Ashura Sautramani sacrifice. See Essay III. p. 206.

[2] Rigveda, iii. 51. 7.

[3] See Essay VI. p. 550, where I show from the Zend name of Soma Hari-zairi that Zairi is the Zend form of the Hindu Hari, the father-god of the Yadavas. Thus we see that the twin-gods of Varuṇa worship were the revolving pole of time, the god of the Turvasu (*Tauru*), and the 'Natur-Geist,' the creating germ (*zairi*) of physical growth, the god of the Yadavas. This soul of life, which made the plants grow annually green (*hari* or *zairi*), was supposed to be infused into the inmost being of the partakers of the Soma cup, which was originally, as in the Sautramani sacrifice of the Ashuras (Essay III. p. 206), an infusion of young Kuṣha-grass, ears of barley, and roasted barley, or of the mother-tree, the Bur-tree (*Ficus indica*), or the Palās-tree (*Butea frondosa*) (III. pp. 138, 242). This is the cup reproduced in the κυκεών of the Eleusinian mysteries, made of barley meal, mint, and water (*Encyc. Brit.* Arts. 'Eleusinia' and 'Mysteries,' vols. viii. p. 127, and xvii. p. 127). The belief in the magical virtues of this holy cup became, in the reformed teaching of Ahura Mazda, faith in Soma or Haoma, as an agent of moral growth, and this aspiration after a new birth to righteousness, which characterised the creed of the merchant race, the wearers of the Parsi sacred thread described in Essay IV., developed, as I have shown in Essay III. pp. 323-329, into the Jain belief in the superior efficacy of ascetic self-discipline as a creator of indestructible spiritual life.

Tur by joining the two parts of their king Jārā-sandha together when he was born of the two Mango mothers, made pregnant by a mango given to them by the Rishi Chandra Kushika, the moon (*Chandra*) of the Kushikas. It was the goddess Zairi or Jārā who, by this union, founded the long-enduring rule of the tortoise race. The final disruption of this primæval confederacy is shown in Zend historical theology by the rise of the new revelation which looked on the only life worth living as that marked by spiritual and mental growth, and made the God of Righteousness Asura or Ahura Mazda, the lord of wisdom and goodness, the supreme god. The gods who in the earlier materialistic faith were looked on as (1) the twin-gods of day and night, the turners of the pole, whose revolutions brought the rain-god to earth; and (2) the mother-goddess who watched over the lives born in the successive seasons brought by her in their allotted order, became, instead of being the gods of life, the gods of death, Tauru being denounced as the demon of sickness, and Zairi as that of decay.[1] But as the three mothers and the three-headed Vishva-rūpa were originally the three seasons of the year of the barley-growers of Phrygia, so these five creating gods must represent the five seasons of the Hindu Prajāpati, the conquering year ushered in by Indra, the rain-god of the rainy season of Northern India. This is confirmed by the analysis of the evolution of the gods of the five seasons, the year of the Ashvins, which shows that it was computed by the addition made by the gardening race, who founded the empire of the Kushites round the mother-mountain of the East, of the rainy and autumn seasons to the three original seasons of spring, summer, and winter, reckoned in Asia Minor by the Basque or Iberian cultivators of barley and cereal crops. We see in this series of chronological historical myths the

[1] West, *Bundahish*, i. 27; Darmesteter, *Zendavesta Vendīdād Fargard*, x. 9-14, xix. 43; S.B.E. vol. v. p. 10 note 2; Introduction iv. § xxiii. p. xvii. pp. 135, 136, 218.

evolution of successive conceptions of the history of the mystery of creation which originated among an agricultural race, who, originally in India, depended for their harvests on the copious falls of rain necessary for the sowing and growth of rice, and whose one anxiety was that which still yearly disturbs the minds of the people of Northern and Central India, as to whether the summer solstice will or will not bring good rains. When we come to compare the theology of the five seasons of the rain-god with that which is set forth in the Zendavesta as succeeding the materialistic faith of Añro Mainyu, we find that the new belief is a natural outgrowth of the original materialistic creed, and that both races make the god which directs the year beginning with the summer solstice their ruling god. For, just as Indra, the rain-god, is the first of the five gods of the Añro Mainyu year, so is Tiṣhtrya or Sirius, which rises when the rains begin at the summer solstice, the god which brings the rains and opens the year of Ahura Mazda. But in this new belief the ruling gods are not the gods of earth, but the star gods who mark the passage of time and govern the four quarters of the heavens. Also, while Tiṣhtrya (*Sirius*) brings the rains born from the southern constellation of Satavaēsa or Argo, and its guiding star Canopus, the Indian Agastya, the lapse of time intervening between one rainy season and another and the periods of gestation are recorded, not as in the earlier faith, by the recurring appearance of the twins day and night, but by the evolution of periods of seven days, personified in the seven stars of the constellation Hapto-iriñgas, or the seven bulls (*iru* or *iring*), a third transformation from the seven bears and seven antelopes of the earlier mythologies which were ruled by and consecrated to the supreme creator, the embodied image of the intelligence and wisdom which made the work done by the six creating gods of the Ashura faith perfect. This belief gives, as I point out in Essay III. pp. 263-4, when tracing the historical meaning of the change which made the constellation of the Great Bear that of the seven bulls,

evidence of the infiltration of Northern blood among the ruling races, and tells us that the ruling race of the sons of Iḍā or Iṛā, the sheep-mother, had become the sons of the plough-ing-bull. It was they who made the Go, or heavenly cow, the Hyades, or rainy constellation in Taurus, with its attendant star Aldebaran or Rohinī, the red cow, their heavenly mother, and who were united with the sons of Ambā, the Pleiades, and the twin races, who both grew the cereal crops raised by the help of the plough-bull, and also ploughed with their ships the Southern seas under the guidance of Agastya, the star Canopus. It was from the worship of the gods of the five seasons, that the adoration of the five stars, the five bulls and eagles, which, in the Rigveda, sit in the midst of heaven and hunt away the wolf of fire 'which destroys the waters,' [1] and keep back the rain, took its rise. These five bulls were the polar star and the four stars marking the four quarters of the heaven, and it is by two bulls that the Hindu bride is directed to be drawn to her home in the Gṛihya Sūtras,[2] it is on a bull's hide that she is placed on entering her husband's house, and it is the bull or polar star that she and her husband worship the first night of their residence in their own home.[3] It is these five stars which are said in the Mahābhārata to be depicted above the parent palm-tree, on the banner of Bhishma,[4] the uncle of the Kaurāvyas and Pāṇḍavas, and first leader of the Kaurāvyas in their war with the Pāṇḍavas. It is these stars also which appear to be the earliest Egyptian stellar representation of Horus as the god of the pole, and his four sons, who afterwards became, as shown in Essay IV. p. 396, the four stars of Pegasus, the flying sun-horse, called

[1] Rigveda, i. 105, 10, 11.

[2] Oldenberg, *Gṛihya Sūtras, Sankhāyana Gṛihya Sūtra*, i. 15, 8; S.B.E. vol. xxix. p. 40.

[3] Oldenberg, *Gṛihya Sūtras Sankhāyana Gṛihya Sutra*, i. 16, 1, 2, 17, 3, pp. 41, 42; also *Asvalayana Gṛihya Sutra*, i. 17, 21, 22, p. 170.

[4] Mahābhārata Bhishma (*Bhishma Vadha*) Parva, xlvii. p. 165.

28

by the Egyptians the constellation of the Servant.[1] The chief votaries of this belief in the supremacy of the invisible creator and his six creating agents were the race who developed into the Semite confederacy, the sons of Sheba, the seven (*sheba*) parent gods of the confederated tribes of the sons of the Pleiades and the sons of the cow mother-star Aldebaran, whose genealogical mythology is set forth in the thirteen children of Jacob and his four wives, two of whom were the daughters of the moon-god Laban. This confederacy marks the further stage in civilisation reached when the lunar year of thirteen months was substituted for the Ashura computation of the eleven lunar months sacred to the gods of generation, the eleven stars of Joseph's dream, and the eleven original signs of the Zodiac.[2] Among these children of Jacob we find the two children of the goddess-mother Deva-yāni, reproduced in Gad and Ashur, the sons of Zilpah, she who has the foot (*pa*) of the snake (*tsir*),[3] the handmaid of Leah, the wild cow. Ashur being the Turvasu or people whose god was the meridian pole (*tur*) pointing to the polar star, and Gad was first the bull-star, the constellation Taurus, who, when the planets were made gods of time by the people who reckoned time by the lunar year, became the planet Jupiter. Gad is one of the forms of the bull-god, called by the Akkadians Gud or Gut, a name which reappears in that of the Hindu priestly race of the Gautuma, the sons Rohinī, the red-cow, the race who united the Kuṣhikas and Māgadhas into the Ashura race, by giving the mango which made the two queens of the king of Magadha pregnant. The original Aryan name marked by the Aryan aspirated letters,

[1] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 712.

[2] R. Brown, junr., F.S.A., 'Remarks on the Euphratean Astronomical Names of the Signs of the Zodiac,' *Proceedings of the Society of Biblical Archæology*, Star vii. The author states that Servius says positively that the original Chaldæan Zodiac consisted of but eleven constellations.

[3] The name is formed like that of Zillah, the wife of Lamech, which is the Hebrew form of the Akkadian Tsil-lu, or Tsir-lu, she who is of the race (*lu*) of the snake (*tsir*).

from which the Southern name Gut or Gud was formed, survives in the tribal name Goth, by which the building race were called in their European home, and in that of Gādhi the prince of the Kuṣhikas, who was the father of the Viṣhvā-mitra, the moon-god.[1] It is in one of the hymns of the Third, or Viṣhvā-mitra Maṇḍala of the Rigveda, that we find the bull-god united with the rain-god in a similar form to that set forth in Zend theology, where one of the forms assumed by Tishtrya in his combat with Apaosha is that of a bull. In this hymn [2] the bull and rain-god are the two gods to whom joint oblations were offered at the Soma sacrifice, when it was the most ancient form of the Tri-kadru-ka feast, when the gods invoked were only one pair, and not three gods reduplicated to make three pairs. The comparison of the evidence as to the ritual of the two sacrifices leaves no doubt that that described in this hymn is older than that of the corresponding Agnishstoma festival in the Ṣatapaṭha Brāhmaṇa, which latter represents a time when the original Soma rain festival of the Aṣhvins had become the great annual feast of the races who measured time by the solar year. In the Vedic hymn the offerings prescribed as accompaniments of the three daily Savaṇas, or libations of Soma are (1) Roasted or parched barley, such as was offered at the Pitri-yagñas to the Pitaro Barishadaḥ, or fathers of the Kuṣhika race who sat on the Barhis, or seats strewn with the sacred Kuṣha grass,[3] the significance of which I have shown in Essay III. ; (2) Barley porridge, the offerings made by each of the members of the sacrificer's family to Varuṇa at the Varuṇa praghāsaḥ, or summer festival ;[4] (3) Apūpa, or butter cakes ; (4) Barley or rice cakes (*purodās*). The apportionments in this hymn of these offerings to the gods invoked exactly follows that prescribed in the ritual of the Agnishstoma in the Ṣatapaṭha Brāhmaṇa, for in both the Purodāsa cake is said

[1] Bühler, *Manu*, vii. 42 ; S.B.E. vol. xxv. p. 242. [2] Rigveda, iii. 52.
[3] Eggeling, *Ṣat. Brāh.* ii. 6, 1, 5 ; S.B.E. vol. xii. p. 421.
[4] Eggeling, *Ṣat. Brāh.* ii. 5, 2, 14 ; S.B.E. vol. xii. p. 395.

to be sacred to Indra, the roasted corn to his yellow steeds, the twin-father gods of the Ashura race who worshipped the Ashvins, and the barley porridge (*karambha*), which is said in another hymn to be his favourite food, to Pūshan.[1] But to these three offerings to Pūshan, the twin-father gods, and Indra, two are added in the Ṣatapaṭha Brāhmaṇa, one of sour curds (*dadhi*) to Sarasvati, the storm-mother Sar, who curdles milk and turns it sour, and one of clotted curds (*payasaya*) to Mitra-Varuṇa, and this addition proves that the offering of the Five Oblations called in the Ṣatapaṭha Brāhmaṇa the Pañketi, or five, was one in which the two oblations to the rain and storm-gods were added to the earlier offering to the three gods of the three seasons of the barley-growing race. This conclusion is confirmed by the fact that theVishvā-mitra hymn only recognises, besides the Soma drink the slayer of Vṛitra, or the enclosing snake, the god who kept back the rain, the offerings to Indra, the twin-gods, his steeds, and Pūshan, the Apūpa, or butter cakes to the Maruts or wind-mother-goddess, while in the Ṣatapatha Brāhmaṇa ritual of the Soma festival this offering of cakes is expanded into those of *ghee* (clarified butter) made to the three Upasads, or three seasons; and we thus see that the Maruts, or mother-goddesses, who got their Vedic name of Maruts when they became the goddesses of the South-west moonson, the Akkadian Martu, the west, which was named from the Gond *marom*, a tree, were originally the three mother-seasons, the daughters of the storm-goddess Sar, the Greek mother of the Erinnyes, and the Sanskrit Saranyu, who were, by the butter cakes and *ghee*, acknowledged as the offspring of the heavenly cow-mother of the Gut, or the bull-race, the mother-goddess Go of the Tri-kadru-ka ritual. Thus the Upasad offering is a reproduction of the Tri-kadru-ka,[2] both being twofold festivals, in which the libations to the parent-gods are ordered

[1] Eggeling, *Ṣat. Brah.* iv. 2, 5, 22; S.B.E. vol. xxvi. p. 315; Rigveda, iii. 52, 7, vi. 56, 1.

[2] Eggeling, *Ṣat. Brāh.* iii. 4, 4, 6, 17; S.B.E. vol. xxvi. pp. 106, 108.

to be made twice. Two offerings are substituted in the Ṣatapatha Brāhmaṇa for the fourth offering of the original festival in order to complete the full number of five offerings, the Pañkti, or Savanīyāḥ Purodāsa, consecrated to the five seasons of the year of Prajāpati. This number five marks the Agnishstoma as an Ashura offering, and this conclusion is confirmed by the ritual which orders that after the Soma cup had been drawn in this stage of the festival for the Ashvins, an animal victim should be offered.[1] This shows that the Tri-kadru-ka, or twofold festival to the three seasons, the Upasads of the Soma sacrifice, and the Pañkti, were instituted in the ritualistic age, which offered at the Soma sacrifice eleven victims to the eleven months sacred to the gods of generation; and it was by this race, who marked their union with the cultivating races in India who preceded them by adding six—the reduplicated or paired three—to the five sacred to the seasons of the Hindu year, and thus made eleven their sacred number, that the year sacred to the thirty-three gods of time, called in the Zendavesta 'the thirty-three lords of the ritual order,'[2] was calculated. These thirty-three gods are spoken of four times in the Rigveda as being 'three times eleven' in number,[3] thus showing that the sacred numbers three and eleven are the basis of the calculation, while the time indicated is, as I have proved, the year reckoned as composed of lunar months of twenty-eight days each, and five seasons.

In Pūshan, who holds a prominent place among the gods of the Pañkti sacrifice, and also in that of the eleven victims, in which the fourth victim due to the father-god, the fire-drill, whose sacred number is four, is offered to him,[4] we trace a Northern form of Indra, the Vedic rain-god, who is called his brother.[5] For Pūshan is the heavenly black-bull Pashang

[1] Eggeling, *Ṣat. Brāh.* iv. 2, 5, 12-14; S.B.E. vol. xxvi. p. 312.

[2] Mill, *Yaṣna*, i. 10, and many other places; S.B.E. vol. xxxi. p. 198.

[3] Rigveda, i. 34, 11; i. 139, 11; viii. 35, 3; ix. 92, 4.

[4] Eggeling, *Ṣat. Brāh.* iii. 9, 1, 10; S.B.E. vol. xxvi. p. 219.

[5] Rigveda, vi. 55, 5.

of the Bundahiṣh, the father of Aghaēratha, the bull-king of Sūka-vastān,[1] and for the origin of the name Pūshan we must turn to Akkadian and Finnic mythology. As the god whose favourite food was barley, the guardian of cattle and horses, who made cows to calve,[2] he chiefly belongs to the Northern gods brought by the barley growers and cattle herdsmen from Asia Minor, who were in India, as I have shown a few pages back, united with the Hittite twin-gods and by the rain-god Suk or Sak, the Indian Sukra, the earlier form of Indra, and Pūshan, like Sukra or Indra, is also a rain-god. In Akkadian the sign for *pu*, which also means a 'pool' is , and this is also the sign of the goddess Davkina, the wife of Ia, and a form of Istar. It is formed from the union of sign for corn seed , with that of divinity ,[3] so that the goddess Pu, the pool, the sacred kund or tank, the well of the desert oasis, the importance of which, in Indian mythology, I shall show presently when I treat of the worship of Rā-dhā and Kṛiṣhṇa, containing the life-giving water sent to earth by the rain-god, is the goddess of seed-corn, that is, the mother-goddess of the barley-growing races, and it was this mother-goddess who was in later ritual transformed into the 'sea of brass' of the Jewish, and the 'abysses, deeps, or basins' of the great gods of the Babylonian temples.[4] But the Sanskrit name Pūshan given to a northern god shows that it is derived from a root in which the Finnic *k*, which has been dropped in the Akkadian *Pu*, has been replaced in Sanskrit by the sibilant *ṣ*, and the root *Puk*, from which the name of Pūshan, denoting the god who made plants to grow, was derived, appears in the Hindu Puk-ka, and the Sanskrit Pakti, cooked dishes. But the name Puk-an, the god (*an*) Puk, our fairy god Puck, is exactly that which would be assumed by the Finnish form of the Northern Lithuanian

[1] West, *Bundahish*, xxix. 5: S.B.E. vol. v. p. 117.

[2] Rigveda, vi. 54, 5, 53, 9.

[3] Sayce, *Assyrian Grammar Syllabary*, Nos. 223, 320, 321, 470.

[4] Sayce, *Hibbert Lectures for* 1887, Lect. i. p. 63.

Purk-an, for the Finns object to one consonant following another without the intervention of a vowel, and it is through Finnic influence that the Lithuanian thunder-god, Per-kunas, has become the Sclavonic Per-un, and the same reason—their dislike of the collocation of consonants—which made the Finns change the name of the northern fire-god, Bhur or Phur, into Piru, made them change the original root *Purk*, from which Pūshan was derived, into *Puk*, and we thus find that Pūshan in his original Lithuanian form was Purk, or Per-kunas, the thunder-god, who brings the rain which makes the barley grow. It was the same people who brought this Lettic-god to Assyria as the barley-mother Pu, to Irān as Pashang, the bull-father, and to India as Pūshan, who brought the Lettic Ogan to India as the god Agni of the Rigveda.[1] This Lithuanian rain-god Purk-un who became the Fiörgyn of the Edda, and the Fair-guni of the Goths,[2] was naturally associated with the release of the sun from the thraldom of the winter frost giants, his awakening from his winter sleep with the rains of spring and the birth of the new year; and hence, when the ascendency of the Northern immigrants was secured, and their astronomical studies, pursued in the Babylonian and Elamite observatories, had resulted in the adoption of the lunar year of thirteen months, he became the god who gave his name Pūsh both to the first month of the Hindu lunar year, beginning with the winter solstice, and also to the constellation Taurus. It is as the star-god, who, like Dumu-zi or Tammuz, leads the year, that Pūshan is spoken of in the Rigveda, where he is said to be drawn by goats, the gods of primæval time, through the seas of heaven in a golden ship, to survey everything, and to be the god who goads the stars in their courses,[3] and it is as the star-god who rules the beginning of the year, opening

[1] Tiele, *Outlines of the History of Ancient Religions*, 'Religion among the Wends,' § 113, pp. 184 185.

[2] *Ibid.* 'Religion among the Germans,' § 116, p. 190.

[3] Rigveda, vi. 58, 1, 2, 3; iii. 62, 9.

with the birth of the sun that he is also said to be the god who weds the sun's daughter,[1] the sun of the new year born at the winter solstice.

We thus see that an examination of Ashura theology marks the union in India between a Northern race calling themselves Ashura, who grew barley, and who believed in the divinity of pairs, and made the three fathers and three mother seasons their six parent gods, and an earlier agricultural race, called in Hindu mythological history, the Dānava, whose parent gods were the five seasons of the Hindu year, and who were the first Gond growers of Northern crops, who were brought down the Jumna by Lingal, who grew millets, Jowari (*Holcus sorghum*) and Kessari (*Lathyrus sativa*) and Murwa (*Eleusine coracana*), and who again were formed from the union between the aboriginal growers of rice and an earlier immigrant race from the north who measured time by the three seasons of the Northern year. It was these latter people who spread themselves not only over Asia, but over Africa, as the beer-drinking races who introduced the *Holcus sorghum*, called Durra by the African natives, and *Eleusine corocana*, which they call Telebun, and it is from this latter grain that they, like the Kols of Chota Nagpore, still brew beer. But a similar series of mythological evolution produced by the union of alien races, which made the Lithuanian thunder-god the bull-god, who ploughed the earth and became the ruling god of the lunar year, also appears in Hindu popular mythology in the myths which reproduce the Lithuanian god of the bright day, Rai or Roj-us, the Sanskrit Raj,[2] as the three Rāmas. These are Rāma, the son of Dasa-ratha, Parasu-rāma, the son of Jamad-Agni, and Vala-rāma, the son of Rohinī, the red-cow, the star Aldebaran. Rāma, meaning the darkness, is mentioned once in the Rigveda together with the gods called Ashura, the Assyrian fish-god,

[1] Rigveda, vi. 55, 4, 5, 58, 4.

[2] Tiele, *Outlines of the History of Ancient Religions*, 'Religion among the Wends,' § 111, p. 182, and § 38, p. 58.

Assōr, and Maghavan, the name of Indra as a son of Magha;[1] but the descent of Rāma as the son of Dasa-ratha, the ten (*dasa*) chariots (*ratha*) or months of gestation, and of Kaush-aloya, the house (*aloya*) of Kuṣh, the father of the Kuṣhikas, points to him as being, like Pūshan, one of the father-gods of the ploughing-races who worshipped the gods of generation. This is confirmed by his first union in the myth from which the plot of the Rāmāyana is taken with Sitā, the furrow, who is invoked in the Rigveda as the blessed Sitā, the bringer of crops,[2] and whose worship is prescribed in the Gṛihya Sūtras.[3] When he first leaves home on his pilgrimage with Sitā they are attended by his brother Lákshman, meaning the maker or keeper of the boundaries (*láksh-mi*) the god Goraia, worshipped as one of the Behar triad of Bundu, Goraia, and Sokha. He is the boundary snake who encloses and guards the land prepared and ploughed by the year-bull, Rāma, who works all the year round, and not intermittently, like the thunder and rain-bull, for the growth of the corn crops of the barley-growing race who established the Kuṣhite empire as one of the supreme gods of the Northern people. We must look for the derivation of his name to Northern sources, and to the same people who brought to India the barley-eating god Pūshan, and the Vedic fire-god Agni. This is, as I have shown, the Lithuanian race, and we are, therefore, justified in identifying Rā-ma with the Lithuanian god of day and night, under whose auspicious care abundant crops were grown. This god was the father-god of the first Northern ploughing-races, who called themselves the sons of the rivers, and gave the name of their father-god to the river Volga, which, according to Ammianus Marcellinus, they called Rha.[4] His name also appears in that of Rāros, the father of Triptolemus, whose name is connected with the

[1] Rigveda, x. 93, 14.

[2] *Ibid.* iv. 57, 6.

[3] Oldenberg, *Gṛihya Sūtras Pāraskara*, *Gṛihya Sūtra*, ii. 17; S.B.E. vol. xxix. p. 333 ff.

[4] Am. Marcellinus, 22, 8, 38; Liddell and Scott, *Greek Lexicon*, s.v. 'Ra.'

fire-god through its root *trip*, the root of *tribo*, to rub, and who is the mythic originator of the worship of Dēmētēr, the barley-mother. Rā was a form of the sun fire-god evolved, according to the mythic theology of the star-worshippers as set forth in Essay vi., in the account of the deification of Artemis as Arktos, the great bear-mother, by the revolution of time, and represented the heat which ripened the grain. The name of Rā, the heating sun-god, appears again in Rasa, the Vedic name for the mother-river Oxus, called in the Rigveda the great mother,[1] the Greek and Latin Radix, the root or branch, and it is the root of the Hindi word Rāja, born (*ja*) of Rā, the Latin Rex, Reg-is, and forms one of the component parts of the name Pe-rā-a, our Pharaoh, by which the Egyptian kings, the sons or manifestations of Rā,[2] were called. It is to the apotheosis of the king as the earthly form of Rā that we must trace the persistent belief in the divine right of kings. The first kings, the sons of Rā, were the rulers of the Māghada fire-worshippers, whose father-god was Rā-hu, the fire-god, and it was they who were ancestors of the royal line of kings of the Kuṣhite empire descended from the union of the Māghada kings with the daughters of the Kuṣhika, or tortoise race. It was they who introduced into the village communities the custom of setting apart Manjhus, or royal land, which was tilled, like the similar tenure held by the Roman kings, by the burgesses or members of the village community,[3] who stored the produce in the royal granaries. It is from this form of tenure that the English manor is descended, and it was these sons of Rā who disseminated the deification of the kingly office which appears in the title and functions of the Patesi, or priest-kings of Telloh in the Euphratean delta, the priest-kings of the Palestinian confederated cities, the Pharaohs of Egypt and

[1] Rigveda, v. 41, 15.

[2] Maspero, *Ancient Egypt and Assyria*, p. 38.

[3] Dickson, Mommsen's *History of Rome*, bk. ii. chap. i. Popular Edition, p. 258.

the kings of Rome,[1] all of whom were supreme administrators of religious rites, and were regarded as the earthly representatives of the supreme god Rā. That this white royal god Rai, who makes plants to grow and rules the bright sky, was a sun-god worshipped by the ploughing sons of the Am or Mango mother, born of the Kuṣhite race, is proved by the worship of Rā-hu, the fire-god, as his priests, the Dosadhs, still burn in his honour mango-wood soaked in *ghee*.[2] The first Rā-ma, therefore, was the sun-god Rā, who ripened fruits and corn, and as the sun-god he was looked on as the child of the night, and the darkness (*rāma*) from which he was born was called Rā-ma, the mother of Rā, and this name came, under Hindu matriarchal theology, to mean the god whose mother is Rā. Rā-ma is therefore a god, who, like other Hindu gods, was first a mother-goddess, whose name under Northern patriarchal influences became one of those given to the son of the parent-god Rā-hu, the creator, or Rā, the begetter (*hu*). It is in this latter form that he became the Egyptian god Rā, the father of Hu,[3] while the Hindu Rāma, the son of Kūṣh-aloṿa, is preserved in the Hebrew Raamah, the son of Kuṣh and father of Sheba (*seven*) in Genesis x. 7, the Assyrian and Syrian supreme sun and rain-god Ram-ānu, the Rimmon of the Bible, and in Ram, the father of the royal line of Judah, and the grandfather of Nahshon, the prince of Judah, the Nāgash, or rain, Nāga, or plough-god.[4]

The second Rāma is the demi-god Para-su Rāma, who is said in the Mahābhārata to be the son of Jamad-agni, the twin (*jama*) fires of the Bhṛigu race, the earthly and heavenly fire. It was he who destroyed the Haihaṿas, or Haio-bunsi, the sons (*bunsi*) of Haio, or Ia, the rain-god, and

[1] Dickson, Mommsen's *History of Rome*, bk. ii. chap. i. Popular Edition, p. 262.

[2] Risley, *Tribes and Castes of Bengal*, vol. i. 'Dosadhs,' p. 253.

[3] See Essay III. p. 201, note 1; *Book of the Dead*, xvii. 22.

[4] 1 Chron. ii. 10-11; Essay III. pp. 225, 264.

killed their king Arjuna, the fair (*arjun*) prince of the North, the son of Kṛita-virya, the doer (*krita*) of a man's or father's work (*virya*), the rain-god who begat life on earth as the husband of the tilled land.[1] His name Para-su, the Hindu form of the Greek πέλεκυς, the double axe, marks him as the god of the race who made the recurrent birth of the twins day and night factors in the reckoning of time, and who measured it by these and the recurrence of the lunar and solar phases, the new and full moon, the equinoxes and solstices, instead of by the sequence of the seasons. It was they who calculated from the lunar phases the periods of gestation and the eleven months sacred to the Ashvins, the twin-gods of Day and Night. Parasu-Rāma is said in the Mahābhārata to have retired to the Mahendra mountains, overlooking the shrine of Juggernath at Pūri in Orissa, after giving his bow and arrows, the bow of Kṛishānu, the rain-bow god of the Rigveda, to the third Rāma, who is represented as ruling in Ayodhya as Vishnu, the god who established the year of consecutive months,[2] and wielded the discus, the ring which marked time by the revolution of the thirteen months of the year. This transfer of the bow of the rain-god to the sun-god, is exactly parallel to that of the descent of the bow of Eurytion, the father of the Greek Centaurs, to the wandering sun-god Odusseus. It is as the introducer of the lunar year that the third Rāma appears in the Rāmāyana, as Rāma, the moon-god, wedded to Sitā, who had been first the furrow, afterwards the prisoner of Rāvana, the storm-god, and who appeared in her third phase as Sitā, the lunar crescent, the mother of the children of Rāma. It was this union which was followed by the return of Rāma and Sitā to Ayodhya as successors to Bhārata, the king of the star-worshippers, and son of Kai-kaia, the mountain-mother of the Turanian Gonds. It is this third Rāma who is the Rāma-chundra, or moon-Rāma, still worshipped as the chief

[1] Mahābhārata Vana (*Tirtha Yatra*) Parva, cxvi.-cxvii. pp. 358-362.

[2] *Ibid.*, xcix, pp. 315, 317.

god of the triad adored as the collective embodiment of Juggernath at Pūri. The third member of the triad is Subhadrā, the blessed or holy (*bhadra*), the equivalent of our modern saint, Su, the bearing-mother, also called Sitā ; while the second is Bal-bhadra, the blessed Bal, or Bel, also called Bala, or Vala-Rāma, the name by which he is worshipped at Mahābun in Mathura, the birth-place of Krishṇa. He was the god Parasu-Rāma who retired to the Mahendra mountains after he gave up his bow to the united sun- and moon-gods, the Odusseus, and Penelope, weaver of the web (πήνη) of time of Greek mythology. In this god Bal, Bel, Vala, or Bala, we find the sun and fire-god worshipped by the Akkadians as Bil-gi, and by the Babylonians as Bel Merodach, that is, Bel the holy son (*mardugga*).[1] His name Bel still survives in Orissa, and means the sun in the language of the Souris or Savars,[2] who represent in Orissa the Suvarṇa of the Rigveda and Mahābhārata, the descendants of the fish-god, Sal-machh, the first avatar of Vishnu. This is one of the totems from whom the tribe are descended, the others being Kāsibak, the heron, Garga-rishi, the shining (*gar*) antelope (*rishya*), and Sāndilya, the sons of the full moon (*sandil*), and in this genealogy we see their connection with the sons of Ram, for Ab-ram, the father Ram, the sun-god, and therefore Garga, the shiner, was son of Terah, the antelope, or gazelle.[3] The name Bel, Bil, or Bal is, as I

[1] Boscawen, *Babylonian and Oriental Record*, Oct. 1890, p. 254.

[2] In a vocabulary of Souri words taken down by me from one of the tribes, I find *Bel* entered as the Souri name for sun.

[3] Risley, *Tribes and Castes of Bengal*, vol. ii. appendix i. p. 128. The totem Garg, or Garga, is very common among Bengal castes. Thus the Agurwāls and Bābhuns of Behar have a sept called the Gargs, and this name appears again in the Rajput sept of Garg-bunsi, the sons (*bunsi*) of Garg ; Garga is a name of a sept of Brahmins and of the Sānkheris, or workers in brass, and Gargari is a subsection of the Sāndilya Gotra of Rārhi Brāhmans in Bengal, and this name is one connected with moon-worship, for Sandil is the Munda name of the full-moon (Risley, *Tribes and Castes of Bengal*, vol. ii. p. 219), while Garga-rishi is a totemistic name not only of the Savars, but also of the Napits, or barbers, and of the Tantis, or weavers, and I have

have shown in Essay i., one of the forms assumed by the transmutations made by alien races of Bhur or Phur, the primæval name for the Northern god of the household fire. It was when the god of the household fire, the Vedic Vala, slain by Indra, became the sun-god, that he assumed the name Bala-rāma, the god who rules the day, while his consort Sitā, the moon-goddess, rules the night. It was the united sun- and moon-god who were the supreme gods of the worshippers of the heavenly twins Day and Night. The land of Orissa and its sacred hills are traditionally consecrated to Vala-rāma, and the name Mahendro, the name of its mountains, is a reproduction of the name Mahendra, given to Indra in the sacrifice of the Great Oblation (*mahā-havis*), offered to celebrate his victory over the Vṛitra, or enclosing snake, the theology which deified the ploughing-bull and the furrow.[1]

The third Rāma, also called, like his predecessor Parasurāma, Vala-rāma is distinguished from the son of Jamadagni by being the son of Rohinī, the red cow, the star Aldebaran of the star-worshippers. His chronological and ethnological position is clearly shown in his description in the Mahābhārata, as the hero who bears the banner of the Palmyra or Toddy palm,[2] the tree which yields the palm wine, a cognisance similar to that of the Palmyra or Tal palm, surmounted by the five stars,[3] which was borne by the great

shown that the elevation of the barber caste implied in the solar name of Garga-rishi, the shining antelope, is chronologically coincident with the introduction of Kuṣhika rule, and the formation of castes founded on community of function. The root *gar*, from which name Gar-gar is formed, also appears in the name Gar-abing, or big river-snake, a totem of the Mundas of Garur, a vulture, the storm-bird Garuda, a totem of the Rautias and Mals; Gari, a monkey, connected with the wind and tree-gods, a totem of the Mundas and Ooraons; and Garwe, a stork, a totem of the Ooraons (Risley, vol. i. pp. 271, 274). It seems to denote the shining-snake, or moon-bird.

[1] Eggeling, *Ṣat. Brāh.* ii. 5, 4, 9; S.B.E. vol. xii. p. 419.

[2] Mahābhārata Shaleya (*Gud-Āyudha*) Parva, §§ xxxiv. and lx. pp. 135, 233.

[3] *Ibid.* Bhishma (*Bhishma-Vadha*) Parva, xlvii. p. 165.

Bhishma, the uncle of the Kaurāvya and Pāṇḍavas, and first generalissimo of the Kaurāvya armies, and the appropriation of this cognisance by the two leaders who were most intimately connected with the two contending parties marks the age of the Kaurāvya and Pāṇḍava legend as that in which the sons of the palm tree were the ruling race. Vala-rāma is also described as he who has the plough for his weapon, and it was with the plough—the cognisance or sign of descent on the banner of Shaleya, king of the Madras,[7] the grandfather of the twin Pāṇḍavas, Sahadeva and Nakula—that he attacked Bhima for his alleged treachery in slaying by guile Duryodhana, the eldest son of Dhritarashtra, and leader of the Kaurāvyas. His connection with the bull (*gud*) of Ayodhya, the Eastern Gautama, the sons of the river Rohinī,[8] the red cow, not the later star, is shown by the title of the section dedicated to him in the Mahābhārata, called the Gud-Āyudha Parva. This tells how at the close of the war between the Kaurāvyas and Pāṇḍavas, Vala-rāma came back from pilgrimage to see the last great contest of the war, the duel between Duryodhana and Bhima. That he belonged to the gods of the older hierology is shown by the sympathy he evinced for the Kaurāvyas, though he abstained from fighting against the Pāṇḍavas. He thus represents the transition period between the rule of the Kaurāvyas or Kushites and the assumption of their empire by the Pāṇḍavas or fair people, and it was after the final victory of the Pāṇḍavas under Arjuna, the bearer of the heavenly bow Gāndeva, the god (*deva*) of the Gan, or holy land of the rain-god, and the Yā-deva god Kṛishṇa, the wielder of the discus or year's ring of the lunar year, and the death of Duryodhana, that he retired to Dwārakā. He then left the direction of the new age to the younger generation

[7] Mahābhārata Drona (*Jyadratha-Vodha*) Parva, cv. p. 297.

[8] The river Rohinī, on which Kapila-vastu, the city (*vastu*) of the yellow race (*kapila*) stood, flows through the territory still owned by the Gautama Rajputs.

of the Vishnavites headed by Sātyaki, the grandson of Ṣhinī, the moon-goddess, who with Bhima, slew Valhika and his ten sons, the bearers of the banner of the Yūpa, or sacrificial stake, and the representatives of the age which sacrificed eleven animal victims to the gods of generation. It was to the close of this age, distinguished by those sacrifices which shed the blood of living victims as the seed of increased life on earth, that Vala-rāma, the son of the father and mother palm-tree and the star Rohinī belonged, when the fixed stars which were worshipped as the maintainers of law and order and measurers of time were about to be deposed from their pre-eminence by their successors, the moon and planets, which the star worshippers regarded as rebels, but who became under the new regime, the rulers of heaven. Vala-rāma as the son of the palm-tree, the father and mother tree of the Babylonians and of the Semitic section of the tribe of Judah, the sons of Tamar, the palm-tree, Judah's second wife represents the transition from the rule of the Vaiṣhya, sons of the fig-tree, to that of the Kshatrya, sons of the palm-tree, from the rule of the Vaiṣhya, or yellow trading race, whose clothes are ordered, in the Hindu law-books, to be dyed with turmeric,[1] who offered human sacrifices, and were descended from the bisexual fig-tree, the mother-tree of the potters and weavers and the race of artisan castes founded on the community of function, the descendants of Shelah, the son of Judah's first wife Shua,[2] and the destined husband of Tamar before her union with her father-in-law, to that of the sons of Tamar, the palm-tree propagated by the union of father and mother stocks, and, therefore, the parent-tree of the race which believed in the divinity of pairs. The sons of the fig-tree were the maritime and gardening race, the Su-varna, or caste (*varna*) of the Sus of Western India and the Shus of the Euphratean countries to whom Shua, Judah's first wife, Hush-im or Shuh-am, the sons of Dan, the con-

[1] Bühler, *Āpastamba*, i. 3. 2; S.B.E. vol. ii. p. 10.
[2] 1 Chron. iv. 21-23.

quering kings Su-ṣhravas of the Rigveda, Hu-ṣhrava of the Zendavesta, and Husham of the land of Tema or Southern Arabia, the biblical conqueror of Edom, the home of the red man, belonged. It was the maritime Shus who instituted the worship of the Pleiades and Aldebaran in Southern Arabia, and they were, as I have shown in Essay II., pp. 106-118, and III. pp. 284-286, 323-327, the Paṇis, or trading warrior races of the Rigveda. It was they who when they 'became allied with the Northern red race, the Kshatryas or warriors, whose clothes were dyed with madder,[1] the sons of Caleb, the dog, and Terah the antelope, made, in Ur of the Chaldees, Rāma their father-god under the name of Ab-ram, the father Ram.

But before dealing with the evidence which marks the progress of the worship of Rā, after his sons the maritime traders of Dwārakā and the ports of Western India had emigrated to the Euphratean delta and lands still farther west, it is necessary for the elucidation of the history of the creed to set forth the proofs given by the legends and ritual of Mathura, the holy district intersected by the Jumna, which had been consecrated to the gods of the land since the primæval days when Lingal and the Gonds first settled on its banks in the Gangetic Doab, and instituted ritualistic worship by the appointment of Pradhans or national priests. It was in this district that both Bala-rāma and Kṛishṇa, the father-gods of the Yā-devas, or race of Lunar Rajputs, to which the Jadons, the ancient Yadus, who still hold extensive estates in this district, belong,[2] are said to have been born. Mathura is the centre of the district assigned as the mother-land of the Shūra-sena, the army (*sena*) of the heroes (*shūra*), or of the sons of the bull (*shur*) by Manu and Arrian, and who are called in the Mahābhārata, the bull Bhārata,[3] and the district

[1] Bühler, *Āpastamba*, i. 1, 3, 2; S.B.E. vol. ii. p. 10.

[2] Elliot, *Sup. Glossary of the North-west Provinces*, s.v. 'Jadon,' p. 482.

[3] Bühler, *Manu* ii. 19; S.B.E. vol. xxv. p. 32 note. The name Shūra-sena seems certainly to mean the army (*sena*) of the sons of the bull (*Shur*),

is called Braj-mundal, or the home of the herd (*braj*). The name Mathura, or the place of churning (*math*), point to it as having been, even before the advent of the Gond or ploughing race, consecrated to the gods of the Māghada fire-worshippers and workers in metal, whose rule preceded that of the Gonds, for it was the fire-worshippers who first adored the god of the twirling or churning fire-drill. But the names and situation of the holy places of the district and the ritual of its annual festivals all speak of a time long anterior both to the advent of the fire-worshippers and the growth of the legends recording the development of Rāma and Kṛishṇa worship. The mother-goddess of the land is Rādhā, and her name, according to Sanskrit etymology, is derived from the root *ridh*, to be prosperous, but this abstract meaning of 'the prosperous goddess' could not be that of the name of the mother of the early primæval races whose theological nomenclature was founded on materialistic deductions. The name must, it seems to me, be one like the Sanskrit Tur-vasu which is translated from Tur-an, both names meaning the race whose god (*an* or *vasu*) is Tur. Similarly it appears that in the name Rādhā, the Sanskrit-speaking races described in an interpreting form the parent of their father-god Rā. Viewed in this light Rādhā means the maker (*dha*) of Rā, the darkness, or chaotic void from which the sun, god of light, was born, and it is thus another

the worship of Krishna is intimately connected with the descent of his sons, the Yadus or Ya-devas, from the bull and cow, and it is also through the names Ya and Tur connected with the worship of Ia and the meridian pole Tur of the Chaldaic Akkadians. Hence the tribe would naturally be one with Chaldaic affinities, and, therefore, it seems to me almost certain that their tribal name was, like all ancient patronymic names of tribes, totemistic; and that, therefore, Shura meant the sons of the Hebrew and Semite Shur, the bull, the followers of Keresāspa, the son of Sāma, the Shemite, the people descended from Shu, the begetter, the root of Soma or Shoma. The correctness of this derivation is made more probable by the fact that the computation of the lunar year was introduced into India by the Semite sons of the Babylonian palm-tree, and these, again, were the Shus of the Euphratean Delta, the race who used the Sanskrit sibilant *Sḥ* in preference to the hard *t* or *k*.

form of Rā-ma, the darkness, the mother of Rā. It is to her that the hill of Barsāna, one of the two sacred hills of the Bharat-pur range, bounding the district on the west, is dedicated, and these hills are the mother-mountains of the Bhārata race. The name Bar-sāna is, according to the derivation given by Mr. Growse in his learned and picturesque description of the Mathura district, a corruption, or rather, as I would say, another form of Brahma-sāna, meaning the hill (*sāna*) of Brahma, the creator, when his name was Var or Bar, the rain-god Varuṇa. This hill is the traditional home of Vṛisha-bhānu and Kīrut, the parents of Rādhā.[1] The name Vṛisha-bhānu. meaning the ray (*bhānu*) of rain (*Vrisha*), is a wonderful instance of the conservatism of popular theology, for though it is spelt Vṛisha-bhānu it is always locally pronounced Brikh-bān.[2] This pronunciation of the name shows us that the word Vṛisha is a dialectic form of Brikh, while Brikh is clearly a popular form of the original Bhri-gu,[3] or fathers of fire, whose home is placed by Sanskrit geographers in this district, and who were, therefore, the fathers of the rain-god Vṛisha, begotten by the lightning-flash, and Brikh-bān, therefore, means the ray or light (*bhānu*) of the son of the fire-god. Bhrigu and Brikh are Hindu equivalents of the Greek *βροχή*, the wetting rain accompanied by thunder, while Vṛisha or Bhrika-bhānu means the thunder-god. Kīrat is, again, a popular form of the name Kirttida, used in the Pudma Purāṇa,[4] meaning the spinners—from the root *krit*, to spin—and this name marks the mother-goddess Kirttidda as an Indian form of the Northern time-goddesses represented by the Greek Penelope,

[1] *Mathura, A District Memoir*, by F. S. Growse, B.C.S., Second Edition, p. 290.

[2] *Ibid.* p. 71 note.

[3] The termination *gu* in Bhri-gu shows us that the name was one invented by a race who added the Tamil suffix *gu*, used to form verbal nouns, to the root *bhri*, to beget or bear.

[4] *Mathura, A District Memoir*, by F. S. Growse, B.C.S., Second Edition, p. 71 note.

the weaver of the web (*pēnē*, πήνη) of time, the wife of the wandering sun-god Odusseus, and by the Norns or spinners of the rope of destiny of the Edda. The function of Kirttida as the spinner or maker of time is further shown in the name Kalāvati, given to her in the Brahma Vaivarta, meaning the possessor of the sixteenth part (*kalā*), that is, of the moments of time. Thus the mythic tale told by the meaning of the names of Rā-dhā and her parents relates how the maker of Rā, the darkness impregnated by the life-engendering mist, was born, like the German sun-god Siegfried in the Götter-dammerung, from the father and mother of fire, the life-giving heat, when the weaving of the rope of destiny was finished. The consort of Rā-dhā is the god to whom the neighbouring hill of Nand-gānw is sacred. Its name means the village (*gānw*) of pleasure (*nand*), and it is a substitute for Nand-ishvar,[1] or the god (*Ishvar*) of pleasure (*nand*), a name of Ṣhiva, and thus we can connect the sanctity of this mountain with the German legend of the Hill of Venus guarded by the faithful Ecke or Eckhardt, who is, as I have shown, the Greek father-serpent-god Echis, while the Hill of Venus is the Northern form of the mother-grove of life of the matriarchal Southern races transformed into the mother-mountain, whence, according to the Northern theology of creation, all mankind were born. And we also learn from the history of the name of this sacred mountain that before it was dedicated to Kriṣhṇa, the god concealed in the black (*Krishna*) cloud of mist, the husband of the mother of Rā, was the god of the Linga, the Gond god Lingal, the father-god of human life. But further evidence of the origin of this national myth, proving that it dates back to matriarchal times, before the immigration of the Northern races, who looked on the family born from united fathers and mothers as the national unit, is given in the legend which makes the grove and temple of Rā-dhā-Raman, in the

[1] *Mathura, A District Memoir*, by F. S. Growse, B.C.S. Second Edition, p. 71.

village between the two hills called Sanket, meaning 'the place of assignation,' the place where the two lovers used to meet.[1] This grove is a counterpart of that of Lumbini, between and common to the town of Kapilavastu, the city (*vastu*) of the yellow race (*kapila*), and the aboriginal village of Koliya, in which the mother Māyā, the goddess Māgā, brought forth the Buddha under the parent Sal-tree, and the story takes us back to the days when the sons of the Northern fire-god, on entering the district under the guidance of the Gond god Lingal, found it peopled with the matriarchal races whose children were begotten in the village groves, and were called the offspring of the mother-tree. This conclusion is confirmed by the ceremonies observed at the Holi or spring festival of the two villages, which are graphically described by Mr. Growse in his diary written on the spot.[2] He tells how at the festival held at Bar-sāna, on the 22d of February 1877, the women of Bar-sāna, the wives of the Gosain priests of the temple of Larli-ji, meaning 'the beloved one,'[3] were attacked by the men of Nand-gānw, who were armed with round leather shields and stag's horns, while the ladies defended themselves with long heavy male bamboos. The combat was next day repeated in a reversed form in the village of Nand-gānw, when the Bar-sāna men attacked the wives of the Gosains of the Nand-gānw temple, but the battle here was fought round the yellow pennon of the men of the yellow races, and was more like a phallic orgy than a fight. A similar combat formed part of the ceremonies of the Holi festival of Bathen, in the north of the Mathura district, held in 1877, on the 2d March, some days after those of Bar-sāna and Nand-gānw. At Bathen, after the red Holi powder, showing it to be a festival of the red race, had been thrown, a band of rustics encircling a man bearing a yellow

[1] *Mathura, A District Memoir*, by F. S. Growse, B.C.S. Second Edition, p. 72.

[2] *Ibid.* p. 85.

[3] *Ibid.* p. 291. *Larli* is, according to Mr. Growse, a local form of the Sanskrit *lalita*.

flag, and each carrying a branch of the prickly acacia, came from the neighbouring village of Jau, and marched through Bathen to the plain outside it. There they were met by the Bathen ladies armed with bamboos, before whom the Jau men deployed into line, each man confronting a Bathen woman. In the fight which followed, the women, backed up by their husbands who stood behind them, but did not strike or join actively in the fray, tried to force their way to the yellow flag, an emblem of the god of Love.[1] The meaning of these contests is shown in the marriage-customs of the Bhondas of Jeypore, where the young men of one village who wish to marry the young women of another, after obtaining the consent of the parents of their brides, visit the village, and are all shut up in a chamber dug under ground, together with an equal number of young women, and each selects his partner during the time of seclusion.[2]

We see in all these ceremonies a complete reproduction of the seasonal dances of matriarchal times, when the women of one village met the men of another at the dancing place, under the shade of the mother-grove of one of the villages in the same way as is still customary among the Ho Kols, and we find the Ho custom of prolonging the festal period by celebrating the Magh festival on different days in the several villages of each confederacy reproduced in the dates fixed for the Holi festival in the Mathura villages. We also find in the date of the Holi festival, begun on the 13th or full-moon day of Phalgun, or about the 2d March, in a normal year beginning with the winter solstice, evidence of the substitution of a Northern festival to the young sun-god for the original national Saturnalia held in Magh, sacred to the mother Māghā, and that this latter festival was the original spring festival of the Mathura is proved by its being still celebrated under the name of Basanto-savo or spring festival,

[1] *Mathura, A District Memoir*, by F. S. Growse, B.C.S., p. 91.

[2] *Indian Antiquary*, ii. 237; Gomme, 'Exogamy and Polyandry,' *Archæological Review*, August 1888, p. 386.

on the 20th of Māgh at Brindābun.[1] Historical evidence of the mingling of alien races is also given in the weapons of the Holi combatants, for the bamboos used by the women tell of the early days when the Kichaka or sons of the hill-bamboo (*kichaka*) ruled the land. This is the age represented in the Mahābhārata by Kichaka, the commander-in-chief, or in the Indian gradations of rank the second ruler of the kingdom of the Matsaya or Fishermen, who in the Mahābhārata legend were the supreme lords of the Mathura kingdom in which the Pāṇḍavas spent the thirteenth year of their exile. The story of the conquest of this land by the fair (*pandu*) race from the north is told in the Mahābhārata in the account of the attempts made by Kichaka to seduce Drūpadī, the wife of the Pāṇḍava brothers, and his death at the hands of Bhima, otherwise called Vrikodara, the wolf's belly.[2] It tells how the gods of the fire-worshipping sons of the Northern wolf conquered the gods of the earlier Indian races. But Kichaka, the hill bamboo, who is said in the Mahābhārata to be the son of Kai-kaya, the Gond mother-goddess and mother of Bhārata in the Ramāyana legend, as well as the brother of the queen of the king of the Matsyas, is both an indigenous plant of Central India, and a totemistic father of the Bhārata race of the Bharat-pur Mountains, the Bhars of Northern India, for they are descended from the bamboo (*bans*) and antelope (*rishi*), the totem Bans-rishi, the bamboo planted as the sign of the rain-god by Vasu, the Northern spring father-god of the Māghadas, as well as from the peacock, also an indigenous bird, called by the Northern name of Mayarā[3] or Mayurā, and the whole genealogy tells how the Northern invading fire-worshippers became mingled with the people of the land. It was these fire-worshippers who were followed by the yellow or gardening race, the sons of the Bhur totems of the Bel

[1] *Mathura, A District Memoir*, by F. S. Growse, B.C.S., p. 249.

[2] Mahābhārata Virāta Parva, xvi.-xxiii.

[3] Risley, *Tribes and Castes of Bengal*, vol. ii. App. i. p. 9.

(*Ægle marmelos*) tree, the medicinal fruit-tree, and parent-tree of the race who first studied medicine, and Kachhap, the tortoise; and it was these people who were the invaders depicted in the combat at Bar-sāna by the leathern shields and deer's horns of the men of Nand-gānw. These take us back to the story of Rā-ma when he killed the deer Marīchi, the representative of the tree (*marom*) god, who, when slain, became the leading star in the constellation of the Great Bear or seven deer (*rishya*), and the star in Orion called Mriga-sirsha, or the deer's head, the father-star of the race of star worshippers, who raised the mother Māgā to heaven as the peacock-mother with her train of stars, the bird sacred to the Greek mother moon-goddess Hera. These totem names also tell us of the advent from the north of the father of Ram Terah, the antelope, the 'dara' sacred to the Akkadian god Mul-lil, and the Dhar or god of the water-springs of the Kaurāvya or tortoise race born from Gandhārī, the goddess-mother of the springs (*dhārī*) of the land. The male antelope was the totemistic father of the Indian Brahmins, whose sons, when the earthly deer-god was slain by the yellow gardening race, became the Bhārata or sons of the fig-tree, the Bhāndir tree of the Krishṇa legend, and it was they who, according to the story told in the Holi sports at Bathen, were sought as husbands by the women of the land who chose the fathers of their children. These men of the yellow race were the agriculturists of the east bank of the Jumna, the Srinjaya, or men of the sickle (*srini*), of the Rigveda and Mahābhārata, to which Drūpadī, the wife of the Pāṇḍavas, belonged, and who, under the lead of the Pāṇḍavas, conquered India in the war with the Kaurāvyas, and it is their bull-god, the moon-god who appears in the Krishṇa legend as Bala-rām, the son of Rohinī, born at Gokul, on the east bank of the river, and it was he who crossed the stream to become the consort of Rā-dhā at the shrine of Rādhā-Ram-an at Sanket, 'the place of assignation.'

But the ceremonies of the Holi festival at Bar-sāna, Nand-

ganw, and Bathen, do not exhaust the evidence to be derived from its celebration in the Mathura district, for the Holi religious games at Kosi tell us of an age succeeding that when the village mothers chose the men of a neighbouring village as the fathers of their children, for at Kosi only dwellers in the village join in the festivities.[1] These begin with a sort of war-dance danced by the men and boys in pairs. They are dressed for the occasion in high-waisted full-skirted white robes reaching to their ankles, and wear red turbans or 'pugris,' ornamented with a long tinsel plume (*kalangi*), said to represent the peacock feathers worn by Kriṣhṇa when rambling through the woods, but rather I should say the crane (*kalang*) or water-bird adored by the sons of the egg-mother Gan-dhārī whom Kriṣhṇa slew as the crane Bak-ā-sur on the banks of the Jumna.[2] Each of the dancers holds in his left hand a scabbard and in his right a knife or dagger, with which they make a feint of thrusting at the spectators as they whirl round in the rapid dance. This is followed by a sham fight, in which the men of the village stand opposite an equal number of the women, who are armed with bamboo staves ornamented with bands of metal and gaudy pendants. With these they push back the men as they advance, singing scurrilous songs. The whole representation is a picture of the new relations between the Northern men of the invading races and the women of the land, when the men chose temporary partners to live with them from among the women of their village, just as in the Lakhimpur district in Assam, the young men and young women of the Meri tribe spend, at one season of the year, 'doubtless that of the Magh festival,' several days and nights together in one large building, 'and during this time each selects his partner for the year.'[3] A similar custom is described by Pennant as existing in Eskdale, where those unmarried chose partners at

[1] *Mathura, A District Memoir*, by F. S. Growse, B.C.S., p. 87.
[2] *Ibid.* p. 54.
[3] Hunter, *Statistical Account of Assam*, i. p. 343.

the annual fair, the partnership lasting till the next fair, and also at Campbeltown and Canway in Argyllshire, where in Campbeltown there was an annual solemnity in the church to which all who wished to change their wives or husbands went at midnight. They were then blindfolded and sent to run round the church, and when the word *cabbag*, 'seize quickly,' was pronounced, every man laid hold of the first woman he met, who was his wife till the next anniversary. Again at Canway every Michaelmas Day every man took up behind him on his horse a young girl, or his neighbour's wife, and if the two rode together to a certain cross and back again they were partners for the year.[1] The ornamental staves carried by the women are the hill-bamboos of an earlier time changed into the counterparts of the Thyrsus of the Greek and Phrygian Bacchantes, wreathed with vine and ivy leaves, with the pine cone at the top. These adorned staves mark the bearers, who as Jāt women are reputed to be the temporary wives of those who succeed in capturing them, as the descendants of the mother-bear of Phrygia, the Riksha of India, born under the pine-tree of Cybele and Dionysus, who had become in their progress from Phrygia to India the children of the antelope (*rishya*).[2] Another significant ceremony is that at Phalen, a corruption of Prahlāda-grama, there the priest of the fire-god whose shrine is near the holy pond called Prahlād-kund, passes at the Holi festival through the fire, just as the Dosadh fire-priests of Rā-hu do at his festivals in Behar or Māghada, and in this last ceremony we find evidence that the god thus worshipped was Rā, the Māghada god, in honour of whom and the mother-goddess Māgā the great Māghā festival was instituted. But besides the evidence to be gathered from these popular forms of celebrating the spring festival, the Hindu counterpart of our St. Valentine, the names of the shrines also give us much

[1] Gomme, *Archæological Review*, 'Exogamy and Polyandry,' August 1888, pp. 393 note, 394; Guthrie, *Old Scottish Customs*, p. 168.

[2] *Mathura, A District Memoir*, by F. S. Growse. Second Edition, p. 86.

insight into national history. I have already noticed that furnished by Bar-sāna and Nand-gānw, the first sacred to Rā-dhā, the second to Krishṇa, and also that given by the name of Mathura, the place of churning (*math*). But there are also lessons from the names of Brindā-bun, Rā-val, and Rā-dhā-kund, shrines of Rādhā and Mahā-bun, sacred to Krishṇa. Taking first the two 'buns' or forests, Brindā-bun and Mahā-bun, they both tell of the time when the cultivating races had to clear land for their villages from the forest, and while Brindā-bun, the shrine of Ra-dhā, on the west bank of the Jumna, meaning the wood (*bun*) of the Brindā or Tulsi-plant (*Ocyamum sanctum*), the tree of Krishṇa, tells us of the days when the supreme goddess was the mother-tree. Mahā-bun, on the east bank, tells us of the coming of the ploughing race, the sons of Rā, the sons of the Bhāndīr or sacred fig-tree, one of the denizens of the forest. One of the shrines of Rā is that consecrated to Bala-Ram at Gokul, meaning a herd of cattle, who is said to have been born there. And the relation between the sons of the cow and their guardian races on the west bank is shown by the name of the Western shrine Gobardhan, meaning 'a keeper of cattle.' The arrangement of the shrines tells how the ploughing race, the sons of Rā from the East, joined the worshippers of the earthly fire, the artisan Bhrigu, and the sons of the mother forest-tree on the west bank, and established through the land the worship of Rā. It is to this union of races that the substitution of Rā-dhā for Māghā as the mother of the land is to be traced, as also the consecration of Rāval and Rādhā-kund. Rāval, on the west bank of the Jumna, is a contraction of Rājākula, meaning the home (*kula*) of the child (*jā*) of Rā, and it was there that Sār-bhān, meaning the ray (*bhān*) of light (*sār*), the maternal grandfather of Rā-dhā, dwelt, and it was here that the first temple to Larli-ji, the beloved one, the mother of Rā, was founded.[1]

[1] *Mathura, A District Memoir*, by F. S. Growse, B.C.S., p. 457; Note on Rāval in the list of villages in the Mahābun Pergunnah.

But it is at Rā-dhā-kund, the pool (*kund*) of Rādhā, the next village to Gobardhan, 'the keeper of the cattle' of the god Rā, that we find the full solution of the mythology of the ploughing god of light. Its sacred tanks tell us that the worshippers of Rā were a race of irrigating husbandmen, the growers of garden crops, who looked on the rain-god as the god who cleared the heavens of obscuring clouds, and disclosed the sun, the father of life, and who also believed in the efficacy of water, not only as a fertilising but also as a sanctifying power. It was at Aring or Arishta-Gānw that Kṛishṇa, while sporting with Rādhā, slew by twisting out its horn the giant bull Arishta, meaning 'the unhurt,' and it was in the sacred pool of Rādhā-kund adjoining the baptismal sea of the new faith that he was cleansed of the guilt of the murder.[1] This story tells us of the adoption of water instead of blood as a purifying and sanctifying agent, and also tells how the sun-god Rā at the summer solstice twists out the horn of the cloud-bull which keeps back the rain, and begins the rainy season by baptizing the new earth restored to fresh life by the reviving waters. It was the apotheosis of the rain-god at the summer solstice that introduced the worship of the supreme Nāga or heavenly plough, the snake with five heads, depicting the year with five seasons, whose image is still worshipped on the banks of the holy tank at Jait, and whose tail is said to be rooted in the holy grove at Brindābun seven miles off. It is also in honour of this rain-god who gave his name Bar or Var to Bar-sāna, that an annual fair called Bar-asi Nāgā-ji Mela, the fair (*mela*) of the rain (*bar-asi*) Nāgā is held on the 22d September at the village of Pai-gānw, the village of the milk offerings (*payas*) given to propitiate the father of the bull race.[2] The days of the rule of these people, the Gond Turanians, who worshipped the gods of the five seasons, and began the year with the festival called Akht-uj, the worship of the plough, are still comme-

[1] *Mathura, A District Memoir*, by F. S. Growse, B.C.S., p. 59.

[2] *Ibid.* pp. 71-72 ; List of villages in the Kosi Pergunnah, p. 348.

morated at Brindā-bun, where the Akht-uj is held on the 18th Bysakh (on the 3d May), and at this feast a mash of wheat, barley and chenā (*Cicer arietinum*) mixed with sugar and *ghee* (clarified butter), is offered to the gods of the yellow race, the sowers of barley, and six days after this the birth of Sitā, the furrow is celebrated. The other Gond festivals are also still observed at Brindā-bun. (1) The festival of the Jiwati to the god possessing life (*ji*), the creator, is called the Rathjātra or procession (*jātra*) of the rain-god in his chariot (*rath*), and is held on the 17th Asarh (on the 2d July) when fruits, mangos and jāman, the fruit of the jambu-tree (*Eugenia jambolana*), and Chenā (*Cicer arietinum*), are offered to the rain-god of the gardening race. (2) The Pola festival to the cattle held at the beginning of Bhadon, called Bhādra-pada, the blessed foot or Proṣtha-pada, the ox-footed month, has been preserved in the festival of the birth of Kriṣhṇa, held on the 8th of this month, the 23d of August, followed by the festival of the bull-god Nanda on the 9th. There are among the days ruled by the dominant of the Nakshatra of Pūrva-bhādrapada, the Eastern (*pūrva*) blessed foot, the Aja Ekapād, mentioned among the father-gods of the Rigveda, and said in the Aitaryea Brāhmaṇa to mean the household fire,[1] while during the second half of the month when the violence of the rains is decreasing and the sun Rā is beginning again to reappear, the birthday of Rādhā is celebrated on the 23d Bhadon, the 7th September, one of the days ruled by the dominant Ahir Budhnya, the mother-goddess, called in the Rigveda the snake of the abyss, who rules the Nakshatra Uttara-bhādrapada, the blessed foot of the North (*uttara*), the track of the sun-god.[2] The awakening of the beneficent sun-god of the Northern harvests, Rā or Rām-an, the lover of Rādhā, from his four months' sleep during the burning days of the fire-demon of

[1] Sachau's Alberunī's *India*, vol. ii. chap. lxi. p. 122; Rigveda, vii. 35, 13; Haug's *Ait. Brāh.* iii. 37, vol. ii. p. 224.

[2] See the authorities quoted above.

the hot season and the time of the drenching rains, the time when he is dethroned by the contending gods of killing heat and drowning rain, is celebrated on the 26th Bhadon, the 10th September, as the festival of the Karwatni. (4) The Dewali or festival to the stars, the Kṛittakas or Spinners, is held on the new moon of Khartik, the month of the Kṛittakas or Pleiades (October-November), and (5) the Shimga festival of the 20th Māgh, the 4th of February, called in Brindā-bun the Basanta-sava is, as I have shown, almost eclipsed by the Holi held in Phālgun, the next month.[1]

The growth of the legends of Kṛishṇa and Balarām, as told in the local myths recorded in the Mahābhārata, Harivansa, and the Bhāgavat, and Vishnu Purānas, must be traced to this age of the star and moon-worshippers, whose gods were the five-headed Māgā, or rain-god of the year of five seasons, and the sun-god Rā. The legend[2] begins with the conquest of the giant Madhu-bun, the priest of Madhu, or the intoxicating honey (*madhu*) drink, and his son Lavaṇa, meaning the salt, by Satrughna, the brother of Rāma, and founder of the Bhoja race. In this genealogy we find a reminiscence of the rule of the matriarchal races who cleared the forests and consumed intoxicating drink at their seasonal festivals; and of the tortoise race, the drinkers of 'madhu,' or mead, the Soma of the Ashvins, whose home the tortoise earth rested on, the salt sea, the primæval ocean. It was they who were the sons of the fig-tree, the Banyan tree (*Ficus indica*), represented in mythic history by Sharmishṭha, the daughter of king Vrisha-parva, the rain (*Vrisha*) father-god, and the earthly wife of Yayāti, the son of Nahusha, the great Nāgā. Her eldest son was Druhyu, the father of the race of Druhs or enchanters, whose sons are said in the Mahābhārata to be like those of Satrughna the Bhoja race. This dynasty of the Bhojas, the sons of Ia or Ya, ended in king Ugra-sena, the army (*sena*) of the mighty (*Ugra*), the Ogres of Northern

[1] *Mathura, A District Memoir*, by F. S. Growse, B.C.S., pp. 246-249.

[2] *Ibid.* pp. 50-63.

legend. His reputed son Kansa was really the son of a demon Kalānemī, in whose name, meaning the doe (*enī*) of time (*kalā*), we find that of 'enī,' the female of the black antelope, whose mythological meaning I have explained. Kansa is the goose Hansa, the name by which he is called in the Mahābhārata, the German Gans, the Greek Khēn-Khēnos (χήν, χηνός), where he is represented as the commander of the armies of Jāra-sandha. The rule of Kansa, who deposed Ugrasena, represents that of the Kaurāvya, the sons of the mother-bird Gandhārī, the storm bird-goddess of the springs (*dhārī*) who brings the rain, and laid the egg whence the sons of the tortoise race (*kaur*) were born. The era of his rule described in the Krishna legend as that in which priests and cattle were ruthlessly massacred, and the temples of the gods defiled with blood, is the same epoch as that spoken of in the Zendavesta as the usurpation of the Keresāni, the Kṛishānu or rain-god with the heavenly bow of the Rigveda, who said, 'No priests shall walk the lands for me as a counsellor to prosper them, he would rob everything of progress.'[1] It was the time when human sacrifices of the yellow race, attributed in Northern legend to the Ogres, and animal offerings at the sacrificial stake were offered to propitiate the red god Rudra of the thunderbolt and storm-wind, the Lycæan Apollo, when the temples and altars were, as in the Scandinavian ritual, reddened with blood for the bettering of the year, and when the Semite sacrifice of the eldest son, reproduced in the Hindu story of the sacrifice of the first born of king Jantu in the Mahābhārata, was offered in all lands between the Mediterranean and the Ganges. It was during this age, before the ritual had been purified by the hereditary priesthood, and before the rain-god was worshipped as the baptizer of mankind, who cleanses them from their sins that Vāsu-deva the rain (*va* or *var*) god (*Su*), the kinsman of Kansa and his wife Devakī, a pair corresponding to Yayāti, the son of Nahusha and his wife Devayāni, were summoned

[1] Mill, *Yaṣna*, ix. 24; S.B.E. vol. xxxi. pp. 237, 238.

from Gobardhan, the place sacred to the keeper of the cattle of Rā, and detained by Kansa in Mathura, on the west bank of the Jumna, in order that the fulfilment of the prophecy foretelling the birth of the avenger of his evil deeds in the eighth son of Vāsudeva and Devakī might be frustrated. In the story of the eight sons of Vāsudeva and Devakī, we find a reproduction of the eight egg-born sons of Aditī in the Rigveda, and of the eight sons of Gungā and Shaṇtanu in the Mahābhārata. Of these, the first seven, the seven days of the week, were returned to the gods by their mother as soon as they were born, while the eighth remained on earth as the sun-god, called Mart-anda, or the dead (*mart*) egg (*anda*) in the Rigveda,[1] and as Bhishma or Dyu, the eunuch sun-god of the Mahābhārata, the uncle, protector and guardian of the Kaurāvyas and Pāṇḍavas. Similarly, the first six sons of Vāsudeva and Devakī were killed at their birth by the guards of Kansa, and the embryo of the seventh was miraculously transferred to the womb of Rohinī, living at Gokul, on the east bank of the Jumna. It was as the son of Rohinī, the star-goddess mother of the Ashura worshippers of six (*ash*) gods, that Bala-rām or Rām, the fire and sun-god (*Bel*) was born. He was at first called Sankarshana, meaning 'he who drains furrows with the plough,'[2] also Halāyudha, he who has the plough (*hal*) for his weapon (*āyudha*), Hala-dhara and Hala-bhrit, the holder (*dhara*) or bearer (*bhrit*) of the plough (*hal*), the sun-god of the seventh day, who drives the plough, the path of the moon through the furrows marked by the other six days of the week, the god called in the Brāhmaṇas Svāna, meaning the crackling fire-god, who is said in the Rigveda to sound loud in heaven as the god Agni.[3] He is the first of the Gaṇdharva guardians of Soma, while Krishānu, the rainbow god, is the seventh, the last of the six hearth-mounds

[1] Rigveda, x. 72, 8.
[2] *Mathura, A District Memoir*, by F. S. Growse, B.C.S., p. 52 note.
[3] Rigveda, v. 2, 10.

(*dhishnya*), the burnt-out fires erected in the sacrificial ground of the Soma sacrifice in the consecrated house of the priests (*sudas*) to Mitra-Varuṇa, the moon-god and the rain-god, or god of the dark heaven of night, in the same compartment with the house-post of the Udumbara fig-tree, the significance of which I have explained in Essay III.[1] These seven Gaṇḍharva guardians of Soma, the first seven sons of Āditī, Gungā, and Devakī, the first week of the light half of the lunar month are the forgers of the crescent-shaped sword, the Harpe, or lunar crescent, with which the Babylonian Bel, Bel-merodach, or Bel, the holy son (*Mar-dugga*), killed Tiāmut, the dragon-mother (*mut*) of living things (*tia*), and with which the Greek god Hermes, the Sarameya of the Rigveda, slew Argus, the constellation Argo, the watcher of Io, the goddess of the dark night, and the mother of the Southern rains, churned by the revolutions of the seven father-stars of the Great Bear. Hera, the moon-goddess, who then became ruler of heaven, changed Argus into the peacock sacred to her, who became in India one of the totemistic fathers of the Bhārata race, and the whole series of correlated mythological conceptions shows the forms in which the substitution of the lunar reckoning of time by the lunar months and months of gestation ending in the adoption of the lunar year of thirteen months was commemorated in the national records of the various nations who succesively adopted this new method of chronological reckoning. But to return to the Krishṇa legend, in Vāsudeva we find the father-god of the Māghada Vasu, the Vesar (Ϝεσαρ) or rain and spring-god of the Phrygian Greeks, who made the rain-pole, the sign of the father-god, and who as the husband of the angel (*deva*) wife, Devakī, became the god Var-uṇa,[2] who was the god of the Northern year of three seasons of the

[1] Eggeling, *Ṣat. Brāh.* iii. 3, 3, 11 ; S.B.E. vol. xxvi. p. 72 ; see also plan of consecrated Soma ground at the end of the volume.

[2] That there was an *r* in the original forms of both the names Vasu and Var-uṇa, meaning the rain-god, is clear from the Greek Vesar, the Sanskrit

barley-growing races, as distinguished from the god Bhṛigu or Bhrika, the Southern god of the rains of the summer solstice, who was first the fire-god of the Māghadas, and who was the father of Rā-dhā, the mother or maker of Rā. In the first six children of Vāsudeva and Devakī, we find the six gods of the Asuras, the year of five seasons beginning with the summer solstice, the polar star with the four stars marking the four quarters of the heavens, these five creating powers being the offspring of the sixth, the mother-moon, measuring in her weekly changes the periods of gestation consecrated to the eleven father-gods of generation. As the seventh son born of Rohinī, the star Aldebaran in Taurus, the moon-god is no longer the mother-goddess, the Sanskrit Sini-valī, the Greek Hera, the Latin Luna, but the father-god of the Northern nations, the masculine Chandra or Soma, the German Mond, the Greek Minos, the measurer, who directs the plough of heaven, and marks, by its path through the heavens, the lunar year of thirteen months beginning with that of the constellation Taurus, the Hindu black-bull god Pūsh. This was calculated by the Babylonian Kuṣhite-Semite astronomers as beginning with the birth of the sun-god Rā or Bel at the winter solstice, the season of the winter rains of the Euphratean delta. This year of Rā-ma or Rā, the Ramānu or atmospheric god of the Babylonians, was that on which the whole of Semitic theology, historical genealogy and chronology was based, and in the Rā-ma and Kṛishṇa legend we find this era of reformation, marked by the rule of the sons of Sin, the moon, in the story which tells how Bala-rām and Kṛishṇa left the Bhāndīr fig-tree grove to visit that of the Babylonian father and mother tree, the Tal-palm, and how Balarām slew there the demon Dhenuk, the ass, who was the guardian of the grove, or, in other words, superseded the

Varsha, and the Hindu Baras. The original name was apparently Vars or Bars. This became among the Turanian races, who objected to the junction of consonants, Vesar and Bar-as.

theology of the star-worshippers by that of the sons of the moon-bull, by killing the ass, the father-god who drew the chariot of the Ashvins or twin-stars. Similarly Bala-rām abolished the worship of the fire-god by killing the demon Pralamba,[1] the god to whom the fire-priest at Prahlād-Kund still yearly walks through the fire, and to whom the eldest sons of the Semite races were offered up before the deification of the moon-father-god Abram, who substituted, as in the sacrifice of Isaac, the ram, sacred to Varuṇa, the ram of the Golden Fleece of stars for the eldest son of the sacrificer.[2]

It was in the next year or epoch after the birth of Rāma, and during the rule of the race who measured time by the lunar year, that Kṛishṇa was born, and in the story of his birth we find a reproduction of the Flood-legend telling how Dumu-zi, the son of Ia and Istar, embarks on the waters of the year-flood, for immediately after his birth, on the 8th Bhadon, the 23d of August, when the violence of the rains is decreasing, Vāsudeva, the god of the crops of the approaching dry season, and of the growers of barley, who had charmed the guards of Kansa to sleep, carried, like the boat of Dumu-zi, the infant Kṛishṇa through the floods of the Jumna to Gokul, the home of Rāma, on the east bank, and in this journey we find that Kṛishṇa, the black (*kṛishṇa*) cloud-god of the rainy season, who had become, as I have shown in Essay III., the god of the incense-worshippers, hidden in clouds of incense, is another form of Dumu-zi, the son of the house (*I*), of the waters (*a*), who finds, after the close of the rains, the dry land on which to sow the barley and autumn crops of the Northern plough-god Rā, the Phœnician sons of the red-man, who, in the barley-growing country of North Palestine round Antioch, mourned the death of the old, and rejoiced over the birth of the new year at the autumnal equinox,[3]

[1] *Mathura, A District Memoir.* by F. S. Growse, B.C.S., pp. 56, 57.

[2] Gen. xxii. 13.

[3] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 231.

when the Indian rains have ceased, and the land is nearly ready to be ploughed for the wheat and barley autumn crops.

At Gokul Vāsudeva gave his son, the new year-god sanctified by baptism in the waters of the flood, to Nanda, the god of pleasure (*nand*), the herdsman and father-god of the bull-race and his wife Jasodā, meaning the 'exhausted' or 'superseded' goddess, the mother-moon of the Ashuras, and took from Jasodā her new-born daughter, who was the goddess Joginidra, the sleep (*nidra*) of illusion (*Jogi*). Vāsudeva placed her in Devakī's bed, and when the guards, hearing the child cry, came to slay her, she rose up to heaven as the great goddess Durgā, meaning 'the mountain,' and thus in the story of the birth of Kṛishṇa and Durgā we find a reproduction of that which tells how Manu, meaning 'the thinker,' raised from the waters of the flood the mother-mountain Iḍā, the sheep-mother, to become the purified mother of the holy sons of the bull, who succeeded to the heritage of the sons of Esau, the mountain-goat, and it was as the god of the sons of the mountain that Kṛishṇa was proclaimed the successor of Indra, the Sanskrit form of the Dravidian god Sukra or Sakko, the earlier rain-god, under the name Upendra.[1]

His adventures during his youth tell, as I have already shown, of the successive supersession of past beliefs, the monsters which he slays, and among these is the crane Bach-hāsar, which Kṛishṇa rent in twain, the water-bird, the '*plava*,' to whom the Tri-kadru-ka festival was dedicated, the ancestor of the egg-born sons of the tortoise and Aditī. The close of the period of the bird-myth is also marked by the deposition and death of Kansa, the goose, the great Nāgā of Egyptian theology. It was after Kansa had been deposed and slain, and after the death of Jārasandha, the king of the united races of Kushikas and Māghadas, and father of Kansa's two wives, that Kṛishṇa

[1] *Mathura, A District Memoir*, by F. S. Growse, B.C.S., p. 88.

became with the Pāṇḍavas, the supreme rulers of India. But in the interval after the death of Kansa, Jārasandha had retaken Mathura from Krishṇa, and Krishṇa had then established his capital at the port of Dwārakā, and this story, telling of the removal of the Yādevas to the sea-shore, is the mythical form assumed by national history when it told how the inland race of the sons of the tortoise had settled on the sea-shore, and became a race of mariners. It was from this port, the headquarters of the race of Yā-devas, or those who made Yā their god, that the followers of Vala-rāma, the Phœnician-Semite mariners disseminated over the world the worship of the father Rā. This god, the Babylonian Ram-ānu, is the god worshipped in the Zend-avesta as Rāma Hvastra or Vayu, the wind-god, and also as Verethragna, the Vedic Indra, called Vṛitra-han, or slayer of Vṛitra. He, in his first avatar, appears as a strong beautiful wind, and in his second like the Indian Rāma, as a bull-god.[1] He is the god of the Bāh-ram fire, the perpetual fire, burning on the Parsi altars, and from this name Bāh-ram given to the altar of the creator and the never-dying fire, consecrating it and making it represent the parent of life, we find further evidence in addition to that given by the worship of Ishtar as the Phœnician Ashtoreth, the moon-goddess, the perpetual washings and purifications ordained in Zend and Hindu ritual, and the importation of the Semitic moon, Sin, into India, of the establishment of a great Semitic empire in succession to that of the Kushite kings. For in Bāh-ram we find the name of the Phœnician goddess Baau, the Akkadian Bahu, the Bohu or deep of Genesis, and the origin of the deeps and abysses, the brazen seas of the Babylonian and Jewish temples.[2] She became in Semite-Akkadian theology the representative of the Akkadian Gurra, the watery deep, the modern Hindi 'Gurra,'

[1] Darmesteter, *Zendavesta*, *The Rām Yaṣt*, 1; *Bahrām Yaṣt*, 2, 7; S.B.E. vol. xxiii. pp. 232, 233, 249; also vol. iv. Introduction v. and pp. lxxxix.-xc.

[2] Sayce, *Hibbert Lectures for* 1887, Lect. iv. pp. 262-264.

meaning a water-jar, and her other names were Sala, the Akkadian form of the Northern Sara, the cloud-mother and Ā, the waters, the wife of Ia, all of them being dialectic and mythologic forms of the original sanctity attached by the worshippers of the water and rain-father to the holy well, the Hebrew Beer, and the holy tank or kund, the Hindu symbol of the mother Rā-dhā, whence the lotus or tree of life of the moon-worshippers was born. The name Bāh-ram unites Bāhu, the primæval womb or misty void, with Rām, the wind, the spirit or breath of God which moves over it, and infuses into it the life-giving heat which gives birth to the light, Rā. The epithet Hvastra is the Zend equivalent of the comparative form of the Vedic Shvas, a word used in the Rigveda, when the spiritual might of the fire-god is described to depict the hissing of the fire of life[1] in the watery abyss of creation. Thus the never-dying fire was the symbol of the life-giving heat which filled the atmosphere with the soul of life, Rām, when the altar of the almighty was the mighty void Bāhu. Bāhu is thus the equivalent of the Nun of the Akkadians and Egyptians, and of Nun, meaning the fish, or fish-god of the Hebrews, and Bāhu is said in Egyptian theology to be the mother of Nun, while the fire of life was the creating Rām, who is spoken of by the Egyptians as the god Shu, whose name means the drying god, represented by the name of Rā.[2] Bāhu was the supreme goddess of Cutha or Gudua, the Akkadian city of the dead, and the wife of its divine king Ner-gal, meaning the great (*gal*) Ner or epoch, the period of 600 years assigned as the duration of the life of Noah before the Flood in Genesis,[3] and she was also the wife 'of the Southern sun,'[4] of the winter solstice. She thus was the mother-goddess of the race who measured time by

[1] Rigveda, i. 65, 5; Grassmann, s.v. 'Shvas.'

[2] Lenormant, *Chaldæan Magic*, chap. vii. 'The Magic of the Ritual of the Dead, pp. 103, 104.

[3] Gen. vii. 6.

[4] Sayce, *Hibbert Lectures* for 1887, Lect. iii. and iv. pp. 194, 195, 262-264.

the lunar year, and occupied in Akkadian cosmogony the place given by the Egyptians to Set and Hat-hor, the house or mother (*hat*) of Hor, also called Nebt-hat, the mistress (*nebt*) of the house (*hat*), when they made Set, Hathor, and Osiris, and the ram-goat god of Mendes, the rulers of the sun of the South.[1]

The connection between the god Rāma of India and the development of Semitic theology is further shown in the generations of Abram and of the Hebrew and Kuṣhite races in Genesis, for the sons of Keturah, Abram's second wife, are said to have been settled by him in the East, a mythic mode of saying that Ab-ram himself was the father-god of the East before he was the father-god of the West. The name Keturah comes from the root *katar*, to surround,[2] and it is thus an exact translation of the name Vṛitra, the sons of the surrounding or enclosing snake given in the Rigveda to the aboriginal people of India, who looked on the tilled land surrounding the mother grove of their natal villages as their mother land. Jokshan and Shuah, the Shus, are two of the children of Keturah, and Jokshan is the father of Sheba and Dedan.[3] Jokshan is the same name as Joktan, just as the two words, the Hebrew Shur and the Chaldæan Tur both meaning bull, are the same word, and Joktan, the brother of Eber, the eponymous father of the Hebrew race whose home is said to lie 'as thou goest toward the Mountain of the East,' is like Jacob, the father of thirteen children, the thirteen months of the lunar year, one of these is Sheba, while among the rest are Havilah and Ophir.[4] Again, Sheba and Dedan, who are said in the account of Keturah's children to be the sons of Jokshan, are, in the genealogy of the sons of Kuṣh, said to be the children of Raamah.[5] Thus we find that Sheba and Dedan are the descendants of a grandfather called in one place Kuṣh and in another Ab-ram

[1] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, p. 451.

[2] Gesenius, *Thesaurus*, p. 725, s.v. 'Keturah.'

[3] Gen. xxv. 1. [4] *Ibid.* x. 28, 29. [5] *Ibid.* x. 7.

through fathers called both Jokshan and Raamah. Therefore, the names Ab-ram and Kuṣh must both denote the same parent stock, as also must Jokshan and Raamah. That all the names of Jokshan, Raamah, and their sons, have a geographical meaning is clear, from the fact that Ophir, the son of Jokshan or Joktan is the name of the land watered by the streams of the delta of the Indus, whence Solomon got his gold, while Havilah, in the account of the Garden of Eden in Genesis, is described as that through which the river Pishon, or river of the channels, the river Indus, flows, which descends from the Piṣhīn valley, the home of the Kuṣhite race, and in this land 'there is gold, bdellium, and the onyx stone,'[1] all of which are products of North-western India, while Sheba is the well-known name of Southern Arabia, said by Strabo to belong to one of the two richest nations on the earth.[2] Therefore the pedigrees of Kuṣh, Joktan, and Abram in Genesis state clearly, in the language of mythic historical genealogy, that the dwellers in the lands called Sheba and Dedan were emigrants from the country called Kuṣh, Raamah, or Jokshan, and this land is the home-land of the Kuṣhika or Kuṣhite race descended from Rāma or Rām, the son of Kauṣhaloya, the mother of the house (*aloya*) of Kuṣh, whose son is the father (*ab*) Rām. Thus the two genealogies of Genesis and Hindu mythology both agree, for in Genesis, the people of Sheba or Southern Arabia, Havilah or North-western India, and Raamah, or the home of Rām in Eastern India,[3] are said to be the sons of Kuṣh or Abram, while Hindu legend calls Rāma, the son of Kauṣhaloya, and the ruler of Ayodhya or Eastern India, while the other son of Dasaratha by Kai-kaia, the mother-goddess of the land of North-western India, answering to the Havilah of Genesis, is Bhārata, the predecessor in imperial rule of Rāma, the ruler of the race of Ashura star-worshippers, the sons of the fig-tree, before the sove-

[1] Gen. ii. 13. [2] Strabo, xvi. [3] Gen. x. 7.

reignty descended to Rāma, the moon-god, the husband of Sitā, the crescent-moon, and founder of the lunar year of thirteen months, and the country which he ruled was called the land of Rāma or Raamah.

But if we must look to Indian historical mythology for the origin of the names Ab-ram and Raamah, it is probable that we shall also find there the explanation of the name Jokshan, which contains the Indian sibilant *sh*, and Joktan. They both are connected by Gesenius with the word *yakah*, manifest,[1] and are derived from the same root as that which gives birth to the German *jagd*, hunting, *jager*, a huntsman, and the name of the Indian tribe of the Jak-shu or Yak-shu. This name means the people who hunt or follow, and who are, therefore, 'the manifest' race. Again, the fact that Joktan has thirteen sons shows that the land of the Jak-shus or Yak-shus, signified by his name, was that in which time was reckoned by the year of thirteen following lunar months. This year was deduced from the observation of the heavens and the tracing of the path traversed and the time occupied by the annual changes of the positions of the moon and the sun in the heavenly circle. The method by which this calculation was made was essentially different from that followed by the early reckoners of stellar time who measured it first by counting the revolution of the days and weeks, and afterwards by observing the position of certain stars with reference to the pole, and their rising, setting, and culmination. The innovators, who substituted for this method the observation of the paths of the wandering stars, the Pairikas of the Zendavesta, denounced by the worshippers of the fixed stars as the enemies of law and order, and who looked upon these constantly moving guides, the sun, moon, and planets, as the runners who showed the way in the annual procession or Rath-jātra, the chariot journey of the god of time through the heavens would naturally be named the race of hunters or racers, who, under the guidance

[1] Gesenius, *Thesaurus*, p. 592.

of the old German god, the great huntsman, who was originally the wind-god, measured time by the procession of his messengers and servants, the angel messengers round the heavenly circle. It was they who substituted for the seven Gandharva guardians of Soma, the life-giving rain, led by Svāna, the creating fire-god, the stellar lords of the days of the week, the sun, moon, and five planets, which have ever since given their names to the seven days of the week throughout South-western Asia and Europe. Therefore, just as the worshippers of the fixed stars were called in Hebrew mythology, the Gandharva or Gandhāra, the people of the land (*gan*) of the pole (*dhruva*) or of the water-springs (*dhāra*), so were the reformers classed among the ruling races, recorded in mythological history as the Yak-shus or followers of the god whose name Yaks was changed into Ya, who are said by Manu to be descended from the Barhishads, or fathers seated on the Barhis, the consecrated tufts of Kuṣha grass, the Kuṣhite sons of Atri, the fire-god,[1] whose name means, as Grassmann shows, the eating or devouring (*ad*) three (*tri*), the year of three seasons, the devourer of time according to Northern chronology.

These Yakshus again appear in the Rigveda as one of the tribes conquered by the Tṛitsu and Sudas, under Vashishṭha; and these Tritsu and their leaders were, as I have shown in Essay II., the race who introduced the solar year, and the position of the Yakshus as people of the race of the sons of the pole Tur, and leaders of the army of the Bhārata, the sons of Visvā-mitra, the moon-god ruler of the lunar year, is shown by the tribal name Yakshu being given to the leader of the Turvasu, or people whose god (*vasu*) is the pole (*tur*) in the triumphal poem telling of the victory of Sudas and Vashishṭha.[2]

We can also trace the Yakshu of India in the Greek myth of the god Iakkhos, for Iakkhos (Ἴακχος) is the same word as

[1] Bühler, *Manu* iii. 196; S.B.E. vol. xxv. p. 112.
[2] Rigveda, vii. 18, 6, 19.

the Indian Yakshu, the only alteration being the commutation of the *kh* into the Sanskrit sibilant, and the path by which the conception travelled is found in the name of Jaxartes, or the river of the perfect (*arta*), Jaksh or Yaksh, that anciently given to the Aral, the brother-river to the Rasa or river of the god Rā, called in the Rigveda the Great Mother,[1] which was the name of the Oxus before it was called by that of which Oxus is a corruption, the Uiske or water (*uiske*), the mother-river of the invading Aryan Celts. Iakkhos, in the Eleusinian mysteries, is the avatar of Dionysus, the son of the tree and the bull-god, when he came from India drawn by Indian leopards. In one account of this avatar he is represented as the son of Rhea, the goddess-mother of the flowing rivers, the river Oxus, the Hindu Iḍā or Iṛā, and in another as the son of Zeus and Semele. In this last genealogy we find evidence proving Iakkhos to be a god of the maritime Phœnicians, for Semele is the Phœnician goddess Samlah or Pen-Samlath, whose name appears in the list of Semitic ruling races, given in Genesis as Samlah, king of Masrekah, meaning the vine-lands, whose rule succeeded that of the sons of Hadad-Rimmon or Ram-an, the god Ram, and preceded that of Shaul of Rehoboth, the sun-god of the solar year.[2] Hence we find from the comparison of Greek, Assyrian, Hebrew, and Hindu mythology, evidence of the existence of a continuous stream of official national tradition bearing every mark of having been handed down from generation to generation of national historiographers, and passed from land to land ruled by the Kuṣhite-Semitic race, and this traditional history tells us that the rule of the Gandharva sons of Kuṣh, the tortoise, and of Rāma and Bel, the moon and sun-gods of the ploughing race, was succeeded by that of the Jakshu or Jokshan, a race allied to the Phœnicians, whose astronomical studies carried on in the observatories of Babylon and of the cities of the Persian Highlands,

[1] Rigveda, v. 41, 15. Brunnhofer, *Irān and Turān*, iv. 1, p. 87.

[2] Sayce, *Hibbert Lectures for* 1887, Lect. i. p. 54 note 1 ; Gen. xxxvi. 37.

resulted in the calculation of the lunar year. This deduction is confirmed by the evidence which enables us to fix the exact geographical position and trading relations of the lands called Raamah, Dedan, and Sheba, for Ezekiel when describing the trade of the Phœnicians of Tyre, names Raamah and Sheba as the places whence their merchants imported 'spices,' the special products of India, together with 'all precious stones and gold,' which were found both in India and Arabia.[1] Raamah, the spice land, was, therefore, the country of India, whose commerce with the West was carried on from the seaports of the western coasts of India, the principal of these being Dwāraka, consecrated to Vala-Rāma; and Raamah, as Gesenius shows, comes from the same root as Rāāsa, thunder,[2] thus making the father-god of this land the god Rā or Rāma, the god of the bright sky, whose face was shown after the thunder had cleared the heaven of clouds, and who was the god known also under the name Hari, the yellow storm-god of the Indian ritual, the son of Har or Sar, the Vedic Saranyu, born on the Yamuna or river of the Twins (*yama*). Sheba, again, is specially connected by Ezekiel with Dedan as the lands of the people 'who dwell in the navel of the earth,' and, therefore, have neighbours in the Hindus of the East as well as in the Egyptians and Syrians to the West, and possess cattle and goods.[3] It was from Dedan that the Syrian merchants imported 'precious cloths for riding,[4] that is, Persian saddle-bags and carpets; and Dedan is, therefore, as Gesenius shows, a name for the islands in the Persian Gulf,[5] and it was from thence that the Syrians, according to Ezekiel, brought 'horns of ivory and ebony.'[6] The ivory was the produce of Indian elephants, and the ebony the wood of the Indian Tendoo or Ebony tree (*Diospyros melanoxulon*), which grows in all the hill valleys in Central and Southern India, and is especially abundant along the Malabar coast

[1] Ezekiel xxvii. 22.
[2] Gesenius, *Thesaurus*, p. 1297.
[3] Ezekiel xxxviii. 12, 13.
[4] *Ibid.* xxvii. 20.
[5] Gesenius, *Thesaurus*, p. 322.
[6] Ezekiel xxvii. 15.

and in Ceylon. It is the forests of the Western Ghâts that supply this black wood to the carvers in Bombay. The traders with the West in the Indian spices, ivory, and ebony, were the race formed from the union of the Northern land traders and agriculturists, the sons of Rā, with the maritime sons of Shu, called the Shu-varṇa, and they became the Phœnicians, or sons of the red sun-bird Phœnix, who inherited the traffic begun by the sons of the Ashvins or heavenly twins, who are again the sons of the goddess cloud-mother Sar. It was the men of the red race, the sons of the father-god Rā, who substituted the father-fish Nun, the son of Ia or Ya, for the mother fish-god Sara or Sal of the first sea-farers, who traced their genealogy through the cloud-goddess Sar or Sal, the Akkadian Sala, to the Sal-tree, and thence to the mother-fish, the Sal, who, when united with the father-god, the Riṣhya or antelope, the Hebrew Terah became the Sal-rishi, the totemistic mother and father of the Su-varna, the race who also traced their descent first to the fig-tree and afterwards to the palm-tree, the father and mother tree. It was the original fish-mother who was worshipped on the Syrian coast as Derketō Atar-gatis or Atar-gath, the house of Atar the fire-god, and in Greece as Delphis, the mother Dolphin, who was the mother of the sea-born Aphrodite, the daughter of the foam (ἄφρος). It was the son of the palm tree, the parent tree of male and female pairs, the fish-god Assōr, whose sons were the Ashurim, the sons of Dedan and great-grandsons of Abram,[1] who became the ruler of heaven in conjunction with Ashteroth, the moon-goddess, and it was he who was worshipped under the name of Assōr and Sala-mannu, the fish-god. But this supremacy of the fish-god, the first incarnation of Vishnu, left that of the sun-god of the Northern Lithuanians, Rā or Rai, still untouched, especially in inland countries, and it was as a form of this sun-god that Hadad-Rimmon or Ram-ānu, called by

[1] Gen. xxv. 3.

Hesychius Ῥαμας ὁ ὕψιστος θεός, Ram-as the supreme god,[1] was worshipped at Damascus, his solar character and identity with the Akkadian Dumu-zi, the Semitic Tammuz being shown by the mourning for the death of Hadad-Rimmon, which was said by the prophet Zechariah to be yearly celebrated in the valley of Megiddo.[2] It was the sons of Rā, Rāma, Ram-ānu or Abram, who, when Terah the antelope had removed from Ur, the capital of the Euphratean delta, to Haran, meaning the Road (*kharran*), the special city of the moon-god,[3] showed the road through the fields of heaven, and worshipped not the star-deities of the Asura-Dānava Hindus, and the Himyaritic Arabs, but the white god Rā or Rai, under the name of Laban, the white, who was looked on by them as the god who assumed the divine form of the moon-god, the god Sin of the Semites, and of the sun-god, the Semitic Ram. Laban is also called ‘the brick foundation of heaven,’ that is to say, the god who, in his two-fold aspect, is the two pair of bricks, or the two foundations (*te-te*) which gave their name to the first month of the Akkadian year, beginning with the birth of the sun at the winter solstice, and marking the starry track of the stages of the annual course of the moon through the heavens, as she completed her twenty-six allotted phases. Laban, the double-faced god, the sun and moon, was the ancestor of the seven children of the cow and moon-mother Leah, and of the prophet sons of Rachel, the ewe or sheep mother, the daughter of Rā, the son and the mother of the young sun-god of the solar year, the Benjamin, or son of my sorrow, a form of Dumu-zi or Tammuz,[4] who became the Sawul of

[1] R. Brown, jun., F.S.A., ‘Names of the Signs of the Zodiac,’ xi. note. *Proceedings of the Society of Biblical Archæology*, March 1891.

[2] Zech. xii. 11.

[3] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 249, note 3.

[4] Benjamin was the son, the young year or new epoch, born when his mother, the old year, the year of Rā, dies, but he did not become the king of gods and men till his avatar as Sawul, the sun-god of the solar year. He was first the god who inspired the sons of the prophets, the Asipu.

the Babylonians, and Saul of the Hebrews, who appears in Hebrew legend as the late born descendant of Benjamin, the son of Rachel. It was through Haran, the city of the road (*kharran*) that the Phrygian shepherds first came down to the Euphratean delta, the land of the Shus, and it was through Haran, the moon city, that the sons of Ram imported the ritual of incense-worship, which I have shown in Essay III. to be connected with Lot, the son of Haran, and nephew of Ab-ram, and it was there and in Southern Arabia that they evolved the theology based on the worship of Sin, or Singh, the horned-moon, and of Sinai, the mother-mountain of the Semite race, her sons, the rival and successor of the mountain Khar-sak-kurra, the mother-mountain of the East. It was they who made the divine spirit, or soul of life, which they called the Nun, residing in the watery atmosphere, the embodiment of their belief in one God, the Creator of heaven and earth, who repudiated the intoxicated inspiration of the spirit-drinking prophets of the Kuṣhite race, and who became in India the water-drinking Som-bunsi, or sons (*bunsi*) of Sinh, or Soma, who substituted the male god Soma for the mother-moon Sinī-vāli, invoked in some hymns of the Rigveda, made him the god to whom the Soma hymns in the Rigveda are addressed, gave to India the name of Sindhava, the country of Sin, the moon, established the lunar year of thirteen months as that reckoned by the Semite race and made the Semites the supreme rulers of all the lands from Eastern India to the Syrian coast, once ruled by the sons of Kuṣh. It was they who extended the Semite system of despotic rule, not only over South-western Asia and Egypt but who also introduced it into Greece. It was these people, who, as worshippers of the moving sun, moon, and planets, the measurers of their time, became known as the Yakshus, or sons of the gods who move onward (*yaks*), and they are also the people who were known as the sons of the moon-bull, and the pastoral races who drank milk, the pious Jaxartoe, or worshippers of Jaks, and the Galaktophagoi,

or milk-drinkers of Ammianus Marcellinus.[1] But they, like other pious confederacies who have succeeded them, degenerated into rabid tyrants, against whose rule the world revolted under the lead of the Aryan Celts, who substituted the anthropomorphic gods of Greek mythologic art, and the festivals of the wine-god for the abstractions of Semitic theology and the burdensome ritual of their lifeless ceremonials.

But before concluding this Essay I must note additional evidence furnished by the people and agriculture of Muttra, which supports the views I have advanced as to the origin of the people who looked on Rā, or Rām, as their father-god, and must also call attention to the proofs of the formation of the Jewish race by a coalition between the Eastern and Western branches of the Semite family, which are to be found in the history of the national sacramental rite of circumcision.

The two most numerous of the agricultural castes in the Muttra district, are the Jats, numbering 117,265 persons, and the Chamars, 99,110. The crops grown consist almost entirely of autumn crops, Joar (*Holcus sorghum*), Bajra (*Holcus spicatus*), and cotton, and winter crops wheat, gram (*Cicer arietinum*), and barley—barley being the crop which is most grown, while rice crops are unknown.[2] Hence we see clearly that the people who first cleared the land of forest were the race who grew millets, cultivated, according to the *Song of Lingal*, by the Gonds who were saved from the Flood and the hostility of the alligator Mug-ral, by the tortoise, and were followed by the first growers of barley, who were, as I have shown in Essay III., immigrants who had come to India from Asia Minor. Of the two most numerous agricultural tribes descended from these early immigrants, the Chamars, who are hereditary slayers

[1] Am. Marcellinus, xxiii. 6.

[2] Hunter, *Gazetteer*, 'Muttra,' vol. x. p. 48; *Mathura, A District Memoir*, by F. S. Growse, B.C.S., p. 68.

of cattle and dealers in leather, are undoubtedly the descendants of a race of cattle herdsmen, who under Kuṣhite rule, when the artisans were divided into septs practising special trades, became tanners and sellers of leather goods. The Jats, on the other hand, are pure agriculturists, who boast that they can produce better crops from their lands than any other race of hereditary farmers. Their chiefs still hold extensive estates in the district, and it must have been they who originally cleared, not only the lands of Muttra, but also those of all the other districts west of the Ganges, in which the Jats hold a similar position as leaders of the agricultural tribes to that held by the Kurmis in Oude to the east of the Ganges, in Bengal, Central India, and Bombay, where Jats are unknown. The Jats must, therefore, be the race known in the Mahābhārata and Rigveda as the Sṛinjaya or sons of the sickle (*sṛini*), the Panchāla rulers of the Gangetic Doab, who conquered India under the Pāṇḍavas, and they must also have belonged to the tribes who formed in India the confederacy of the sons of the tortoise, for they trace their descent to the land of Ghuzni and Kandahar, watered by the mother-river of the Kuṣhika race, the sacred Haētumaṇt, or Helmend.[1] Their name connects them with the Getæ of Thrace, and thence with the Guttones, said by Pytheas to live on the southern shores of the Baltic, the Guttones placed by Ptolemy and Tacitus on the Vistula in the country of the Lithuanians,[2] and the Goths of Gothland in Sweden. This Scandinavian descent is confirmed by their system of land-tenures, for the chief tenure of the Muttra district is that called Bhāyāchāra,[3] in which the members of the village brotherhood each hold as their family property a separate and defined area among the village lands, according to the custom of the Bratsvos of the Balkan Provinces and the Hof-Bauers of North-west

[1] Elliot, *Supplementary Glossary*, *North-west Provinces*, s.v. 'Jat,' p. 488.
[2] *Encyclopædia Britannica*, Ninth Edition, vol. x. p. 847, Art. 'Goths.'
[3] Hunter, *Gazetteer*, s.v. 'Muttra,' vol. x. p. 49.

31

Germany, which I have already described in Essay II., and not the mere right to an allotted portion of the village lands held in common by the rice-growing matriarchal village communities. The Getæ of the Balkans are said by Herodotus to be the bravest and most just of the Thracians, who worshipped one god, called Zalmoxis, or Gebeleïzen, the thunder and lightning-god, to whom they send a messenger every five years, the mission being accomplished by throwing him on three spears and thus sacrificing him.[1] These Thracian Getæ must, as a Northern race of individual proprietors, have held their lands on the tenure existing in the Jat villages, and these Indian Jats, or Getæ, have not degenerated from the military prowess of their forefathers, for those Jats, who have become Sikhs in the Punjāb, are known as some of the best and most reliable Indian soldiers. Further evidence both of the early history and origin of the race of Jats, or Getæ, is given by the customs and geographical position of another tribe of the same stock, called the Massa-getæ, or great (*massa*) Getæ.[2] Herodotus describes them as living on the western shores of the Caspian Sea in the lands watered by the Araxes and its tributary, the Kur. Thus their home is the same as that of the ancient Iberians, whose mother-mountain is Ararat, whence the Araxes rises, which stands almost halfway between the Caspian and Black Seas, and the names of the former sea and of the river Kur, preserve the roots *kus* and *kur*, the two forms of the name of the father of the tortoise race. It was here, in the land of Georgia, that the reverence for the rain-god as the father of life originated, and it was here, as I have shown in discussing the myth of St. George, that the festival to the plough-god, the Nāgā, held in the month of April-May, the original form of the Palilia of Italy, and Maifeuer of Germany was first instituted, and it is this festival which is

[1] Herod. iv. 93, 94.

[2] Elliot, *Supplementary Glossary*, *North-west Provinces*, s.v. 'Jats,' p. 489 note. Massa means 'great' in Pahlavi.

still observed by the Jats of Muttra and the Gonds of Central India as the Akht-uj. It also seems probable that it was here in the fatherland of the Iberian barley-growers, the Hebrews, or sons of Eber, that the geographical myth of the tortoise earth first arose. This first mythic tortoise being the sacred home-land of the sons of Eber, with Ararat, the mother-mountain, in the centre of its head, while the body floated on the surrounding waters of the Black, Mediterranean, and Caspian Seas, and this myth was subsequently transferred by the first immigrant Getæ who came to India, the Turanian Gonds, to the larger confederacy by the Kuṣhika, formed round the mother-mountain of the East. As to customs common to the Jats and Massa-getæ, Sir H. Elliot says that the Jats are accused by their neighbours of having a community of wives, an accusation which is shown by the Holi orgies at Kosi to be probably true, and this system of transition, through the communal marriage of all the men and women in the same village, from the matriarchal custom of intercourse between the men and women of different villages, to that of husbands and wives living together for life, like the Ashura sons of the palm-tree, in the same house, is, according to Herodotus, one of the national customs of the Massa-getæ.[1] Also the fact stated by Herodotus that their only god was the sun-god, and that they sacrificed horses to him,[2] shows that these Lithuanian Massa-getæ were identical with the race who brought to India the worship of the sun- and fire-god Rā, and who celebrated in his honour the Aṣhva-medha, or horse-sacrifice in which, according to the ritual described in the Rigveda, a goat was offered to the Lithuanian thunder-god Per-kunas, called Pūshan, and Indra, the rain-god, and thirty-four ribs of the horse to the gods of time, the month of twenty-eight days, and the five seasons, who were the thirty-three gods of lunar time, and the thirty-fourth to the sun-god.[3] This

[1] Elliot, *Supplementary Glossary*, p. 490; Herod. i. 206.
[2] Herod. i. 216. [3] Rigveda, i. 162, 2, 3, 18.

sacrifice of the horse tells of the coming of the race who calculated time by the lunar year, and who were ruled by the Zend hero-god Keresāṣpa, the sun-god, the horned-horse, who sleeps till the day of judgment in the valley of Pisān the ancestral home of the Indian Jats. They were the race who, under the Jat tribal names of the Dhe and Pachade,[1] or Comers from the West (*pachh*), represent the sons of Sāma, the reputed father of Keresāṣpa, who introduced into India the lunar year calculated at Babylon, while the older race of Jats, who are shown to be allied to the later comers by the epithet of horned in the name Keresāspa, are represented by those called Hele, or Deshwali Jats, the dwellers in the country (*desh*), who worship the god Rām, who has the plough (*hal*) for his weapon, who were regarded as aboriginal. It was these Eastern Jats, who were the race ruled by the Nāgā kings, who belong to the great race represented in Bengal by the tribal confederacy from which the Cheroos, Kharwars, and Birhors are descended. The connection between the Jats and these people is shown by the custom common to the Hele Jats and Cheroos of crowning the bridegroom with the pat-mauri, or pith helmet, which he transfers to the bride, while the substitution by the Dhe Jats of the Sehra, or veil, for the pat-mauri, clearly shows that they belong to a later stock.[2] It is also the Hele Jats who keep up the old custom of the Hebrew sons of Shem (the name) of preserving family and national history in the form of mythic genealogy, and who, therefore, unlike the Dhes, who frequently dispense with his services, retain the jaga, or family genealogist. Another strange custom of the Massagetæ mentioned by Herodotus,[3] is also preserved in the traditions of the Birhors, a branch of the Kharwars and Cheroos, and it is said by Herodotus to arise from the idea

[1] Elliot, *Supplementary Glossary, North-west Provinces*, p. 486.

[2] Risley, *Tribes and Castes of Bengal*, 'Cheroos,' vol. i. p. 201 ; Elliot, *Supplementary Glossary, North-west Provinces*, p. 486.

[3] Herod. i. 216.

that death without disease is the happiest way of ending life. Among both tribes, old people who felt that their work on earth was done, used to invite their relatives to a feast at which the inviter was eaten. This custom, which grew out of the totemistic belief that the surest way of acquiring a desired quality, such as living out one's allotted period of working life without mortal disease, was to feast upon the possessor of it at a sacramental meal, has long been discarded by the Birhors; but they told Col. Dalton, who related the information to me, that it had been observed by their forefathers in days which had not yet passed out of tribal memory. But the Massa-getæ, who sacrificed horses, did not belong, like the cultivating Jats, to the race of the bull who cultivated land, for Herodotus tells us that they sowed no crops, but lived on the produce of their flocks and herds, drinking, like the Galaktophagoi, praised by Ammianus as most pious people, much milk, hence they were people allied more to the lunar Rajput races, the Sombunsi, sons of the moon, who despised agriculture, than to the earlier cultivating tribes who tilled their own lands in North-western Europe and India.

But the whole series of accumulative evidence of the identity of religious festivals, modes of tenure of land, and common agricultural and social customs, such as the cultivation in India and Asia Minor of barley, a grain indigenous in the latter country, and the observance in both countries of the feast to the plough-god or Geōrgos, the worker of the earth, at nearly the same date, tends strongly to confirm the conclusion that the chief of the patriarchal races who succeeded the matriarchal tribes in the rule of India, and who instituted the custom of marriage by capture, and by the Sindurdan, or ratification of blood-brotherhood, were the Northern race called Goths or Getæ, who became the sons of Gad in the land of Bashan, the sons of Gutium or the land of the bull (*gut*) in Assyria, the sons of Gautuma, the bull, and the cultivating Jats in India. It was they who wor-

shipped the sun, lightning and rain-god as the Nāgā or plough-god, the great Rā or Rām, the husband of Sara, the cloud-mother, and these were also the father and mother gods of the Iberians of Georgia, the Hebrew sons of Eber, and the Māghada-Kuṣhikas of India, while the ancient connection of the Māghadas with Georgia is shown by their name being, like that of the Magi, connected with the mother Māgā, and by the Magi being the priest of the fire-god, whose mother mountain was Ararat, which is still subject to volcanic eruptions.[1] It was these people who made their king the earthly representative of Rā, who set apart in every village the royal or king's land, called Manjhus in Chota Nagpore, and who instituted the system of kingly rule described in Essay II. We thus see that in the traditional genealogy of the races of the sons of Shem, meaning the name, given in Genesis, and supplemented from Indian and Zend sources, we can trace the descent of the sons of Ab-ram and Sara, as the Kuṣhite sons of Rāma, born of the father god of the Kuṣhite race, called in India Dhritarāshtra and Dasāratha, and in Genesis Isaac, all of whom are forms of the blind god of the house-pole. It is as the sons of the gods worshipped in Asia Minor as Ab-ram and Sara, the father Ram, and Sara or Sala, the storm-mother, the Indian mother Sal-tree and the mother-fish, and of their son Isaac, that the twins Esau, the goat-god of the star-worshippers and Jacob, the father of the race who first reckoned time by the lunar year in Haran, were born.[2] I have shown throughout these Essays the significance of the birth of twins in mythic history as showing the successive advances made in the reckoning of time, and we learn from the whole history how the worship of the god Rām was brought to Ur, the capital of the Euphratean Delta, from India, the land whence the trade to which it owed its wealth and importance

[1] *Encyclopædia Britannica*, Ninth Edition, vol. ii. p. 309, Art. 'Ararat.' An eruption took place in 1840, and another was seen by Reineggsen in 1785.
[2] Gen. xxv. 21-26.

originated, by the Northern sons of the bull-god, the Lithuanian Guttones, the Iberian Getæ, who were the great city builders of the early world, the race who first learned to build from the custom of providing a house capable of containing each united family as long as they remained under paternal rule. They were the first race who built houses with gables instead of the bee-hive huts and the round houses supported by a pole in the centre, which were used by the earlier races, among whom each family lived in its own house. That these houses with gables were first built by the sons of the horse is proved by the custom still existing in the Lithuanian and Gothic lands of Mecklenburg, Pomerania, Lüneburg, and Holstein of fixing carved wooden horse-heads to the apex of the principal gable of the house, and this custom arose out of the still earlier one of placing horse-skulls on the apices of the two gable beams, both to prevent the timbers from rotting and to place the house under the protection of the totemistic father-gods of the tribe.[1]

It was the worshippers of Rā, the rain, thunder, and sun god, who introduced into the ritual of the Hindus, Persians, Jews, and Greeks the system of ablutions and purifications which sanctified those baptized into the faith and made sons of the water-father of life, and who substituted these for the former system of expiation and purification by the shedding of blood. It was these sons of the God of heaven who looked on the fulfilment of duty as the essence of religion, and proved their belief in the supremacy of the moral law by the composition and sanctity attributed to the Decalogue and to the five rules recording the duty of the Hindu Jains. It was when these people met the Western Semites or Arabians that the united confederacy of the sons of the father-god, the sun-horse, and the mother-goddess Sin, the moon-cow, the sons of Keresāspa, the horned horse of Zend, and of Karṇa, the horned (*karen*) son of Ashva, the horse of Indian mythology, was formed. But this union was preceded

[1] Baring Gould, *Strange Survivals and Superstitions on Gables*, pp. 38-41.

by the purification, washings, and ceremonial baptisms which mark all the early religions of South-western Asia, Greece, and Europe, and it was the baptismal ceremony of the Hindu Vaishya, called the Dīkshāyana, which was superseded on the formation of this new confederacy by the rite of circumcision, while the purifying ceremonies both of the new belief in the creative power of water and of the older belief in that of blood were retained in the national Jewish ritual. The ceremony which consecrated the new union of the sons of the circumcision, first cemented in Western Asia, was one which made blood brotherhood between the immigrant tribes who had passed through the wilderness and reached their new country and the father-land of the tribes of the land of Midian which received them. The union made was that between the Ashura of India, the Asshurim, whose descent from Abram is traced through Jokshan in Genesis, the sons of the cross of the rain-god, the mark consecrating their totemistic father the Ass of the Ashvins, and the sons of the crescent-moon, the prototypes of the cross and the crescent, which have since played such an important part in the world's history. This alliance is commemorated in the account of the circumcision of Gershom, the eldest son of Moses, by his mother Zipporah, in Exodus. She, after the completion of the rite, declared her husband to be a 'khāthan,' that is, a member of the family of the circumcised,'[1] admitted to be a blood relation of those to whom he had before been a stranger. The nature of the compact is shown in the account given in Exodus, where circumcision is said to be a substitute for the sacrifice of the eldest son, and the rite was, as Herodotus tells us, a sacrament of initiation common to the Ethiopians, Egyptians, and the Colchians,[2]

[1] Ex. v. 22-26; ii. 22. *Encyclopædia Britannica*, Ninth Edition, Art. 'Circumcision,' by Dr. Cheyne, where the word 'Khāthan' is shown to mean not 'a bridegroom or husband' of blood, as it is translated in the authorised and revised versions, but 'a newly admitted member of the family,' made a blood relation.

[2] Herod. ii. 104.

the dwellers in the land of the magicians, the birthplace of Medea, the sorceress, the wife of Jason, the leader of the Greek star-worshippers. The time when the confederated alliance was ratified is indicated in the story in Exodus, which makes Moses the newly admitted member of the Arab family, and Gershom the son who was circumcised. Gershom is, in the generation of the sons of Levi, the eldest son of the three brothers, Gershom, Kohath, and Merari,[1] and of these three the name Merari means the sons of the 'bitter, the unhappy,'[2] the inferior hewers of wood and drawers of water, who had charge of the foundations, the boards, the bars, and the pillars of the tabernacle,[3] while the sons of Gershom, meaning, 'the turned out,' had charge of the coverings, screens, and hangings,[4] and the union of the two represented the union between the worshippers of the gods of earth and the god of heaven. The Gens of the Levites, by which the sons of Gershom, the worshippers of the Ashura or six gods, were turned out of the supremacy of the priesthood, were the sons of Kohath,[5] the prophet-priests of the ephod, or inspiring garments,[6] consecrated to the fish-god, clothed like the Akkadian Ia, in fish-skins. It was to this third Gens that Aaron, meaning the ark or chest, the garment of flesh, which retained the voice of the inspiring god, belonged, and the expulsion of the Ashura priesthood and the consecration of that of the sons of the prophets is marked in mythical chronology by the alliance of Aaron with the royal race of Judah, descended from Ram,[7] which I have spoken of in Essay III. I have there shown that Moses was the Akkadian Māsu, the hero or god of increase, connected with the deification of the planet Mercury, as the star of Nebo or Nabu, the prophet, and that in their astronomy Māsu was

[1] Exod. vi. 16. [2] Gesenius, s.v. 'Merari.' [3] Numbers iii. 36.
[4] Gesenius, s.v. 'Gershom;' Numbers iii. 25, 26.
[5] Gesenius, s.v. 'Gershom.'
[6] See 1 Sam. xxii. 9-12, where David consults the ephod.
[7] Exod. vi. 23; Numbers i. 7; 1 Chron. ii. 10.

the star Regulus in Leo, the chief star of the seven stars called 'the sheep of the hero,' which were led by 'the seven bell-wethers,' the sun, moon, and five planets.[1] The star Regulus *a* Leonis was also called by the Akkadians Gu or Gus-bara, the red (*gus*) fire (*bar*) of the house (*I*) of the East (*kur*) or of the tortoise land, the star of the red race who worshipped the fire-god, and came from the land of Kur or Kuṣh.[2] This land was ruled in Akkadian astronomical mythology by the Wolf, the constellation Lupus, called both the star of Ur-bat, meaning the star of the old (*ur*) dead (*bat*), the dead fathers, or of the foundation (*ur*) of death (*bat*), and also the god Kusu or Kuṣh. Thus it was the star of the fire-wolf who is called 'the god of the Kur-gal or Great Kur,[3] and therefore the father-star of the races who were sons of Kur, the tortoise, and also the sons of the wolf-mother goddess, called in the Rigveda the wife of Rijraṣhva,

[1] Sayce, *Hibbert Lectures for* 1887, Lect. i. p. 49.

[2] R. Brown, jun., F.S.A, 'Tablet of the Thirty Stars,' Star xii. Regulus, *Proceedings of the Society of Biblical Archæology*, February 1890. But this paper of Mr. Brown's shows that the name Māsu, the king, was also given to the star called by Ptolemy Antares, or equal to Ares or Mars, which is the centre of three bright stars in Scorpio, called the cor or heart of Scorpio. This star is, in the Tablet of the Thirty Stars, called the star of the lord of seed, the month Tisri (September-October), following the month called in the Hindu calendar Bhādon or Bhādrapada (August-September), consecrated to Kriṣhṇa and Rādhā, and Tisri, beginning with the autumnal equinox, is the father-month of the year of the barley-growing races who in Antioch mourned the death of the old year Tammuz and rejoiced over the birth of the new one, on the date answering to the 1st Tisri. I have shown in Essay III. the connection between Moses, the Etruscan Mas, and the Latin Mars, and this star Māsu in Scorpio, which is by Ptolemy compared to Mars, is said in the Tablet of the Thirty Stars to be consecrated to the storm-bird Lugal-tudda, the mother-goddess of the rains, and it indicates the time when, after the rains, she laid the egg from which the world's offspring were to be born as the sons of Kush, the tortoise, and of the wolf-god of the dead, 'The god of Kur-gal, the Great Kur,' to whom the next star to the star Girtab of Scorpio (Star xxvi) was dedicated. This new-born race was nourished by the crops grown by the barley-growing race whose guiding star was Māsu or Moses. This was also the father-star of the race who, after the birth of Rā-dhā and Rām, brought them, as that of the god Ram, to Western Asia.

[3] *Ibid.* Star xxvii.

the upright horse or the meridian pole of the Kuṣhite race, and also the mother of the Greek twin-gods Apollo and Artemis. It was on the union of the sons of the rain-god, who succeeded the fire-god, and was the god who gave life and hated its destruction, with the Southern Arab star-worshippers, who sacrificed their eldest sons to the fire-god, that the latter gave up the practice and agreed instead of baptizing their children, as the Northern sons of the rain-god used to do, to sacrifice them symbolically, and initiate them as blood-brothers of the native land of the new confederacy by circumcising them on the eighth day after their birth, when they received the name which made them sons of Shem, 'the name.' The fact that this ceremony was observed by the Colchians, who are named by Herodotus as one of the originators, shows that it was one of the rites of the star-worshippers, who brought to Greece the worship of the stars, the golden fleece of Varuṇa, to whom the ram was sacred, and the connection between the introduction of circumcision and the substitution of the ram as the animal sacrificed by the sheep race instead of the eldest son, is shown in the substitution by Abram of the ram for the sacrifice of his son Isaac. This national adoption of the rite of circumcision, unknown in India and Eastern Asia, and its connection with the worship of Nun, the supreme god of the Akkadians and Egyptians, the spirit father-god of the misty abyss, is commemorated by the circumcision by Joshua, the son of Nun, of the Jews who, under his guidance as the leader of the tribe of Ephraim, entered the Holy Land as the sons of the two Ashes (*eper*) united by the sacred rite of union after the death of Moses, who was then admitted as the member and father-prophet of the Arab family, the planet Mercury, or messenger announcing the dawn of a new day. The institution of the rite and the alliance between the Eastern and Western races, is marked as occurring after the sons of Ram left Haran by the account of the meeting between Jacob, the father of the sons of the moon-god, and Esau, the father of

the star-worshippers on the banks of the Jordan, where Joshua circumcised the Israelites.[1] The two stories of Jacob's sojourn in Haran and return to Canaan, and of its conquest by Joshua and Caleb, tell of the national time of trial and education passed in a foreign land and in the homeless wilderness, indicated by Jacob's fourteen years of apprenticeship answering to the fourteen days required to create the full moon from darkness, and by the forty[2] years, or four times ten, the four births and four periods of gestation of ten lunar months required to produce the perfect and holy people, the sons of the fire-god, whose sacred number is four, who were four times tried, like refined gold, in the fire. It was when this time of trial was passed, and the two races from the East and West, descended from Abram and Sara, were, after devious wanderings, united by the national rite of circumcision, that the men of Ephraim or the two Ashes (*eper*) led by Joshua, established themselves at Shechem, the first settlement occupied by Jacob, who married his daughter Dinah to the king of the Hivites or village races. The very early age at which this confederacy of Eastern and Western races took place is shown by the use of stone knives for the performance of the ceremony by Joshua and Zipporah, and also by the circumcision of the Mexican Maya and Nahua, the Maga and Nahusha of Europe,[3] who, as I have shown in Essay I., were led across the seas to America by the fish-god, one of whose names is Nun, the fish. It was these people who continued in their new land the worship of the rain-god to whom, as their fathers in Central Asia had done before them, they dedicated the sign of the Cross.

In determining the approximate date of the formation of this great confederacy of the circumcision we have a guide provided for us in the narrative of the Book of Joshua.

[1] Gen. xxxiii.; Josh. v. 2-9.

[2] The number sacred to Ia.

[3] *Encyclopædia Britannica*, Ninth Edition, Art. 'Circumcision.' vol. v. p. 790.

This tells us of the events following the supersession by Nabu or Nebo, the planet Mercury of Māsu or Moses, the star Regulus, the leader of the polar stars, whose revolutions marked the nights, days, and weeks of the years I have described in Essay iv., those of three and five seasons, and that of the four solstitial and equinoctial seasons, marking the path of the sun-god. The followers of Moses, who in the language of mythic history, married a Kuṣhite wife,[1] the worshippers of the fire-father god, the meridian pole and its encircling stars, and of the father rain-god, were, as I have shown, the race who called themselves the sons of Kuṣh, the tortoise, and of the rivers flowing southward from the mother-mountains of the East, the holy birth-lands of the confederated tribes. The parent-rivers of the Kuṣhite race, who called themselves in India the Irāvata, or sons of the rivers born from the mother-mountain Iḍā or Iṛā, were (1) the mother-river of India the Gan-gu, the creator or waterer (*gu*) of the holy Gan, the garden of God; (2) the Yamuna or Jumna, the river of the twins (*yama*); and (3) the Sin-dhu, the Indus, the river of the moon (*Sin*). To these must be added the parent-rivers of the North-western twin and building races before they joined the confederacy of the Turano-Dravidian Indian tribes; (4) the Euphrates and Tigris, the first twin rivers, called the Hu-kairya or active (*kairya*) creators (*hu*), parents of the Zend and Akkadian sons of the land of Iḍā called Irān and Elam; and (5) the Jordan, parent-river of the sons of the bull (*Gud*), the men of Gad ruling the land of Bashan, the land of the primæval stone cities, and of their predecessors the Hivites or Amorites, the cultivating village races dwelling on the lower hills overlooking the fertile valleys watered by the Jordan and its tributaries. In the eyes of these people the god who maintained law and order was he who made the meridian pole, uniting the tribes and lands of the North and South, and its attendant stars revolve in their never-

[1] Numbers xii. 1.

ceasing movements, and who thus generated the changes of temperature and climate, while the moon and planets, the wandering stars, were rebels against his rule. But study of the heavens had, in the days when the theology of the worship of the Nun was formulated, shown the errors of this dogma and had proved that the sun, moon, and planets in their movements through the Nag-kshetra, or field of the fixed stars, obeyed a law no less authoritative than that which made the polar stars revolve. Those who worked out this law learnt that by recording the successive stations marked by stars denoting the track of the moon and sun through the heavens time could be measured with much more accuracy than could be attained by the previous methods, based on the counting of the weeks and lunar phases and the observation of the solstices and equinoxes. This discovery led to the dissolution of the old confederacy of the mother-mountain of the East, and the foundation of a new league of the sons of the wandering moon, the wife of the Zend-Semite Keresāṣpa, the horned-horse, and the mother-goddess to whom Sin-ai, the mother-mountain of the Semite race, was dedicated. Their parent-gods were not the polar stars and the river and sea-gods of the Kuṣhite race, but the moon-cow and the sun-horse, the symbols of the parent-gods of light, who ordained the paths of the sun and moon through the heavens. Hence they made the stars of the ecliptic, the representatives of the Akkadian god Anu,[1] lying south of the north pole, the parent-stars of their year measured by thirteen lunar months and looked on the path of the creating moon and sun-gods through the heavens, not as that marked by the north and south line of the pole and its attendant stars, and by the yearly passage of the sun from south to north and north to south through the equinoctial west and east, but as one

[1] Anu was to the Akkadians the god of the ecliptic pole. Bil, the fire-god, the earliest sun-god, the god of the equinoctial pole.—Lockyer, *Dawn of Astronomy*, chap. xxxiv. p. 364.

which lay between the east and west. Hence, when in their march westward they had conquered Moab, the father (*ab*) of the waters, (*mo*) the giant year-star Orion, the fire-hunting god, Og,[1] the king of Bashan, and Sihon king of the Amorites or mountain races, the sons of Esau, the goat-god, they passed from Mount Nebo, sacred to the planet Mercury, the herald of the dawn of the new faith, to the conquest of Jericho, the moon-city of the worshippers of Rahab, the alligator, or the circumpolar stars. Their route from east to west led them across the parent-river Jordan. This, owing to their change of belief, was no longer the life-giving water-parent of the race who fed their flocks and grew their corn upon its banks, and hence in mythic history it is said to have become dry when they crossed it.[2] The remaining incidents of the siege and capture of Jericho corroborate this explanation, and distinctly mark the story as an astronomical-historical myth, telling of the beginning of a new era of national belief. The hosts of the professors of the new faith were no longer led by the stellar first-born son of the revolving pole and the year of recurring seasons, the Māsu, or silent leader of the race of the sons of Dan, the judge, and of Manasseh, the eldest son of Joseph,[3] the first Asipu or diviner of the secrets of the Almighty, who first proclaimed their belief in the unchangeableness of natural law, but by Hoshea, he who has in him the creating spirit (*hu*) of Ia or Ya, the father-god of the sons of the speaking prophets, the god of the generating mist, the house (*I*) of the waters (*a*). This god was the fish-god called Nun, the father of Hoshea, the author of light, who veils his blinding brightness from mortal eyes in the inmost recesses of the atmospheric void, and sends forth as his messenger on earth the sun-god, who was, as I show in Essay IV., annually

[1] The Lettic god Ogan, who became the Sanskrit Agni.

[2] Joshua iii. 14-17.

[3] Gershom, the son of Moses, is said in Judges xviii. 30, to be the son of Manasseh.

sacrificed, regenerated, and made alive again by his baptismal bath in the waters of immortality, whence he rose again as the sun of the new year, the living witness and chief agent of his father who rules the course of nature by the all-pervading power of the laws governing both spiritual and material life, growth, and decay.

The army of the sun-god which emerged with the dawn of the year from the shadow of Mount Nebo, crossed the Jordan at the vernal equinox, and thus marked the beginning of a new reckoning of time. Its birthday was the tenth day of Nisan, the month of the vernal equinox,[1] the first month sacred to the conquering sun, the number ten showing that the period of gestation of the new faith had ended.[2] Its birth and descent from the old faith was proclaimed by the setting up of the circle of stones taken from the parent river Jordan,[3] each of them carried by a man of each of the twelve tribes of Israel. As there were thirteen tribes of Israel and thirteen months in the Semitic lunar-solar year, the altar of God, the holy circle or year-ring, the Bara-Ziggar, or completed altar of the Almighty, ending the year of the Akkadian building race, must in the original myth have been formed of thirteen stones.

It was after the national year-ring had been made and consecrated that the covenant of blood-brotherhood between the new ruling race and the land they came to rule was made by the performance of the rite of circumcision,[4] and when these initial rites were ended, and the new rulers received into the national brotherhood, the sacrifice to the totemistic parents of the sons of the sheep mother, Iḍā or Rachel, the ewe, and the ram-father, Varuṇa, the god of heaven, was offered by the members of the confederated

[1] Joshua iv. 19.

[2] The ten steps taken by Nala when he took up Kar-kotaka, Essay II. p. 69.

[3] Joshua iv. 3-9, 20, 21. These were the mythological descendants of the Shu-stone, the stone of life, the stone of the Akkadian fire-god, Adar, the Hindu Atri. See Essay III. p. 144.

[4] Joshua v. 2-10.

family within the precincts of the consecrated ground. In this sacrifice the eldest son of the race was slain and eaten in the form of the Paschal lamb, substituted for the human sacrifice previously offered by the yellow Hittite or twin races who ruled Palestine before the Semites. It was after this sacramental meal that the triumphal march of the conquering sun-god began with the blowing of the ram's horns, symbolising the supremacy of the ram-father star. The year thus inaugurated by the reforming confederacy was, as I have shown in Essay IV. pp. 384 ff., that in which the manhood of the young sun-god was reached in February, when the sun was in Aries, the Ram, the first of the ten kings or ecliptic stars of Babylon. This was the fourth month of the lunar-solar year, beginning in November, and hence the final release of the year-sun from the tutelage of his nurse, the moon, and his subsequent victory over and subjugation of the powers of winter and darkness, and the close of the rule of those to whom the moon was not the nurse of the sun, but the mother of the ten lunar months of

[1] This Passover of the Sons of Ephraim was the tribal sacrifice of the Samaritans dwelling in the tribal territory, described by Dean Stanley, who witnessed its celebration (*Life and Letters of Dean Stanley*, by R. E. Prothero, vol. ii. chap. xviii. pp. 83, 84), and not the family sacrifice of Exodus. Six sheep, the number of the creating parent-gods of the Hittite twin races, were driven shortly before sunset into the sacred enclosure or terrace below Mount Gerizim, where all the Samaritans were assembled. As the sun went down they were slain by the youths who drove them in, and they then dipped their fingers in the blood and smeared it on the foreheads and noses of all the tribal children, thus admitting them to blood-brotherhood. A trench and deep hole were then dug and filled with vines and thorns, the parent trees of Jotham's parable (Judges ix. 12, 15), which were set on fire. Two caldrons were placed on the trench, the mother-caldrons of the twin races, and the water boiled in them was poured over the dead sheep to take off their wool. When this had been done the legs were torn off and the carcases spitted on long poles (the father-pole), and they were then hoisted aloft and sunk into the second hole. When roasted, the sheep on the poles were taken out and laid on mats between the two files of the Samaritans, who had ropes round their waists, staves in their hands, and shoes on their feet. They ate the flesh, and then carefully searched for and burned in the sacred fire all the fragments of the sacramental feast.

gestation, were all celebrated by the blowing of the trumpets of ram's horns.[1] It was the blast of the horns of the Ram-star, blown by the seven priests, who circled the walls of the moon-city once a day for six days, and seven times on the seventh day, which, according to the statement of the astronomical history of Joshua's conquest, caused them to fall down, and leave the moon free to become the nursing mother of the new faith. That this faith was a development from and not a revolutionary destruction of the old belief is shown by the injunctions given by Joshua for the care of Rahab, the alligator or circle of fourteen circumpolar stars, which marked the lunar phases in the old reckoning of time, and who was shown by the red thread denoting her window[2] to be the star mother-goddess of the red race.

The land thus conquered to the Semite faith was that called in the beginning of Joshua the land of the Hittites, that is, of the Northern Minyans or measurers (*men*), and the Southern Sabæans or calculators (*sheba*, seven). This territory lay west of the whole course of the Euphrates from its birth in Mount Ararat, and covered the interval between it and the Mediterranean and Red Seas.[3] Thus it comprised Armenia, Syria, Assyria, and Arabia, as the heritage of the Semite race, whose mother-mountain was Sinai, the realm of Sal-manu or Solomon, another name of Nun, the fish-father-god Ia, and of his mother Bath-sheba, she of the seven (*sheba*) measures (*bath*), called in local mythology Beltis, the fish-mother, Queen of Sheba, that is, of the Sabæans, who consecrated the seven days of the lunar week to their mother-goddess.

It was when the confederated Minyans and Sabæans, under the lead of the sons of Rā, had obtained the control of the moon-city that the conquest of Bethel or Ai, the house (*beth*) of God (*El*), was made, but this was not effected till the final vestige of the rule of the Hittite yellow and red twin races was eradicated by the death of Achan, the

[1] Joshua v. 2-15; vi. 1-10. [2] *Ibid.* ii. 18. [3] *Ibid.* i. 4.

heir of Zerah, the red twin-son of Tamar, the palm-tree, the representative of the race who measured time by the polar revolutions, and the fourteen stars of the Alligator.[1] It was then that the Semite sons of Rā, the royal line descended from Ram, the sun-god, the son of Judah, the perpetual fire burning on the altar of God, in his world-temple, the Bahrām fire,[2] secured control of the land trading-routes across Asia, as they had previously mastered those through the Indian Ocean and Red Sea, and when they held in their hands the keys of international commerce they became the rulers of the ancient world.

[1] Joshua vii. viii. ; 1 Chron. ii. 7 ; Gen. xxxviii. 30.
[2] See Essay III. pp. 169, 170, 189.

ESSAY VI

THE FIRST COMING OF THE FIRE-WORSHIPPING HERACLEIDÆ TO GREECE, THEIR CONQUEST OF THE DORIANS AND SEMITES, AND THEIR VICTORIOUS RETURN AS WORSHIPPERS OF THE SUN-GOD.

THE evidence adduced in the previous Essays of this series has shown that the myths, ritual, sacred customs, land tenures, and forms of government of the races which have successively ruled India, South-western Asia, and Egypt, since the first dawn of civilisation, disclose, when examined, proofs that the same tribes, or groups of tribes, have followed one another as ruling races in the same regular order in all these countries. It proves that throughout this area agriculture, village communities, and permanent national life, were first established by the matriarchal races, the children of the mother-earth who first came from Southern India, and who were aided in their task by the shepherd races, the sons of the mountain-goat, who were the first traders and barterers. They were succeeded by the fire-worshippers, the sons of the mother Maga, the discoverers of magic, mining, metallurgy, handicrafts—the pioneers of scientific research, and the first organisers of a ritual of religious festivals held at fixed periods of the year. They first formed themselves into a nation of the sons of fire, called Briges, Bhṛigu, Phrygoi, or Phleyges, in Phrygia, and there they were allied with the matriarchal agricultural, and patriarchal shepherd-tribes, the sons of the mother-earth, and the parent or circling

snake, Echis (ἔχις) the parent of the Greek Achæans (Ἀχαιοι). It was this union which broke up the national organisation of the matriarchal tribes, founded on unions between the sexes which were not followed by marriage, and the education of the children thus born by their mothers and maternal uncles and aunts, which I have described in Essay III. These united races made the rain and storm-god, who infused the soul of life into the rain-cloud by the lightning-flash, their father-god instead of the wonder-working fire, and looked on him as the creating-god who made the year of three seasons. Thence arose the idea of the father-god as a judge, the Dan or Danu of the Jews, Hindus, Turanians, and Greeks, who established law and order, and the regular and unvarying succession of natural phenomena. His worship led to the study of the heavens, and the establishment by the yellow race, the sons of the heavenly twins Day and Night, of star-worship and the year, the annus or ring, the period of gestation measured by the revolutions of the heavenly Tur or meridian-pole, which they depicted as a fire-drill in the heavens, formed by the seven stars of the Great Bear and the star Canopus, which was turned by the seven winds, the seven days of the week and the fortnightly periods of the lunar phases. These were the people who first introduced the cultivation of barley, and formed the great confederacy of the sons of Kuṣh, who, from the countries on the Caspian Sea on the north, India on the south, and Elam or Persia on the north-west, united in looking on the mother-mountain of the East, the western peaks of the Himalayas, as the central and sacred mountain of the sons of Kuṣh or Kashyapa, the tortoise, whose name survives in that of the Caspian Sea. This tortoise-earth was the home of the four semi-aboriginal or earthly, and the four immigrant or heaven-born races of the Gond or Dravido-Turanian cosmogony, who together made up the sacred eight, the number of the polar stars hallowed to the father of the earthly and heavenly fires. It was the yellow race, the founders of the Dravido-

Turanian State who, by their organising and administrative talent, showed how provinces and confederacies hitherto bound to one another by shifting alliances could be united in a permanent federal union. It was under their rule that the conception of the prophet-god and the inspired priest, the expounder of his will, which originated in the magicians of the fire-worshippers, was made one of the accepted canons of national belief. And this conception led to the foundation of ethical research; and from this source and the continuance of the astronomical studies begun by the star-worshippers, the Semite astronomy and creed arose. The former framed the lunar year of thirteen lunar months, and made the sun, moon, and planets the heavenly messengers deputed by the supreme and hidden god, Jahveh, to rule heaven and earth. The conclusions of their ethical creed led to the belief in the possibility of regenerating the moral nature of Jahveh's sons by self-education, and they were reminded of their duty by the symbolical washings in pure water which would make them inwardly and outwardly clean, like their father-god. This led them to discard the sensational ritual of the intoxicated and inspired priests, and the national dances of former beliefs. For these joyous festivals of the earlier ages they substituted a silent and pompous ceremonial worship, and enforced these changes on their subjects by the establishment of a despotic form of government. This led to the revolt against Semitism, headed by the invading Aryans, whose conquest of India I have described in Essay II. In showing how these successive stages of national life followed one another, I have adduced numerous proofs drawn from Grecian myths and archæology; and I propose in the present Essay to show still more clearly than I have hitherto done, that Greek history followed the same course as that of the other countries I have spoken of, and also to prove that the whole of the mythological history of Greece turns upon the contest between the worshippers of the gods of heaven, represented by the childless and unwedded

Apollo, Artemis, and Athene, and the anthropomorphic gods of the fire-worshipping race called the Heracleidæ. It is by unravelling the tangled skeins of these myths describing the successive ruling races, their ethnology and beliefs, that we can trace the early history of the country during the ages before the days of narrative history, when the names and mythic history of the gods, and the ritual by which they were worshipped, preserved the memory of the stages of national growth. Though Apollo, whose name means 'the protector,' was a god of foreign origin, and not a national god of the indigenous Pelasgi,[1] yet his successive avatars show that his worship grew with the earliest beginnings of national life in Greece, and throughout all the changes he passed through he remained a god to whom the fruits of the earth were offered, and in whose honour no living victims were slain.[2] The earliest representation of Apollo, in which we see the first germs of the belief which subsequently made him God, the judge who punishes sin, is that in which he is called Apollo Aguieus, the guardian of streets and houses, and it was as the god guarding the home that he was especially reverenced in Sparta and the Peloponnesus, where he was called Archegetes (Ἀρχηγέτης), the leader, Domatites (Δωματίτης), the god of the household, and Oikistes (οἰκιστής), the god of the colony.[3] In these two last epithets we find evidence that his worship began after the country had passed through the phase when the unit of national life was the village community or colony, and had reached that which made the family living in the house (δόμος), the foundation of the nation, and it depicts a time when the Southern village communities and the Northern house families had coalesced into a nation, and when they both called the οἶκος, or settlement, their home, for the word οἶκος represents an earlier form, Ϝοικος, or 'vicus,' the village, the Vish of the Sanskrit Vaisya. It

[1] Müller, *Die Dorier*, bk. ii. chap. i. § 1. pp. 201, 202.
[2] *Ibid.* bk. ii. chap. ii. 227.
[3] *Ibid.* bk. ii. chap. iii. § 1. p. 252.

was as Apollo Aguieus that he was worshipped in the form of a triangular stone pillar (κίων κωνοειδής), and the symbol is found on the coins of Apollonia in Epirus, Aptera, Crete, Megara, Byzantium, Orikus in Illyria, and Ambracia.[1] This is the reproduction in stone of the sacred triangle which I have shown in Essay III. was placed round the sacred fire in the centre of the Hindu altar made in the form of a woman; and an exact facsimile of this triangle was, as I have shown, found by Dr. Schliemann in Troy, in the image of a leaden goddess bearing the triangle with the Svastika in the centre, which was depicted on the Hindu altar. I have also there proved that the worship of the triad of gods represented by the three sides of the triangle, was followed by that of the fire-god, and it is this same succession that we find in the avatars of Apollo, for he first appears as a personal god as Apollo Lykæus or Apollo, of the fire-spark (λύκος), the name by which he was worshipped in Mysia, and we there find the triad from which he came to be that of the three primæval smiths of the Northern Edda, Mimir, Hertrich, and Wieland, whose Greek synonyms are Lukos (λύκος or λύκας), the fire-spark, Kelmis (κέλμις), the driver or fire-drill, and Damnameneus (δαμναμενεύς) or Mulas (μυλάς), the subdued or the socket, the nether millstone. Wieland, the master smith, the driver of the fire-drill, was taken by his father, Wade, to be taught the art of forging by two dwarfs,[2] and these two dwarfs are the fire-drill and the lighted fire. The fire-drill and its driver became in Greek mythology Hephaistos, called Amphi-guēeis (Ἀμφιγυήεις), or he who halts on both legs, and he was as Herodotus tells us, a dwarf.[3] He was cast from heaven by Zeus, and fell on the island of Lemnos, near the Mysian coast, where he was revived by the Sintians, or sons of the devouring (σίντης) fire. It was his wife, the fire-socket, who was the first form of the Greek goddess Aphrodite. It

[1] Müller, *Die Dorier*; *Schol. Aristophanes*, *Vesha*, Ritter, 1317.

[2] Jevons' Schrader's *Prehistoric Antiquities of Aryans*, bk. ii. pp. 163, 165.

[3] Herod. iii. 27.

was as the god of the fire-spark that Apollo became the god of the Phlegyes, or sons of burning flame, the ancestors of the Lapithæ, and the early rulers of Thessaly, who introduced at Delphi and at the Ismenion at Thebes, the sacrifices offered and the predictions made, from the flames of the sacrifice and the ashes of the victims, by the fire-priests, called *πυρκόοι*.[1] It is the coming of these Phlegyes, the first of the Heracleidæ, which is told in the story of Kadmus, whose name means 'the adorner,' 'the arranger.'[2] He killed the great dragon or snake which ruled Bœotia the Echis (*ἔχις*) or parent-snake of the matriarchal Achæi (*Ἄχαιοι*), and gave life by the introduction of ploughing agriculture to the new race born from the teeth of the dragon which he sowed. As an expiation of his guilt in slaying the earth-born god he had to serve as a slave for eight years, the number sacred to the earthly fire-god.[3] The next avatar of Apollo was his birth as the storm-god, and his baptismal consecration in the river Xanthus, which I have already described in Essay III., and it is in this form that he first appears as a time-god, and as god of the Æolian race, who take their name from Æolus, the wind-god.

That the Lycian god born on the Xanthus is a sequent form of the Mysian Apollo Lykæus, is shown by his being the son of the wolf-mother (*λύκη*) Lēto, the mother of the Lycian race, who is said to have come from the Hyperboreans of the far North, and who was first worshipped, as Mannhardt suggests, by the Lithuanians, who take their name from her, and she is still adored under that name as the goddess of summer by the Bohemian Czechs.[4] They were the wolf-race, the Guelphs of Europe, who first found fire in the wolf-spark Lukos (*λύκος*), and united with the Finnish miners to form

[1] Müller, *Die Dorier*, bk. ii. chap. ii. § 12, p. 237.

[2] Curtius, *Grieschische Etymologie*, No. 25, p. 138. *Kad* is the Sanskrit *sad*, to adorn.

[3] Müller, *Die Dorier*, bk. ii. § 12, pp. 237, 238; Smith, *Classical Dictionary*, s.v. 'Cadmus.

[4] Mannhardt, *Antike Wald und Feld Kultur*, vol. i. chap. iii. pp. 155, 156.

the race of fire-worshippers, the Bhṛigu of India and the Briges of Thrace. The fact that the fire-worshippers were first the sons of the wolf is shown most clearly in the Sanskrit words Vṛika, the wolf, and Bhṛigu, the finders of fire, for in these words the Dravidian *v* of the wolf Vṛika, and of the Dravidian god Vira, has become the aspirated *bh* of the Sanskrit Bhrigu, and that the original name of the wolf and the finder of fire was Dravidian, and apparently Virugu, is proved by the addition to the root *bhri* of the Dravidian suffix *gu*, most commonly used to form Tamil verbal nouns. But the complete mythical and ethnological history of the birth of the twin-gods born on the Xanthus, must be sought not only in the ritual of Apollo, but also in that of his twin-sister, Artemis. The great festival to Apollo and Artemis was that held in the month Thargelion (May-June), the month before the summer solstice, in which the present great Indian festival to the rain-god, the feast of Juggernath, at Puri, takes place. But this festival is shown by the ritual of the Thargelia at Athens to have been once accompanied by human sacrifices, for at it a man and woman crowned with flowers and fruit, like sacrificial victims, were thrown from a rock with curses, caught at the bottom and taken across the frontier.[1] This proceeding is exactly analogous to the worship of the Czech goddess Lēto, who is every summer clothed with a shirt in the form of a straw doll bearing in its hands a broom and a scythe. She is taken into the lands of the next village, just as the goddess is described as having been hunted over the earth, and is there as the emblem of death and disease thrown away. But before throwing her away they take off her shirt and put it on a young tree, which is cut in the forest and dragged home as the tree of life for the ensuing year. As they take it through the village they sing—

> 'We drag death out of the village ;
> We bring summer into it.'[2]

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[1] Müller, *Die Dorier*, bk. ii. chap. viii. § 2, p. 329.

[2] Mannhardt, *Antike Wald und Feld Kultur*, vol. i. chap. iii. pp. 155, 156.

But this mythical representative of the birth of the year, beginning with summer-time, accompanied by the casting out of the seeds of death and disease, while it agrees with the Greek festival of Thargelion in the ejection from the country of the victim offered, does not convey, like the Athenian ritual, any trace of human sacrifice. For this we must turn to the Athenian worship of the goddess Artemis, who was associated in the Thargelion festival with the wolf-god Apollo. There were two forms of Artemis at Athens, the Braurian Artemis and the Munychian, and the latter was a moon-goddess. The Braurian Artemis, whose temple was in the sacred enclosure of the Akropolis, was the patron goddess of women and young girls, and the latter were consecrated to her from their fifth to the tenth year, and during that time wore saffron-coloured clothes, showing that she was the goddess of the yellow race, and were called her bears. Her festival, called the Arkteia or the festival of Arktos, the constellation of the Great Bear, was held every fifth year, and tradition said a maiden used to be sacrificed to her till Embaros, whose daughter was selected as a victim, refused to give her up, hid her, and offered a goat, sacred to the moon, instead. That is to say, the change represented the transition of the reckoning of time by the weeks or the seven stars of the Great Bear, to that by the lunar phases. But this ancient sacrifice still survived in the ceremonies of the analogous festival, called the Orthia at Sparta, where boys were scourged at the altar of Artemis, till it was besprinkled with their blood. Her function as a time-goddess, especially connected with parturition, is shown by brides wearing at their weddings a girdle consecrated by being placed round her statue, and similar girdles were worn at childbirth, and during the subsequent recovery of the mother.[1] This distinctly shows that she was the goddess

[1] F. Bœttecher, *Die Akropolis von Athen*, Berlin, Julius Sprenger, 1888, pp. 93, 94; Pauly, *Encyclopædie der Classichen Alterthumswissenschaft*, vol. i. p. 1803.

who marks the weeks of gestation which made up the ten lunar months, which, as I have shown, formed the 'annus' or ring, the year of the star-worshippers. That the bear-goddess Artemis, in front of whose temple the statue of a bear, found in the excavations of the Akropolis, used to be placed, was the constellation of the Great Bear, is proved, not only by the name of her festival, the Arkteia, but also by the myth of her Arkadian counterpart Kallisto, who was the mother of Arkas by Zeus, and was changed into the Great Bear after having been slain by Artemis at the command of Hera. That is to say, the goddess-mother of the Arkadian race was first the constellation of the Great Bear, who presided over parturition, and when she was superseded in this duty by the moon-goddess Hera, the mother constellation called *ἡ ἄρκτος* became subordinate to the moon, and it was to this minor moon that a goat, the moon victim, was sacrificed at Athens. This deification of the Great Bear by the Arkadians is confirmed by the myth of Ixion and Koronis, which I have given in Essay II., for there Ixion became the polar constellation of the Great Bear, which has in this myth become the heavenly pole of the meridian, while Ischys the Arcadian, the Sanskrit Ishā, or beam which turns this pole of the heavenly oil-pressing mill, is the husband and father of the children of Koronis, the annual flower-garland strung by the succession of the yearly flowers, and the mother of the race of herdsmen who sought the open and flowery pastures for the nurture of their flocks. These Arkadian children of the Great-Bear mother were thus descended from the fire-god, for Ixion and Koronis are the children of Phlegyas, and the stars of the heavenly constellation were called, as the children of the heavenly fire, the bright ones; for Arktos and the Sanskrit Riksha are both derived from the root *arsh*, to shine, and the beauty of this constellation is further commemorated by the name of Kallisto, or the most beautiful, given in the Arkadian myth to the goddess. But she, as the bear-mother, the Braurian Artemis, is said to have come

from the Tauric Chersonesus, the Crimea, where human sacrifices were a national institution, and it was to the Tauric Artemis, that according to the Greek legend, Iphigeneia, the daughter of Agamemnon, would have been sacrificed if a hart had not been substituted for her by the goddess.[1] We find here further proof in addition to that I have already adduced in Essay III., that the yellow race, who have from time immemorial sacrificed human beings in India, were the sons of the bear who offered human sacrifices in their original home in Europe, and that they were the first people who made a calendar based on the succession of weeks, is proved by their making the Great Bear their parent constellation. This is proved most clearly in the Rigveda and Ṣatapatha Brāhmaṇa. In the Rigveda the Great Bears Rikshāh are named as the special stars of Varuṇa, the dark night, which disappear in the day,[2] and in the Ṣatapatha Brāhmaṇa, the seven stars of the constellation of the Rikshāh, the bears, are said to be the husbands of the Kṛittakas or Pleiades, the stars sacred to Agni,[3] which I have shown in Essay III. to be the mother stars of the twin Dravidian races. We see in this genealogy that the name of the seven Riṣhya, or antelopes, given to the Great Bear by the Hindus is really the change made by the phonetic law, which turns a Northern *k* into a Sanskrit sibilant. We learn also by comparing this change with the substitution of a hart for a maiden as the victim of the bear-goddess, that the bears were changed into the sacred antelopes by the race who deified Terah or Dara, the antelope, the father of Abram, in the Euphratean countries, and abolished, as Abram did, human sacrifices as part of the ritual of the worshippers of the true god. It was in consequence of this change that, when Marīchi, the spark of light, the reputed parent of Kaṣhyapa, the father of the tortoise, was killed by Rāma, the

[1] Euripides, *Iphigeneia in Tauris*; Smith, *Classical Dictionary*, s.v. 'Iphigeneia.'

[2] Rigveda, i. 24, 10.

[3] Eggeling, *Ṣat. Brāh.* ii. 1, 2, 4; S.B.E. vol. xii. pp. 282, 283.

bull of darkness, he was raised to heaven as the chief star in the Great Bear, and called Mriga-sirsha, or the deer's head. From these deductions it follows that the story of the birth of the twins Apollo, the wolf-god, and Artemis, the bear-goddess, is a mythical history of the union of the two tribes whose totems were the wolf and the bear, and with these were associated the sons of the dog, the Greek Hermes, the Sanskrit Saramā, who were the fire-worshippers or Phlegyes, the sons of the burning flame, the father of the twins; and it is from them that the mother Sar, the rain-cloud, whose history I have given in Essay III., was born. These twins who were the wolf of day, Apollo, and the bear of night, Artemis, or the twins Ushāsa-naktā, the dawn and night of the Rigveda, born of the goddess-mother Saranyu and the father Vivasvat,[1] he of the two forms, the fire-drill and the socket; Saranyu again, is the same word as the Greek Erinnyes, the wives or counterparts of the three Northern smiths who made the creating fire; and Saranyu comes from the same root as Saramā, the dog, and means she who flows, that is, flowing time. Thus the twin-races born of the wolf and the bear are the sons of the dog-race, born of the mother Sar. That is to say, they belong to the race of Sar-mati, born of the mother (*mati*) Sar, whom Herodotus describes as living in the Tauric Chersonesus, and who were, he tells us, the descendants of the Amazons or matriarchal tribes, and the Scythians or Sakas,[2] the worshippers of the rain or wet (*sak*) god. It was these people who, as they went southward, made the Sarasvatī, the river of Herat, descending from the mother-mountain of the East, their mother-river, and spread themselves over India as the great Nāga race, descended from Iḍā or Iṛā, their sheep-mother in their northern home of Phrygia and Mysia. In memory of her they called themselves Irāvata, and marked the limits of their dominion by the river Iravati, the Ravi, in the west, and the Ira-wadi in Burmah. It was they who reproduced the name of their mother

[1] Rigveda, x. 17, 1, 2.

[2] Herod. iv. 110-117.

in that of the Sar-hue, the festival to Sal-tree, which they made their mother-tree. And in this deification of the Sal-tree we find a further piece of mythical history, for the mother-tree of these people in Phrygia was the pine-tree, which was carried as the sacred tree in the festivals of Cybele, the earth-goddess. But this mother-tree, an inheritance from the tree-worshippers of the Indian village races, failed them in India, and they found a substitute for it in the Sal-tree (*Shorea robusta*) which, though not visibly or botanically like the pine, resembles it as being a tree which produces resin, the dammar resin of commerce, and it was on account of this similarity that it was made the mother-tree of the Dravidian races. This ethnical relationship of the sons of the bear, the wolf, and the pine-tree, and dog, is preserved in the Finnish legends, where the pine 'moist with honey' is said to have been born from a hair of the wolf, planted by Kati, the tree-mother in Ukko, the thunder-god's black mud.[1] And in these same legends the bear was born from five tufts of wool, flung by a maiden on the waves, whence she recovered them and nursed the young bear born from them in a cradle hung on a pine tree, under 'five-coverlets, eight sheepskin coverings in the centre of a golden ring,' and 'it was from the silver and golden boughs of the pine-tree that the bear got its claws and teeth.'[2] The dog, to whom they were also related, was born from the wind-father, the measurer of time in the oldest mythology which turned the pole in the heavens, and the witch-mother Louhiha-tar, the daughter of Taoni, the god of death, the mistress of Pohga or Pohgala, the north.[3] It was these sons of the father-dog and the mother pine-tree who were the ancient race of the Iberi, whose history I have sketched in Essay III., and the successive stages of the growth

[1] Abercromby, *Magic Songs of the Finns*, xxiii. (c.); *Folk Lore*, vol. i. No. 3, Sept. 1890, p. 344 note 3.

[2] Abercromby, *Magic Songs of the Finns*, iii. (c.); *Folk Lore*, vol. i. No. 1, March 1890, pp. 27, 28.

[3] Abercromby, *Magic Songs of the Finns*, v. (c.); *Folk Lore*, vol. i. No. 1. March 1890, pp. 26, 30 note 5.

of their children is marked in the numbers mentioned in the bear's genealogy of the five tufts of wool, and the five coverlets, or five seasons, and the eight sheepskin coverings, or the eight stars of the heavenly pole of the sons of the rain, the eight races of the worshippers of the water and lightning god; and also in the golden ring, the annual recurrence of time. It was their common predecessor, the hurrying dog Sar, who hunts the heavenly wolf and bear, the meridian pole, round the threshing-floor of time. And it was this dog who was first the winds, the four hounds of Merodach, who became the dog-star Sirius, and the stars which he drove in the stellar cosmogony were the seven stars of the Northern bear-mother and the star Agastya, the leading star of the constellation Argo, the southern wolf, whose name reproduces the Sanskrit and Dravidian patronymic Vṛika, originally Viru-gu, which by the elision of the digamma was changed from Vargu into Argo. It is Vṛika the wolf-goddess who is in the Rigveda the wife of Rijrāṣhva, the blind upright or meridian house-pole of the first astronomical guessers, to whom eyes were given by the Ashvins,[1] and when this metaphor of the turning pole of the heavenly house, the revolving weeks and days was transferred to the year of five seasons, it became that which told how Sirius, the dog, who begins to hunt the sun at the summer solstice to the south, leaves his quarry free to return at the winter solstice, and it was at these two solstices that, as we learn from Manu, the animal sacrifices instituted by the Northern races were offered in India.[2] It was these races, who, when they were united as the sons of the tortoise floating on the primæval ocean, made the sacred Indian pine, the Sal-tree, their father-god, as Sal the fish, and made his worship, by the influence they gained as the great maritime traders and voyagers of the ancient world, as universal as I have shown it to have been in Essay III. We thus see in this long series of changing, but

[1] Rigveda, i. 117, 17, 18.

[2] Bühler, *Manu*, iv. 26; S.B.E. vol. xxv. pp. 132, 133.

inter-related myths, a historical narrative telling us how the sons of the dog and the mother pine-tree with their progeny, the sons of the bear of night and the wolf of day, came down to India, first as the Māghada fire-worshippers, and afterwards as the sons of the tortoise, and made the Indian resin-yielding tree their parent-tree, and it is this sacred 'Sal' tree which is still the home of the tutelary deity of every Mal Paharia village, and it is round its branches that they dance when asking the gods for children at the annual Māgh festival to their mother-goddess, the witch-mother Māgha, the Finnish Louhiha-tar.[1]

We must now, after tracing the wanderings of the twin gods and their parent and descended races from the far North to India, return and trace the same races in Greece, and we first find them settled in the territory of which Delphi was the central shrine in the age immediately after Deucalion's flood, which marks in mythic history, as I have shown in Essay III., the age when the rain-god, whose coming was prayed for in the Thargelion festival to Apollo, was made the father-god of the human race. The name Deucalion means the wet (δευ) time, and the children born from him and Pyrrha, the fire-goddess, were led by the howling of wolves to the Lykoreia or wolf-grove, on Parnassus.[2] Thus the shrine of Delphi was established as a temple to the rain-god who succeeded the fire-god, but the tree of life sacred to this god must be sought for in a more northern land, and hence the embassy from Delphi to Tempe to fetch the sacred branch of laurel which was to be planted before the god at the Thargelion festival originated. This embassy was only sent every eighth year, and this period, which corresponds with that of the Ismenian sacrifice to the fire-god,[3] shows that it dates from the days of fire-worship when eight was the divine number sacred to the gods of earth, but the

[1] Risley, *Tribes and Castes of Bengal*, vol. ii. pp. 70, 71.
[2] Müller, *Die Dorier*, bk. ii. chap. vi. § 8, pp. 305, 306.
[3] *Ibid.* bk. ii. chap. ii. § 12, p. 237.

change in the tree of life from the pine-tree to the laurel marks, like the similar change to the Sal-tree in India, the course of ethnical growth in the tree-worshippers. The substitute which they adopted in Greece, was, like that chosen in India, significant of a change of climate, and it also marked a change of status, for when the laurel-tree was made the tree sacred to the father-god of the Dorian race, the tribal settlements were no longer to be sought on the mountain sides where the pine-tree grew, but in the warm valleys where they could grow their crops and tend their cattle, and hence this change in the sacred tree, marks that the people had been changed from a mountain tribe to a race who as the sons of the twin-gods, Day and Night, born on the banks of the yellow river Xanthus, the father of the yellow race became the sons of the rivers like the sons of Sarasvatī in India, and made the rivers their home and father-gods. The grove of Tempe, whence the embassy had to cut the branch of laurel, was consecrated to Apollo Tempeites, that is, Apollo of the Temenos, or sacred precinct, the girdling snake of the Achæan race. It stood on the banks of the river Pēnēus, the river of the web (*πήνη*) of time, and the temple in the grove was consecrated to the wind-god, Æolus, who directs the ocean stream Okeanos, who again was the father of Pēnēus. It is this vale and temple which is overshadowed by the still more holy Pythion on the top of Mount Olympus, the breaker or organiser of time,[1] which divided Thessaly from Makedonia, sacred to the mother Maga. The Pythion was the cloud-temple, the shrine of the Nāga-snake Pytho, the snake of darkness and the ocean depths (*βύθος*), the Shesh-Nāg of the Hindus, which, as the great time-measurer and year-god, supported the tortoise earth. He was the oracular god of the

[1] From the root of λυπέω, to vex, Sanskrit *lump-ani*, to break. This derivation, which makes the mountain sacred to the worshippers of the time-gods, the measurer or breaker of time, is much to be preferred to that from λαμπ, the root of λάμπω, to shine, which is meaningless, and which Curtius marks with a query. Curtius, *Griechische Etymologie*, No. 339, p. 265.

Æolic race, who succeeded the fire-worshippers. From Tempe the ambassador went to Deipnias, called after the meal (*deipnon*) by which he broke the fast which formed part of the expiatory ceremonies required to cleanse away the guilt of the murder of the Cyclops. This meal was taken on his exit from the territories once consecrated to the deposed Cyclopean fire-god, and on entering the land of the Magnetes. This was consecrated to the mother Maga, the witch-mother, from whom their god Pytho received his power, by Æolian emigrants from Asia Minor, who came from the mother-city Magnesia of Sipylus. From Deipnias the ambassador went to Pheræ, near the Pagasæan Gulf, at the foot of Mount Pelion. Pheræ was the traditional capital of Admetus, called Hades Admetos (Ἅιδης ἄδμητος), or the untamed god of the nether world,[1] under whom Apollo served for nine years to expiate the death of the Cyclops. The port of Pheræ was Pagasos, a name which recalls the holy hill Pagos (πάγος), known as Mount Pelion, the mother-mountain of Pheræ. This was not made of ordinary earth, but of the potter's clay, Pēlos (πῆλος), of the holy land of the Magnetes celebrated by Plato as the mother of laws,[2] and fashioned on the heavenly turning-wheel of the bear-mother, the goddess of the polar constellation. At Pagasa was the temple consecrated to Apollo Pagasites, where there was a holy grove tenanted by the ravens,[3] sacred to the prophet-god whose mythological history I have traced in Essay III., and have shown that the raven was the sacred bird of the race which called themselves sons of the twin-gods. It was at Pagasos that Jason was said to have built the star-ship Argo, and it was there that the immigrant Æolians from Lydia, who brought star-worship to Greece, landed. It was they who substituted for the nymphs or local mother-

[1] Müller, *Die Dorier*, bk. ii. chap. vii. § 8, p. 323.

[2] Jowett, *Plato's Laws*, viii. vol. v. p. 418; xi. p. 494; xii. 517, 542.

[3] Müller, *Die Dorier*, bk. ii. chap. i. § 2, 3; Smith, *Classical Dictionary*, s.v. 'Tempe Pēnēus.'

goddesses of the earlier races, the Dryades, Oreades, and Napeæ, who took their names from trees (δρῦ), mountains (ὄρος) and glens (ναπη), the Okeanides, the daughters of the ocean-snake, on whose waters the tortoise earth floated, and the Nereids or Naiads, the nymphs of rivers and springs, the Greek counterparts of the goddess Dharti of the Hindu-Dravidian races. It was these Naiads who were credited with the gift of prophecy, and hence, in mythical language, all seers and poets were called 'lymphatici' or persons caught and inspired by the nymphs. They were the female prophets inspired by the snake Pytho of the ocean depths, whence he was born after Deucalion's flood,[1] that is, as I show in Essay III., after the year-god started on his annual circuit of the recurring seasons, at the time of the falling of the creating rains. It was after leaving Pagasa, on his way to Delphi, that the ambassador had to pass through Doris, which was before the advent of the Dorian race, the home of the Dryopes, or sons of the tree (δρῦ), and it was they who became the Hylleis, or woodmen of the Dorian confederacy, while the third tribe was that of the Dymanes, the Æolian race who worshipped the rain-god, as the husband of the cultivated land, the god entering (δῦμι) into it and making it fertile.

We find from this analysis of the mythic lessons taught by the journey of the ambassador who brought the laurel-branch from Tempe for the Thargelion festival, that the god to whom it was brought was the god of the star-worshipping races who worshipped the twin gods, and held their festival at the same time, as the annual Hindu festival to secure good rains was celebrated. That this festival is connected with the rains, is shown by the festival to Athēne held in the same month called the Plunteria, or washing of the clothes, which was followed by the festival of the summer solstice to Athēne in the month Skirophorion called the Skirophoria, or the festival of the umbrella (σκίρος), a festival which was evidently founded by a race who expected

[1] Smith, *Classical Dictionary*, s.v. 'Pytho.'

rain at the summer solstice, and who did not worship the sun-god and the god of heat and light like the fire-worshippers and the worshippers of the gods of the bright sky who instituted the festival of the Diipolia of Zeus held in the same month, and lighted the bale-fires which are still burned on St. John's Eve in the West of Ireland.[1] The nation who worshipped Apollo, the Dorian god, were a people who made their year begin with the rising of Sirius at the summer solstice, and were the Dorian confederacy of the Spartiates or Spartans, the sown (σπείρω) race, who were born from the teeth of the serpent sown by Cadmus; and it was they who were changed from an agricultural people into the great conquering warrior tribe, the most warlike of the Greek races, by the coming of the Cretan and Asiatic races of Dravidian stock, called the Pamphyli, or union of all (παν) tribes (φυλαὶ), the carefully drilled and organised confederacy of tribes, whose ethnological history I have analysed in Essay III. They were led by the fish-god, whom I have traced from Sal, the holy fish and tree of the Dravidian Hindus, till he became the Dolphin or horned fish of Manu's flood. It was these people who were led by the Dolphin, who brought with them the elaborate ritual of the prophet-god, in which Apollo henceforth became the oracular god, who was the prophet or expounder (προφητὴς) of the will of the unseen father-god. He was the god born of the womb Delphus (Δελφύς) of the primæval ocean, the mother-fish who ploughed the waves. Hence the fish-god was called by the Akkadians 'Kua,'[2] or the oracle of the bull-god Merodach or Marduk, that is, of the race who first ploughed the land for barley, who were the great irrigating race of the ancient world, who used the waters of the rivers of India, Assyria, and Egypt, and of the

[1] Thus, of the two festivals at the summer solstice the rain-festival is that of the Southern races in whose eyes the summer sun was a destroyer, and the fire-festival is that of the Northern tribes, who adored the sun as the slayer of the winter frost-giants.

[2] Sayce, *Assyrian Grammar Syllabary*, No. 442.

wells in the thirsty land of Asia, to water their fields, and who began in Greece the system of irrigation which ended in the construction—by the Minyæ, the great conquering race of Asia Minor, who worshipped the moon as Mēn (μήν), the monthly measurer—of the underground channels by which they drained Lake Copais in Bœotia.[1] It was these worshippers of the fish-god who placed over the gate of Delphi the lunar crescent with the sacred Tur or pole, which became the ε of the Greek alphabet, and it was they who brought with them the worship of the heavenly twins Castor and Polydeukes, whose history I have traced in Essay III. The attainment of supreme power by these sons of the fish, the heavenly twins, the Tur or pole and the moon, is marked by the birth at the island of Delos, the manifester (δήλος), which was, according to Pindar, the daughter of the sea-god,[2] of the prophet-god Apollo, the beautiful youth, who took the place of the Pytho or Nāga snake, and of Artemis, who was changed from being the mother-goddess of the Great Bear to be the virgin crescent moon. There were present at the birth, the Titanic goddesses of the Æolic race, (1) Dione, the goddess of the bright sun of spring, (2) Rhea, the goddess of the mother rivers of the sons of Sar, (3) Themis, the goddess of law and order, and the divine sequence of the laws of nature, the goddess most worshipped by the Dorian race, called Dharma by the Hindus and Ma'at by the Egyptians, and (4) Amphitrite, the Mediterranean sea-goddess, the sacred dolphin, the womb of life. They watched Leto during the time of her labour, which lasted nine days and nine nights, the number sacred to the gods of heaven.

The mother Leto, daughter of Phœbe, the moon, and Koos, the cleaving god (κεíω, to cleave), the pole-god of the earthquake and storm, lay by the circular lake which reproduced the Lake Kāshava, the mother-home of the Kuṣhite race, and grasped the sacred palm-tree, the Babylonian tree of life of the

[1] Müller, *Orchomenos and the Minyæ*, chap, ii. pp. 45, 48.
[2] *Ibid. Die Dorier*, bk. ii. chap. vii. § 3, p. 314.

Semitic Shus. This tree can only be fruitful when the flower of the female tree is impregnated by that of the male, and it was, therefore, the sacred tree of the people, who, like all the descendants of the twin-races, looked on both the father and mother as the parents and educators of their children. The mother, Leto, was also overshadowed by the olive-tree, the sacred oil-tree of Palestine, while she herself was said to have come as the wolf-goddess from the Hyperborean North.[1] The whole scene, as told in mythic legend, speaks of the coming from the North of the young prophet-god, who was born in a land ruled by Semitic trading-races from the far East. These were the Minyæ, whose gods were not the personified powers of nature of the Æolic races, the anthropomorphic gods of the fire-worshippers, or the local village gods of the matriarchal races, but symbols of metaphysical conceptions, the crescent-moon, the heavenly ship with the Tur, or pole, in which was hidden, as in the heavenly mist the seed of life, the unseen and mysterious father-god, who was only known in the life he diffused throughout the world and his unchanging laws. The worship of this god was conducted with silence, and with a long series of elaborate ceremonies, which were meaningless except to those initiated in the mysterious doctrines of the faith, whose priest-kings and their satellites tried to make the laws governing the lives of the people similar, in their unbending regularity, to the laws of nature. Life from its commencement was trammelled with rules, and existence was passed in a series of consecrations, ceremonies, penances, ablutionary cleansings, and expiations, such as those we find in the Levitical laws, copied from the priestly recollections of the older Semitic ritual in the Vendīdād of the Zendavesta and the Brāhmaṇas; and the tyranny which ruled in matters of religion was extended to every department of government. Hence it is that the rule of the Semitic Minyæ is marked by the citadels of Mycenæ and Tiryns, and by the two pelasgic walls which fortified the first

[1] Müller, *Die Dorier*, bk. ii. chap. vii. § 2, p. 313.

Akropolis at Athens.[1] It was these people who were the great building-race, ruled by priest-kings, like the Patesi of Gir-su, whose buildings could, in the absence of mechanical appliances, only be carried on by an unlimited use of forced labour, and we find an echo of the detestation with which their rule was regarded in the Book of Samuel, who was, as I have shown in Essay III., the first prophet-king, Samlah of Masrekah, or the vine-land, and whose history opens with an account of the evil deeds of the sons of Eli, the priest-king. It was the people who groaned under this tyranny who gladly rose against their oppressors when the people who worshipped the young sun and prophet-god of the Aryans appeared from the North and delivered the agriculturists, artisans, and shepherds from the despotic rule of the Semitic feudal lords, whose wealth and trading instincts are shown by the rich treasures found in Mycenæ, Tiryns, and Troy. It was these merchant-princes who substituted the rule of the single king, or tyrant, with his myrmidons, the priestly caste of the Levites, for the tribal form of confederacy of the two kings of Sparta, watched by the five Ephors; and it was they who introduced slavery, and made the Phœnician sea-rovers the suppliers of slaves throughout the Mediterranean countries. Their Asiatic and Semitic origin is shown by the division in Troy, Mycenæ, and Tiryns of the houses into male and female apartments, and this separation of the sexes and the seclusion of married women, which originated with the Semites, continued to be the rule of home-life at Athens, while the liberty and careful education given to women by the matriarchal races survived in the Hetairæ, who were, as Aspasia was to Pericles, the chosen companions and advisers of the leading men of the country. It was these Semites who gave the name of place of peace (*Salem*) to Salamis, and gave to the Greek language its name Chrusos (χρυσός) for gold, which is the Hebrew Chārāz.[2] The ages

[1] F. Bœtticher, *Die Akropolis*, pp. 56-61.

[2] Jevons' Schrader's *Prehistoric Antiquities of the Aryans*, part iii. chap. iv. p. 174.

during which this Semite dominion lasted have left but few traces in Greek legend, but its end is marked by a most prolific age of mythical history, which records in varying versions the birth of the sun-god, who ruled the solar year, and the progress of the Centaur race, who were the allies of the returning Heraclidæ, or worshippers of the gods of light. And these myths, as well as Grecian myths generally, show in their form a distinct difference from those which recorded history in India. In India the mythic history is usually comprised in the limits of a year of destiny, the seasons of the year representing the epochs into which the period of which the history is given is divided, and this form of historical narrative was that which was naturally used by the race who first used the old nature-myths recording the changes of the year and seasons as vehicles for national recollections. But in the Grecian age of mythic narrative the conception of the successive years marking the course of time has given place to the flowing river, the goddess Rhea, wife of Kronos, the time-god, the mother-goddess of the race, who were sons of the rivers, and to the succession of generations of thinkers, and thus their myths tell us how each new reformer was born as the child of his predecessor, or how one epoch succeeds another in the long series of historic changes which are depicted as the life of the hero of the myth; and the myths of Phlegyas and his descendants are an instance of the genealogic myth, while that of Peleus belongs to the second class, and we find also the old nature and year myths mixed up with, and in some cases incorporated into, the myths of the newer age. It is in these myths, telling of the birth of the sun-god, and in those which give the story of the contest between the Centaurs and the Lapithæ and the history of the heroes engaged in the strife, that we find the clearest pictures of the course of historic events. The Lapithæ were the subjects of Pirithous, whose name means the revolving one, that is, the revolving-pole, and he was the son of Ixion and Dia, the sacrificial flame, and the grandson

of Phlegyas, the fire-god. The name Lapithæ comes from the root *lap* (λαπ), which appears in λαῖλαψ λαίλαπος, a storm, and in λαπάζω ἀλαπάζω, to plunder, to destroy, as well as in the cognate form Ἅρπυιαι, the Harpies, from the variant root *rhap* (ῥαπ), to break or tear, and it also appears in the Greek λυπέω, to vex, and the Sanskrit *lumpani*, to break.[1] From this it is clear that the Lapithæ were the sons of the storm-god, who was the Apollo of Homer, the god who shoots the arrows of storm and pestilence from his silver bow, and they were the Æolian race who brought their Trojan god from Mysia and Lycia into Thessaly, where they succeeded the Phlegyes, or fire-worshippers. The contest between them and the Centaurs, the sons of Ixion and Nephele, the cloud, is described in the myths arising out of the marriage of Pirithous, the revolving-pole, with Hippodamia, the tamer of horses, the moon-goddess of the lunar year, who no longer measured the year by the polar revolutions of the weeks and days, but drove her chariot round the heavens within the thirteen lunar months of the lunar year. The contest told of the strife between the races who looked to the succession of events on earth, the blossoming of the flowers and the recurrence of the seasons as the means of measuring time, and those who determined it by the examination of the heavenly bodies, the occurrence of the weeks, the lunar phases, and the movements of the moon and stars, and thus the Centaurs represented the advance of astronomical and experimental science. The first of the Centaurs was Eurytus or Eurytion, whom I have already shown in Essay III. to be the rainbow-god, and identical with Kṛishānu of the Rigveda, and Kereṣhani of the Zendavesta, and it is in the connection between him and Peleus, the father of Achilles, the god of the solar year, that we find the best continuous account of the progress of the teaching of the Centaurs.[2]

[1] Mannhardt, *Wald und Feld Kultur*, Berlin, 1877, vol. ii. chap. ii. p. 90.

[2] For the Peleus myth see Mannhardt, *Wald und Feld Kultur*, vol. ii. p. 53 note 1; Smith, *Classical Dictionary*, s.v. 'Peleus.'

Peleus was the king of the Myrmidons, and both his name derived from Pelos (πηλός), the potter's-clay, and his story connects him with Mount Pelion in Thessaly. But the sons of Pelion were not only born from the potter's-clay, fashioned by the revolving wheel of time, but were also the sons of the grove of the tree-mother, the nymph Pelaia, and of the river Brychon, the roaring or biting river (*βρυχάομαι*, to roar, *βρύχω*, to bite), which flowed past the walls of the city Pelia, at the foot of Mount Pelion. The sons of Pelia were thus the sons of the tree-mother, to whom life was given by the river-god, who tempered the clay of which they were made. Peleus, as king of the Myrmidons, or swarming races of the earth, traced his mythic descent to Zeus, in the form of an ant, and Euru-medūsa, the wide-ruling (*μεδοῦσα*) goddess, who is depicted as bearing on her head twirling snake-like locks, marking her as the goddess of the Nāgas, or rain-snakes, who made the snake-egg of the Druids, or tree-worshippers; and the universality of her worship is shown by the epithet *euru*, wide. The myth which identifies the divine ruler of the bright sky with the ant also appears in the Rigveda, where Indra, the rain-god, is spoken of as Vamra, the ants who broke down the walls in which the cloud demons imprisoned the light.[1] This genealogy tells us that the makers of the Peleus myth intended it as a summary of universal history, and that the hero, Peleus, belonged to the mythic generation in which the gods of storm and darkness were giving place to the gods of light. The ostensible father of Peleus, the son of Euru-medūsa, the rain-snake mother, was Aktōr, the leader or driver, the dog-god Sirius, who drove the stars round the pole of the heavens, and was the leader of the race of star-worshippers. Peleus' half-brother, Phokus, the seal or fish-god of the Northern races, who was also the fish-god of Ægina, and the counterpart of the Dolphin of Delphi, was the first of the ruling deities slain by Peleus, and Peleus, by slaying the seal-god,

[1] Rigveda, i. 151, 9.

became the king of Ægina, the city which made the tortoise its totem;[1] and this, like the descent from the Nāga goddess, marks him as the ruling god of the race which succeeded the tortoise race. It was to cleanse himself of the guilt of this murder that he went to Eurytion, who is also called the son of Aktōr, while Peleus in this form of the myth becomes the son of Æakus, or of the Æōns, or historic ages, the Greek form of Āyu, the son of Puru-ravas, the storm-god, and Urvaṣhi, the moon-mother. This marks Eurytion as the god of the race in whom the sense of sin and the necessity for expiation was first awakened, and who made the God of Righteousness their supreme god. Peleus went with Eurytion to the hunt of the Calydonian boar, the boar-god of the Iberian races, the first fire-worshippers, whose history I have sketched in Essay III. Here Peleus inadvertently killed Eurytion, and he thus becomes the god who killed the archer-god of the rainbow, as well as the fish-god. He thus became the beautiful youth, the prophet-god, born at Delos, the manifester, and in this form he went to Thessaly to the court of Akastus, the son of Pelias, and, therefore, like Peleus, one of the race born of the refined or potter's-clay, the race made divine from their birth, which was that from which the priest-kings sprang. He was cleansed by Akastus of the guilt of Eurytion's death. In identifying Akastus we find that he was one of the Argonauts, or star-worshippers, who sailed from Pagasa, the port of Thessaly, with Jason, in the ship *Argo*, whose voyage to Greece I have described in Essay III. The name of Akastus, like that of Akester (*ἀκέστηρ*), a healer, is connected with the root of *ἀκεόμαι*, to heal. This root also appears in *ἄκος*, a remedy, *ἄκεστρα*, a darning-needle, and in *ἄκη*, meaning both edge and healing. Akastus thus means the healing-god, who heals with a knife. But Akastus was not the only healing demigod connected with Mount Pelion, for on it lived Cheirōn the Centaur, who is said to have brought up Jason, the leader of the Argo-

[1] 'Greek Totems on Gems,' *Quarterly Review*, Jan. 1890, p. 198.

nauts. The name of Cheirōn is derived from *cheir* (χείρ), the hand, and means, as I shall show, the healing-hand; and in the antithesis between the healing point or knife-edge, symbolised in Akastus, and the healing-hand of Cheirōn, there is most important chronological evidence of the gradual progress of the healing art. The healer, or barber-surgeon, of the race of star-worshippers, whose weapon is the edge or point, is he whose chief means of cure is the use of the knife, or the cautery, or burning of the diseased part, as is still constantly done in India; whereas he who has the healing-hand uses salves, and the healing oil of Æsculapius, and prepares medicinal drugs to be taken internally. That the knowledge of healing applications, both internal and external, was the principal part of the science of Cheirōn is shown by the universal tradition of Greek antiquity which made him the originator of the science of pharmacy, and the use of the healing hand, both of which he taught, as Pindar testifies, to Æsculapius, the god of healing.[1] It is also proved by the fact that the medicinal plant for which Pelion was chiefly celebrated was called the Kentūrion of Chiron (χειρώνιον κενταύριον). This was renowned as a febrifuge, and is also said to drive away snakes and cure snake bites.[2] Akastus, the healer, is represented as driving away Jason and Medea, the sorceress, from Iolcus, his kingdom; and thus he denotes the class of physicians who substituted amputations, incisions, and burning, for the magical incantations and charms of the earlier medicine-men, which constitute such a large part of the Akkadian magical formulæ. The whole story marks the Centaurs and their pupil Æsculapius as the people who made a still further advance in the arts of medicine by the use of oil, salves, and drugs, and they are thus shown to belong to the race of the star-worshippers who called the

[1] Pind. *Nem.* iii. 55. βαθυμῆτα Χείρων τράφε λιθίνῳ
Ἰάσον' ἔνδον τέγει, καὶ ἔπειτεν Ἀσκλαπιόν,
τὸν φαρμάκων δίδαξε μαλακόχειρα νόμον.

[2] Mannhardt, *Antike Wald und Feld Kultur*, Part ii. chap. ii. pp. 47, 48.

twin-stars of Gemini the Ashvins, the physicians of the gods,[1] and who in the Zendavesta invoked Aryaman, the star of the bull, the constellation Taurus, as the great healer sent by Ahura Mazda to cure the diseases wrought by the witchcraft of Angra Mainyu.[2] It was they who settled in Thessaly and made it the home of the family or clan of the Asclepiadæ to which Aristotle belonged, and who, as the first scientific experimenters in Greece, gradually showed the superiority of scientific demonstration over philosophic guesses.

It was Akastus who, after he had driven out Jason and Medea the sorceress, instituted scientific games in honour of his father, that is to say, he introduced the Greek custom of making the festival to the Fathers, established by the Kushites, the time for national meetings, which tended to keep the ancient confederacies united, and improved the national character by exciting emulation in manly sports. This was an outcome of the system of Dorian training suited to an age of wealth and extended commerce which marked the close of the rule of the star-worshippers. It was at these games that Hippolyte, the wife of Akastus, fell in love with Peleus, and in this story, as in the precisely similar one of Joseph, we find a reminiscence of the opposition met with by the young prophet who was to become the father of the sun-god, the ruler of the year. Hippolyte means 'she who is released or freed by horses,' that is, the moon-goddess, who, when it was discovered that the path of the moon marked a circle in the heavens, was thought to drive through the stages of this circuit marked in the Nag-kshetra, or field of the Nags or stars. Hippolyte, the moon-goddess, tried to bind the young prophet to herself, but he who was to be the father of the sun-god refused her advances, just as Joseph did those of Potiphar's wife when he was to marry the daughter of the priest of On, the city of the sun-god. On

[1] Sachau's Alberunī's *India*, vol. i. chap. xxii. p. 242.

[2] Darmesteter, *Zendavesta Vendīdād Fargard*, xxii. 9 and 15; S.B.E. vol. iv. pp. 232, 233.

the complaint of Hippolyte, Peleus was sent by Akastus, who did not like to put to death the youth he had cleansed of the guilt of Eurytion's death,[1] to Mount Pelion, to kill or be killed by the wild beasts, a mission which tells us how the prophet must go forth into the wilderness and fight with the hindrances of error and ignorance which stay his advance; and it is a similar story which appears in one form or other in all the mythic tales of the lives of early religious reformers. It is the same theme which is set forth in the wanderings of Pururavas, when his wife left him, the exile of Joseph and Israel in Egypt and in the desert, the imprisonment of Joseph, and the flight into the wilderness of Elijah. They all represent different phases of the long ages spent by the early inquirers into the causes of natural phenomena in unravelling the secrets of nature—their prison-house—and gaining the control given by knowledge over the wild and untamed forces which are the wild beasts and dangerous adventures of these stories.

Peleus set forth on his mission armed with a wonder-working sword, which, according to one version of the myth, he stole from Akastus when they were hunting together, and according to another, was given to him by Hephaistos, the fire-god. Peleus slew with this sword the beasts who attacked him, and hid their tongues in his hunting-bag. When the courtiers of Akastus found the dead bodies, and claimed to have killed them, they laughed at Peleus because he had come back without killing anything. He silenced them by showing the tongues, and Akastus determined to have him destroyed by the Centaurs; but before this could be done he must first be deprived of his wonder-working sword, and once when they had gone out hunting together, Akastus found the opportunity to steal it when Peleus had fallen asleep. After stealing it he hid it in a dunghill, and left Peleus to the mercy of the Centaurs. They at first intended to

[1] Mannhardt, *Wald und Feld Kultur*, Part ii. chap. ii. pp. 49, 50; *Schol. Arist. Frag.* 1063.

kill him, but Cheirōn released him and helped him to recover his sword, and after this he returned to Iolcus, killed Akastus and his wife, and placed Iolcus, which had formerly been subject to the Magnesians, who worshipped the witch-mother Maga, under the rule of the Thessalians.

The mythical meaning of this part of the story turns on that of the sword. This was originally the crescent-shaped sword, the Harpe or crescent-moon, with which Hermes slew Argos, the star-watcher of Io, the dark night, and Merodach, or Marduk, the young bull-calf of Babylon, killed Tiāmut, the dragon. It was this sword which passed to Peleus through the hands of Akastus, and which was originally the magic-wand of the fire-god, which became the crescent-moon, the healing-knife of Akastus, but which was in the hands of Peleus the magic word, not of conjuring magicians, but of the inspired prophet. It was, as is shown by the tongues of the beasts, the wonder-working power of inspired thought and speech co-ordinating the results acquired by the study of various experiments and hypotheses, which, like the coal from the altar given to Isaiah,[1] made the prophet able to overthrow the foes of the God of Righteousness, and to bring light into the waste places of the human mind and conscience, darkened by ignorance and fouled by sin. It was this wonder-working power which remained awake during the ages of scientific research, when the star and moon-worshippers were supreme rulers, but which slept when progress was stopped by the deadening tyranny which prevailed at the close of the lunar age, to wake again with the coming of the Northern Aryan invaders, who led the revolt of the human lovers of a joyous life against Semitic formalism and idealism, and of the depressed and enslaved agriculturists and artisans against the tyranny of the priest-kings. It was when the Northern nations, who worshipped the beautiful youth, the young prophet and sun-god, were amalgamated with the thinkers of an earlier time, and when the period of intellectual

[1] Isaiah vi. 6.

Renaissance began, that Cheirōn found the sword of Peleus, which had been hidden in the dunghill of a dead and lifeless faith, and restored it to him. It was then that speech and voice again re-blossomed in an age of poetry and song, and it was this new-born age of the bard and rhapsodist, leading up to the birth of the sun-god, the ruler of the solar year, which was ushered in by the marriage of Peleus and Thetis. This was the marriage of the divine and human father, the god-man, with the Nereid, the prophet-daughter of the sea. Thetis is, as Curtius shows, a variant form of Tēthys, and both names are derived from the root *tha* ($\theta\alpha$), to milk, to nourish with milk.[1] Thetis was wooed by Poseidon, the black bull of the sea, the Greek form of the Hindu Pūshan, and she was, therefore, the cow-mother of the bull-race, who worshipped Ia, the great water and fish-god, and was the counterpart of the Egyptian Isis, the cow-mother of the young Horus, the black water-bull Apis, sacred to the worshippers of Dhu-ti, the moon-god. The union between her and Peleus tells of the marriage of the divine son of man, who, perfected in thought, speech, and power by the teaching and thoughts of long past ages, had become the goodliest of the sons of clay, with the heavenly mother, the cow sacred to the water-god, who, as Thetis, rose out of the sea, as the morning mist, to become the cloud-mother, who sent down the heavenly milk as rain to nurture life on earth. It was, in short, the union of Northern life and the childlike delight in nature of the Northern races with the culture and science of the Semitic central zone.

At this wedding Cheirōn gave Peleus a mighty ashen spear cut from Mount Pelion, which none of the sons of men except the young Achilles could wield,[2] thus marking the Peleus, who had awoke from sleep, and recovered his wonder-working sword as the son of the ash, Yggdrasil, the father-tree of the Northern sons of Odin, the god of light and

[1] Curtius, *Griechische Etymologie*, No. 307, pp. 252, 253.
[2] Homer, *Iliad*, xvi. 140, 144.

knowledge. Thetis lived in silence with her husband,[1] and this silence and the mystery it involves both denotes the share taken by the Semites in framing the Thetis myth, and shows her to be the moon-goddess who was, unlike the Semitic father-god, seen, but was only seen as the moon making her way silently through the heavenly ocean, and it is as the moon-goddess that she is called by Homer the silver-footed Thetis. The marriage between Peleus and Thetis was thus the union between the Northern sun and the Semitic moon-worshippers. But the myth does not only depict Thetis as the silent moon, but also as the goddess of many forms whose symbols had often changed in the course of the many ages during which men had sought for the true image of the parent-god. For when wedded to Peleus she changed herself successively into the forms of a lioness, a dragon, fire, and water, before she would submit to his embraces.[2] These transformations show that Thetis was a goddess who traced her descent from Phrygia, where the myth of the moon-lioness arose, and from India where the constellation of the dragon, the alligator Shishu-māra was made the necklace of the god of the heavenly pole, and this makes her to belong to the race of the Argonauts, the mariners who steered their course by the Southern constellation Argo. The four forms speak of the ages of (1) moon worship, (2) star worship, (3) fire worship, and (4) water worship. The ages marked by the successive creeds which, originating with the Magicians, and Manu the thinker, followed one another after the purifying fire of the lightning-god and the sanctifying flood of the water-god had destroyed the wicked worshippers of the god of human

[1] This silence is, as Mannhardt shows, *Antike Wald und Feld Kultur*, Part ii. chap. ii. p. 52, denoted by the ἀφθόγγους γάμους, spoken of by Sophokles in the *Troilus*, in the passage telling of the marriage of Peleus with Thetis of the multiple form—

ἔγημεν ὥς ἔγημεν ἀφθόγγους γάμους
τῇ παντιμόρφῳ Θέτιδι, συμπλακεὶς ποτε.

[2] Soph. *Frag. Brunck.* iii. p. 404, τὶς γάρ με μόχθος οὐκ ἐπίσταται λέων Δράκωντε, πῦρ ὕδωρ.

generation, and the unwedded children of the matriarchal races. When her son was born Thetis wanted to make him like herself immortal, so she put him at night into the fire to burn out the stains of mortality, and by day she anointed him with ambrosia, the Hindu Amrita, the water of life, and the Ichor, or blood of the gods. But when Peleus once saw his son in the fire he cried aloud, and thus, like Pururavas, revealed himself. Upon this Thetis, the heavenly mother, disappeared like Urvaṣhī, thus showing that the worship of the mother-goddess ceases when the supremacy of the father-god is asserted, as it was by Peleus in his tone of command, while in the present myth it also means that the moon-goddess gave up the rule of heaven to her son, the young sun-god. His father brought him to Cheirōn, the sage learned in all the wisdom of the age, who thus, like the Hindu Guru, became his spiritual father, and brought him up by feeding him on the livers of the boar, the lightning-god, and the lion, the moon-god, with the marrow of the Northern Bear-mother, the Rikshāh, or constellation of the Great Bear, the god of the star-worshippers. He also gave him his name, Achilles, meaning the young snake (ἔχις) who, according to another version of the myth of his nurture, was made immortal in all parts of the body except his heel, by being dipped by his mother in the river Styx, meaning the 'hateful' river, the Greek form of the bath of serpent's blood taken by Siegfried, the sun-god of the Nibelungen triad. It is the immortality in all but one part which distinctly marks both Achilles and Siegfried as the sun-god of the solar year. He must, like Achilles, run his course, and complete his three seasons by dragging Hector, the holder or stayer, three times round the walls of Troy, and, like Siegfried, must leave Brunnhilda, the goddess of springs (*brünnen*), wed with the moon-goddess, Gudrun, and die by the stroke delivered by Hagen, the god of death and winter, in his one vulnerable point between his shoulders, after the return of Brunnhilda with the god Gunther of the autumn storms, just as Achilles

dies after the taking of Troy by the hands of Apollo or Paris, the god of the races who measure time by the phases and course of the moon. This god, the last avatar of the first measurer of time, was the god whom Achilles had displaced, for his first name was Ligurion, the sweet-toned,[1] an epithet of the lyre of Apollo, which marked him as the singing prophet-god of the Northern races, and the whole story shows that both Achilles and Apollo were sun-gods; but while Achilles was the sun-god of the solar year, whose course was traced by the learned astronomers of Babylon, the young and beautiful Apollo was the Northern sun-god who had been worshipped from time immemorial by the tribes who lived in the dark cold North, as the god who killed the winter-fiend, and freed the earth from the tyranny of the frost giants. It was the young Achilles who, as god of the solar, substituted for the lunar year, became the measurer to the race who bore the revived name of the Achæans, the sons of the enclosing serpent, who in the eyes of the new generation did not encircle only the lands whence the sons of the primæval village were born, but those ruled by the united tribes of the Achæan race.

But there is another myth which traces more clearly than the Peleus myth the deification of Achilles, the god of the solar year, to the Babylonian astronomers. This is that which makes Phœnix the Centaur one of the tutors of Achilles. He was the son of Amyntor, meaning 'the defender,' the king of the Dolopes, the people 'cunning (δόλος) in speech' (ὄψ ὀπὸς). He was said to have fled to Peleus from the land of his fathers after he had, by the advice of his mother, Cleoboule, the lady of good (κλεο) counsel (βουλή), seduced his father's mistress, just as Reuben the son of Jacob, seduced his father's mistress, Bilhah,[2] and in both cases the meaning is the same. The son, the prophet-god, takes the place of

[1] Mannhardt, *Antike Wald und Feld Kultur*, Part ii. pp. 51, 52; Smith's *Classical Dictionary*, s.v. 'Achilles.'

[2] Gen. xxxv. 22.

his father, Phœnix succeeding Amyntor, the defender, who was another form of Apollo, the Dorian protecting-god, while Reuben, who saved Joseph, the prophet-god, from his brethren, brought about the birth of the two last of Leah's sons, Issachar and Zabulon.[1] But in the Phœnix story the new prophet-god had, like Peleus, to leave his fatherland and go out into the wilderness. And it is this wandering which takes him to Peleus' court, where he finds the young sun-god. The land which Amyntor ruled is shown, by the name of his son Phœnix, meaning the Phœnician, to be Phœnicia. But Phœnicia did not only mean the strip of coast on the north of Palestine, whence the fleets of Tyre explored the Mediterranean and Western seas, but the whole country ruled by the Semitic race, from the Euphratean valley to the Mediterranean sea. This whole country was under Semitic rule in the days of the great Sargon, 3750 B.C., and was ruled by the Semitic kings of Assyria up to 2000 B.C. The Tell-el-amarna tablets written in Assyrian Semitic cuneiform, tell us that the language of Palestine was Semitic in 1600 B.C., and I have shown in Essay III. that the Indian evidence proves conclusively that the great Semitic conquest of Southern Asia by the Semitic Sombunsi, or sons of the moon, took place at a time which was very long before even the earliest of these dates, for it coincided with the adoption of the lunar year of thirteen months, which was used long before the solar year began with the entry of the sun into Taurus at the vernal equinox in 4700 B.C. The story of the coming of Phœnix to Greece as the herald of the solar year, and the tutor to Achilles, the young sun-god, is a myth telling of the arrival in Greece of the news of the discovery of the annual path of the sun through the ecliptic, which was made by the Babylonian astronomers, and the story of the Phœnix, the sacred bird of Arabia, proves even more clearly than the proofs I have already adduced, that the message brought by Phœnix was the doctrine that the sun in

[1] Gen. xxxvii. 21, 22; xxx. 14-20.

his path through the heavens measures the year. The Phœnix was the bird which is said to have arisen to fresh life out of the ashes of his predecessor. And I have already shown that the sacred bird of the earlier Semites was the moon-bird, and that it was the Akkadian and Egyptian moon-god Zu-ti and Dhu-ti, shown to be originally a bird by his ibis beak, who measured and recorded the lunar year of thirteen months. It was when this was proved to be a reckoning less reliable than that of the solar year that it was discontinued, or, in mythic language, burned. But it was from the observations made and recorded by the Assyrian and Babylonian astronomers of the stellar and lunar ages that the new year was deduced, and these observations were the ashes of the Phœnix myth. This Phœnix or Phœnician bird of the Greeks was the Benu bird of the Egyptians, the sacred bird of the solar year, worshipped at Heliopolis, or the city of the sun,[1] and it was the daughter of the priest of On that Joseph, the lunar prophet-interpreter, married.[2] We know from history that the solar year was introduced into Egypt by Kakau, a king of the Second Dynasty, about 4000 B.C., and Sargon, who ruled 3750 B.C., tells us, in his observations of Bel, that the solar year had then for a long time been the official year of Babylon.[3] The solar year was known and used by the authors of the Rigveda, as well as the lunar year, and both appear in the great cosmological hymn recording the different methods of reckoning time.[4] But not only was the solar and lunar year known to the Vedic poets, but also the year of the twenty-seven Nakshatra[5] or twenty-seven equal sections of the ecliptic circle forming a fifth part of the five years' cycle, used to reconcile the discrepancies between solar and lunar time. Therefore, in the Vedic age the substitution of

[1] H. Brugsch, *Religion und Mythologie der Alten Ægypter*, Leipzig, 1888, p. 180.

[2] Gen. xli. 50.

[3] Sayce, *Hibbert Lectures for* 1887, Lect. iii. p. 166.

[4] Rigveda, i. 164.

[5] They are spoken of as the 'twenty-seven Maruts,' Rigveda, i. 133, 6. Muir, *Sanskrit Texts*, vol. v. § ix. p. 147.

solar for lunar time must have been a matter of long-past history, and this is proved by the Vedic arrangement of the section of the hymns ended by the hymn I have just referred to, which tells of the reckoning of time by the months of gestation, the lunar and the solar year. The authorship of this section of twenty-five hymns, from 140 to 164, in the first Maṇḍala of the Rigveda, is attributed to Dirghatamas, whose name means the long (*dirgha*) darkness (*tamas*), and this name, like those of Vashistha and Vishvāmitra, to which I have already frequently referred, must be one with a mythical meaning, and not a personal name, for he is the son of Mamatā, 'selfishness,' that is, of the Semite and Jainist religion of personal penance, asceticism, and purification, as opposed to the collective worship of the chanted ritual of the Aryans.[1] It is the only collection of hymns in the Rigveda in which an Āpri hymn of thirteen stanzas occurs;[2] and as I have shown in Essay III. that each stanza of the eleven usually found in an Āpri hymn, summoned one of the eleven lunar months sacred to the gods of generation to the sacrifice, this hymn must be one summoning the thirteen months of the lunar year. The arrangement of the hymns also is peculiar, for both this and the hymns themselves show strong traces of having been written by an author who wished to accentuate his meaning by marking his standpoint through the teaching conveyed by the sacred numbers of astral, lunar, and solar chronology. The section opens with eleven hymns to Agni, among which the Āpri hymn of thirteen stanzas occurs, showing the hymns to be addressed to the eleven gods of generation. These are followed by three to Mitra Varuṇa, the moon-god and the god of the dark heaven, and these two sections together make up fourteen hymns, the number sacred to the lunar phases. After the hymns to the moon-gods follow three to Vishnu, the year measured by the months, both of the lunar and solar

[1] Rigveda, i. 147, 3; 152, 6. Also, Grassmann, Introduction to the Section, *Rigveda*, vol. ii. p. 149.

[2] Rigveda, i. 142.

year, two to the Ashvins or heavenly twins, two to heaven and earth, and one to the Ribhus or makers of the seasons; while the section closes with the hymn describing the horse sacrifice, one to the sun-horse, and the final hymn to all the gods (*Vishvadevas*) telling of the measurement of time. This last division consists, like the first to Agni, of eleven hymns, all connected with the gods of time; and the last hymn of all[1] distinctly shows that the sacred numbers play a conspicuous part in the arrangement of the collection, for it contains fifty-two stanzas, or four times thirteen, and that this number is connected with the lunar year is proved by the solar year and its twelve months being the theme of the forty-eighth stanza, or four times twelve. Four was the number sacred to the earliest Agni, and the four times twelve and four times thirteen mean perfection, while the twenty-five hymns forming the collection make up the number formed by adding the twelve months of the solar to the thirteen months of the lunar year.[2] All these deductions from the number and arrangement of the hymns, and many more I could point out, if space and the patience of my readers permitted it, distinctly prove that the official measurements of time ending in the adoption of the solar year, and the cycle of five years of the twenty-seven Nakshatra had been settled at the very opening of the Vedic age, at the time when the Aryans conquered the Semite-Dravidian moon-worshippers, and it must be the age when the solar year supplanted the lunar year, which is that marked by the Greek legends of the youth and bringing up of Achilles.

But these Achilles legends are not the only ones which tell of the birth of solar time and the discomfiture of the

[1] Rigveda, i. 164.

[2] The trammels under which the poet worked by the rules he imposed on himself, and the necessity of making each phase of his subject cover the number of stanzas which represent the sacred number, by which it is indicated, account for the almost impenetrable obscurity, and the apparent absence of meaning which marks the greater part of the hymn.

moon-goddess, the goddess Hera, the deadly enemy of Herakles, the sun-god; and among the most interesting variations of the theme, the legends of Œdipus find a conspicuous place, as they tell, among other things, of the divinity of speech, the divine mark of the Aryan poet astronomers. The name Œdipus means 'he with the swollen foot,' and thus, like other solar heroes, he is a variant form of the lame god of the fire-drill. He was the son of Laius, king of Thebes, and Jocasta or Jocaste, called by Homer Epicaste.[1] Laius meant the stone-father, from *lâas* (λᾶας), a stone or rock. He was the son of the stone-born race which peopled the earth after Deucalion's flood, the great building race, while Io-kastē or Epi-kastē meant either the 'cleansed' mother[2] or the 'cleansed' Io, the goddess of the violet (*ἴον*) dark sea, and the dark nights worshipped by the race, whose father-god was the hidden god who cleanses and sanctifies. The pair, in short, meant the stone-pillar or obelisk representing the father-god and the mother-goddess, the lunar crescent, and they thus together formed the lunar trisūla of the Semitic Minyans, placed over the gate at Delphi. But Œdipus, their son, the fire-drill, was not the impersonal god of the pole, but the prophetic guesser of riddles, the successor of the earlier interpreting prophet, who was, like Joseph, an expounder of dreams. It was by telling the Sphinx, the lion moon-goddess, the true meaning of her riddle that he destroyed her power. He told her that man was the being who goes in the morning on four legs, at mid-day on two, and on three at night. But this answer shows at the first glance nothing which ought to have disturbed the rule of the moon-sphinx, for it appears only to mean that men crawl on four legs as

[1] Smith, *Classical Dictionary*, s.v. 'Jocasta and Œdipus.'

[2] Curtius, *Griechische Etymologie*, No. 26, p. 138, shows that the root *kas*, which appears in the name of the 'cleansing' fountain *kas-talia*, means cleansing. It also appears in Greek in the form *κάθ-αρος*, and its cognates the Sanskrit *ṣhadh*.

infants, walk upright as men, and are supported by a staff, the third leg, in old age. But when we recollect the great importance assigned to numbers in ancient mythology, it becomes necessary to consider whether the numbers in this answer show that it marks the overthrow of the rule of the moon-sphinx, who is said, when she heard it, to have thrown herself from the rock; and if these numbers disclose a conclusive reason for this suicide, this must be that which is the real meaning of a myth, which was evidently, by the conspicuous place assigned to it, and the remaining incidents of the Œdipus myth in ancient poetry, looked on as one of the treasured possessions of the Grecian race. Now, in the first place, it is historically right to say that men in the childhood of the world went on four legs, for they worshipped the four supreme gods, the ancient triad and the fire-god. In the middle period their godhead was dual, the father rain-god and the mother-earth, which became the father-pole and the crescent-moon; while in the evening, the time when the myth was framed, they looked on the three seasons of the Northern year, manifesting the battles and victory of the sun-god as the god of time, who created and reproduced life. But it is in the numbers nine, formed from the union of 4 + 2 + 3 that the deadly blow is concealed, which put an end to the rule of the moon-sphinx. For in lunar chronology man was born into the world after ten months of gestation; whereas under the solar reckoning of time these ten months became nine, and hence the adoption of nine as the sacred solar number marked the supremacy of the sun-god, while the answer in its varying meanings became a crucial instance of the magic power of the wonder-working sword of speech. It is these nine months of gestation which appear in the nine Rudras, spoken of by Yudishthira in the Mahābhārata,[1] which replaced the eleven Rudras, or gods of generation, of the star-worshippers.

[1] Virāta (*Pāṇḍava-Pravisha*) Parva, ii. p. 3.

But the myth of Œdipus not only tells of the substitution of the solar for the lunar year, but also tells how the swollen-footed fire-god, the solar disc, was wedded to the moon, his mother Iocastē; and this is a Greek form of the story of the marriage of the sun and moon, told in the Rigveda. But in the Rigveda it is not the male-sun, the son and husband, who is married to the moon-mother, but the sun-maiden, brought by the Ashvins or heavenly-twins, who is wedded to the son of the moon-god. In this hymn,[1] it is said that her first husband was Soma, the soul of life in the life-giving water; her next, the Gaṇḍharvas, the seven gods of heavenly time, the Soma guardians, who wedded the Apsaras or cloud-mothers; her third was Agni, the sacrificial fire-god of the age, in which the supreme god was worshipped in the cloud of incense; and her fourth, the son of man, the beautiful youth, the young Apollo of the Greeks, the young-prophet-god of the lunar epoch. Soma, the rain-god, had given her to the Gaṇḍharvas, the first gods of time, the Gaṇḍharvas gave her to the sacrificial fire-god; and he gave her to the son of man, born of the moon-mother, the moon-struck and inspired prophet. In stanzas 21 and 22 of the same hymn, Vishvāvasu, the maker (*vasu*) of the dwellers in the land of the Vish or inhabited villages, the god of the pole is also addressed as her former husband, and told to leave her, and this god of the pole is he who is called Laius, the stone-pillar, in the Greek myth, who was the first husband of Jocaste, before the moon-prophet was born.

The whole series of stories tells us how the rule of the moon-prophets was followed by that of the Aryan sun-god. But here the question arises as to the ethnology of the race which called itself Aryan, and led the way in the return of the fire-worshipping Heraclidæ. I have already shown in Essay II. that they were a people who differed fundamentally from the Southern nations in the distribution of landed

[1] Rigveda, x. 85, 8, 9, 41, 42.

property, for while they divided the land they ruled into estates owned by individuals and families, Southern lands were the communal property of village communities. They were also a people who laid the greatest possible stress on birth, who were ambitious of personal and individual renown, and were proud of the deeds of their ancestors. They were thus great genealogists, the genealogy of each clan being kept by its hereditary bards, who were also poets, who sang, to the music of their harps, the story of the prowess of the heroes of the tribe; and these heroes were, originally at all events, men whose memory had survived, and not the metaphysical abstractions which the solar heroes became under the influence of Southern mythology. They had the keenest sense of the beauties of metrical and poetic language, and of all that is beautiful in nature and art, and they were at the same time impulsive and impatient of restraint, and endowed with the most intense love of freedom. All these characteristics are essentially Celtic, and it is in the constitution of the Celtic sept, which assigned to each head of a clan family a certain portion of the tribal land, that we find the origin of the Aryan law of property; and it is, therefore, to the Celtic race, formed by a large admixture of the blood of the Finnic dwarf race of miners and fire-worshippers that we must assign the leadership in the revolt against Semitism, which ended in the birth of the sun-god, the ruler of the year, from the moon-mother and prophet-father. It was these people who replaced the regularly-appointed interpreters and exegetæ, the sons of the prophets who handed down the official myths of ancient history, by their rhapsodists and bards; and these did not, like the exegetæ, remain stationary in the temples of their respective districts, but wandered through all the families of the clan, singing their national songs. It was they who saw what admirable material for narrative poetry was furnished by the historical myths, and who formed from them the later epics. But in these the ideal mythic heroes of

the Southern mythology became, when painted by the imagination of the Northern poets, living warriors, kings, and statesmen; and it was from these models that they framed the solar myths, which depicted the conquering career of the sons of the sun as the victories of the heroes, Achilles and Siegfried. But these bards, who inherited the carefully-framed traditions of their predecessors, used them with a freedom which would have appeared sacrilegious to the earlier interpreters; and though the meaning of some myths remains still fairly clear, yet others, especially when they are treated by poets who wrote after written narratives became common, are almost hopelessly confused. The appearance of these bards is marked by the story of the bard Tiresias, who, in the myth of Œdipus, separates him from Jocaste, and who continues to interfere in the quarrels which occurred between the two sons of Œdipus, Eteocles, and Polynices, the Greek counterparts of Romulus and Remus, Eteocles being the sun, and Polynices the moon-prince. These quarrels ended in the destruction of Thebes and the intervention of Adrastus, who instituted the solar games at Nemea, an event which brings us somewhat near the beginnings of recorded Greek chronology.

It was these excitable and impulsive sons of the North who felt themselves sorely chafed and constrained by the trammels imposed by the despotic government of the alien Semites, who introduced the republican forms of government, like those ascribed to Theseus, which associated the whole of the community, who did not belong to the very numerous body of slaves, directly in the conduct of all affairs of State.

But the chief influence exercised by the Aryans was not in affairs of State, but in the constitution and organisation of social intercourse. It was here that they completely subverted the customs of their serious, grave, and reverend predecessors, which were intolerably dull to a race in whose eyes a life was only worth living when it was accompanied by art, beauty, and social enjoyment. To people so constituted,

the elaborate ceremonies of the strictly legal ritual of the water-worshipping and water-drinking races were dreary and lifeless, and it was these which they made brighter by the introduction of choric odes, which became the psalms and hymns of the Assyrian and Indian ritual. Again, they were not, like the Semite Arabs, water-drinkers, but had continued the custom of drinking largely, especially on festal occasions, which were universally observed before the days of Semite reform, and it was under their rule that the Bacchic orgies were revived in all countries where they had been discontinued under Semitic influence.

But in tracing the history of the Aryan connection with Dionysus worship we must first begin with Asia Minor, where the wine-god had been worshipped from the early days of the goat-god. This was the country of Samleh of Masrekah, the vine lands, who, as I have shown in Essay III., was a king of the solar race which succeeded Husrava or Husham of Arabia, the mythic representative of the Semitic conquest and epoch in the government of the red race of Edom. This Samleh of Masrekah was the Semele of the Greeks, the mother of Dionysus the wine-god. She is proved by Phœnician inscriptions to be a Phœnician goddess, called Pen-Samlath, which Dr. Sayce translates 'the face of Samleh.[1] But Pen, which came to mean 'face' in Phœnician, is the Tamil or old Dravidian name for woman, and for the mother-goddess Māgha, who is worshipped by the Khonds in India as Tārā Pennu,[2] the mother-snake or star-goddess; and as this Dravidian name apparently travelled, like that of Iḍā, the sheep-mother, with the Dravidian matriarchal races, Pen-Samlath would mean the lady-goddess Samlah, and it must be remembered that the Tamil Dravidians have always been a maritime race, and that it was they who, as I have

[1] Sayce, *Hibbert Lectures for* 1887, Lect. i. p. 54. This name Pen-Samlath occurs in a Phœnician inscription found in 1884 in a bay in Attica, to the west of the Piræus.

[2] Caldwell, *Comparative Grammar of the Dravidian Languages*, p. 507.

shown in Essay III., first started maritime commerce in the Indian Ocean. Be that as it may, the genealogy of the kings of Edom in Genesis shows that Samlah of Masrekah succeeded Hadad, the son of Bedad, whom Dr. Sayce shows to have been the sun-god, called the beloved one (*dad*) who became the supreme god of Phœnicia[1] after the Semitic rule of Husham, and Samleh of Masrekah was succeeded by Saul of Rehoboth by the river, the Babylonian sun-god Saval or Sawul, the ruling god of the solar year. This evidently shows that the rule of Samleh of Masrekah is an episode in the rule of the sun-worshipping Aryans, and the Greek mythology of Semele and her son proves that this was accompanied by a great revival of the old worship of the god who inspired the early magicians, and that it immediately preceded the introduction of the solar year, and this conclusion is confirmed by the Hebrew history which makes Samuel the prophet the successor of Dagon, the fish-god, the ruler during the revolt that arose against the tyranny of the sons of the priest-king and the consecration of Saul the sun-god, and that religious worship in that age was accompanied with feasting and dancing is proved by the account of the festival at Ramah, where Samuel received Saul, and of David dancing before the ark.[2] It is in the land of Armenia on the western shores of the Caspian Sea that the vine grows wild, and it is from the Armenian *gini* that the Phrygian *goinos* (γοινος), the Thracian *ganos* (γανος), and the Greek οἶνος, and the Latin *vinum* are derived. It was immigrants from thence who introduced the cultivation of the vine into Thrace, and Homer speaks of Nysa, a city which claimed to have been the nurse of the god Dionysus, as a city of Thrace,[3] and it was Thracian ships that brought wine to the Greeks at Troy.[4]

[1] Sayce, *Hibbert Lectures for* 1887, Lect. i. pp. 55-57.

[2] 1 Sam. ix. 22-24; 2 Sam. vi. 14-16.

[3] Homer, *Iliad* vi. 130 ff. P. Von Brädke, *Uber Methode und Ergebnisse des arsichen Alterthumswissenschaft*, part ii.; *Uber der arische Cultur der Wein*, pp. 257-264, 275, 296.

[4] Homer, *Iliad*, ix. 172.

Moreover, the wine trade must date from a most remote age, for vines have been found in Neolithic pile-villages in Emilia in Northern Italy. But it is in Phrygia that we find the earliest legends of the Satyrs or Silene, the race with close, curly hair, goat's horns, ears, and tail, who were the traditional companions of the wine-god, for it was in Phrygia that Midas, the king of the water-drinking sons of the ass, mixed wine with the waters of the springs to bring into his power the Satyrs, who had proclaimed to the world that his ears, which had thought the music of the goat-god to be superior to the lyre of Apollo, were those of an ass,[1] and this myth tells how the Semite Dorian race, the sons of the twin-gods, who called themselves the sons of the ass, conquered the votaries of the goat-god. It was by the Phrygian name of Pappos (*πάππος*), the grandfather, that the Greeks named the attendant of the wine-god, who was himself the wine-god of the earlier ages, Pappos or Silenos. It was these Satyrs, the sons of the goat-god Pan, who were like the tribes Ægicores, or sons of the wind-goat (*αἴξγ* from *αἴσσω*, to rush) in Athens, and the Dryopes in Thessalia, the earliest cultivating race in Greece and Asia Minor, formed by the union of the mountain shepherds with the matriarchal tribes who founded the village communities. It was this race of cultivators with smooth faces and close curly locks who introduced wine into Assyria and Babylonia, where the vine was called by the Akkadians Gis-din, the tree of life, and it is a race very similar to them in bodily development who are depicted as the Gaurian race of Telloh on the earliest Akkadian monuments, 'with round heads, low but wide straight foreheads, slightly prominent cheek-bones, an orthognate profile with rather fleshy lips, a big nose which is not aquiline, and hair rather curly than wavy.[2] They were the people who

[1] Mannhardt, *Antike Wald und Feld Kultur*, vol. ii. chap. iii. pp. 141, 142.

[2] G. Bertin, 'The Races of the Babylonian Empire,' *Journal of the Anthropological Institute*, Nov. 1889, p. 105. When this description is compared with the characteristics of the primitive Dravidian race, Essay II.,

afterwards, when united with the sons of the ass, called themselves Gaurian, or sons of the Gauri, the wild cow-bison, and who were the Indian Gonds who brought to India the same love of liquor which they had learned in the Phrygian vineland. It was this Satyr race who dedicated to the wine-god the dances to the village earth and tree-mother, brought by the matriarchal tribes from India, and accompanied them by the music of drums and cymbals, the instruments used by the Indian Kolarian tribes and by the dancers of the Corybantic dances of Phrygia. It was these dances which, under the leadership of the Aryan warriors, developed into the dances of the Kūrētes, the Cretan priests of Zeus, who saved him from his father, Kronos, by clashing their weapons in the war-dance.[1] It was these Kūrētes who claimed to be the most ancient people in Acarnania and Ætolia, who are shown by their name to be the priests of the warrior god of light, for the root *kur* appears in Sanskrit, with the *k* changed into a sibilant, in the word *shārata*, meaning 'knightly courage,'[2] and this proves the name Kūrētes to mean 'the brave valiant people,' a term almost equivalent to that of the Aryans, meaning 'the noble race.'

These dances at the festivals to the wine-god developed, when associated with the sacred dramatic performances over which Dionysus presided, into the choral dances, called Hyperchēme, which became the chorus of the comic drama, a name which, by its relation to *κώμη*, a village, marks the comic drama as a direct offshoot of the dances of the earliest Hindu villages. And in the same way tragedy or the serious historical drama gives by its derivation from the he-goat (*τράγος*), who draws the car of time, an abbreviated history of its career and descent. That this development

p. 45, it will be seen that the Gaurian Satyrs derived their coarse features, large noses, and fleshy lips, from the dolichocephalic Dravidians, while their round heads came to them from the brachycephalic metal-working Finns.

[1] Smith, *Classical Dictionary*, s.v., 'Curetes.'

[2] Curtius, *Griechische Etymologie*, No. 82, p. 158.

of the dance and comic satirical local farce into the serious drama was the work of the Celtic Aryans is proved by the fact that the music, by which the Satyric chorus was accompanied, was that of the Celtic Kithara (κιθάρα), or harp, and the musician was called Kitharistes (κιθαρίστης), or the harp-player.[1] And it was these same Celtic races who were the conquering race of the Bronze Age, who burned their dead and became the youngest race of Indian fathers, the Pitaro'gnishvāttāh, 'the fathers consumed with fire.' These people have certainly left traces of their Celtic origin in the name of the river Oxus, which reproduces the Celtic *uisce*,[2] the Latin *aqua*, water, and I believe also in the name Phœnix and Phœnicia. The name Phœnix is a name of the red-race and of the Tyrian purple, but it first meant the red-wine, or the Fion-uisce, the 'fine-water,' which latter meaning still survives in the name of the Phœnix park in Dublin. To these Northern races, used to the mead and spirits of the North, the wine of Phrygia and Greece was a new drink of rare excellence, and it was no wonder that they called the land which produced it the land of the 'fine water,' and introduced this name into Greece. That the vines and wines of Palestine and Western Asia were looked on with special wonder and admiration is proved by the account of the spies of Israel, Joshua the son of Nun, and Caleb the son of Jephunneh, sent to spy out the country they were about to conquer. Joshua the son of Nun, the fish-god, the god of the soul of life, called also Hoshea, הוֹשֵׁעַ, the Yah of the races of the Hus or Husham,[3] was, as I

[1] Donaldson, *Theatre of the Greeks*, p. 17.

[2] Prof. Vambéry, in a letter in *The Times* of Dec. 6, 1893, derives Oxus from the Turkish *Ogh-ur*, meaning great (*ogh*) water (*ur*), where the Celtic *og*, great, and *us*, for *uisce*, both appear. Captain Raverty, in the same paper, gives the older name of the Oxus as Ji-hun, the Gihon of Genesis. This latter name takes us back to the Akkadian *zi*, life, and thus the name means the creator (*hun*) of life, (*zi* or *ji*) the parent-god of the star-worshipping sons of the rivers, the Vāhlika of Balkh on the Oxus, whose history I have given in Essay III.

[3] Numbers xiii. 17.

have shown, the leader of the Ephraimites, the reforming sons of Joseph, the prophet-god, who introduced the worship of the divine spirit, the Lord of Righteousness. His companion and fellow-conqueror Caleb, the dog, was in his first avatar the fire-god, brother of Ram, the mountain, or darkness, but he has in this episode become the son of Jephunneh, meaning 'the beautiful youth,' a reproduction of the birth of the sun-god Achilles, as the son of Peleus, the beautiful prophet-youth. It was they who returned to the camp of the Israelites with a bunch of grapes from Eshcol (meaning 'the bunch of grapes'), as the evidence of the success of their mission.[1]

It was also these Celtic worshippers of the wine-god who introduced into the Eleusinian mysteries the young sun-god, Iakkos, that is to say, *Fι-Fακκος*, the god invoked with the cry, 'Io, or victory.' They were originally celebrated in honour of the barley-mother, De-mētēr, who is represented in works of art as bearing on her head a garland of ears of corn.[2] Her worship was brought in by the Cretan Dorians who called barley Deai, and extends all over Europe in the honours paid to the last sheaf of corn, which is dressed up as a woman.[3] The mysteries celebrated the birth of the next harvest from the last in the birth of Persephone, the daughter of Dēmētēr; and Persephone, the Latin *Proserpina*, is the time-goddess, the snake creeping forward (*pro*), as her name contains the root of *serpo*, 'to creep,' and *serpens*, 'the creeping animal.'[4] It was at the original spring festival, celebrated in Anthesterion at the end of February or the beginning of March, the Māgh festival of the Hindus, that the new corn was eaten. It was then that the lesser mysteries were performed, and it was in the days of the Ashvins, the barley-growers and worshippers of their ancestors, that the greater festival was

[1] Numbers xiii. 6-33.
[2] Smith, *Classical Dictionary*, s.v. 'Demeter.'
[3] Frazer, *The Golden Bough*, vol. i. p. 331.
[4] Curtius, *Griechische Etymologie*, No. 338, p. 265.

transferred to the autumn month Boedromion, when the Nekusia, or services to the dead, were also held. It was their Aryan successors who made Dionysus, who was originally called Dionysus of the tree, the son of the tree-mother, into the Aryan father-god. He was first the god of the races who cultivated fruit-trees, for not only was the vine sacred to him, but there was a flowery Dionysus in Attica and Patræ in Achaia, and the pine and ivy, the sacred trees of the Northern Dravidians, and the fig, the mother-tree of the red races and the Indian Nāgas, were consecrated to him. He was the Northern spring-god, whose coming is celebrated by the Lydians in the spring. In short, even before the coming of the Aryans, he was the father-god of the united races of Northern and Southern cultivators, who grew fruits in the middle zone extending from Asia Minor to Persia, and added autumn, the season in which fruits ripen, to the three seasons of the earliest sons of the twin-gods, and he was the Greek counterpart of the Hindu Bhaga, the god of edible fruit. By these fruit-growing races he was worshipped as a bull, the horned Dionysus, called cow-born, bull-shaped, bull-faced, bull-browed, bull-horned, horn-bearing, two-horned, and horned ; but before he was the moon-bull he was the goat-god, who is represented as drinking raw goat's blood. His worship also passed through the phase of human sacrifices introduced by the yellow race, for human victims were torn in pieces at his rites in Chios and Tenedos, and in Bœotia a child was said to have been formerly sacrificed to him, for which a goat was substituted in the days of moon-worship. This victim was at Orchomenos supplied by the women of a family called Oleiæ, or the sons of the mother oil-tree of Semitic Palestine. At Tenedos a new-born calf was sacrificed to him, and the mother-cow was tended like a woman in child-birth. In this avatar he was the young year-calf, the Marduk of the Babylonians, born of the cow-mother. But the time of his birth as the year-calf was not that of the coming of the sun-god in the spring, but the autumnal

equinox, the year of the Semitic barley-growers who mourned at Antioch the death of Tammuz, the old year, and the birth of the new year at the beginning of Tisri or September-October.[1] This is shown by the song sung to him at his festivals by the women of Elis, who prayed to him to come with his bull's foot. They sang, 'Come here, Dionysus, to the holy temple by the sea, come with thy graces to the temple, rushing with thy bull's foot: O goodly bird, O goodly bird.'[2] Here he is in this song the winged bull-bird of the Assyrian temples, the cherubim of the Jews, who began their year in Tisri, September-October. And we see also in it the explanation of how he came into the Festival of the Mysteries celebrated from the 15th to the 25th of Boedromion, the month of the course or foot of the ox, called Prosṭhapada, or the ox-footed month, by the Hindus. He first became the ruling-god of the sacrifice, as the winged bull who introduced the year of the star-worshipping barley-growing races, and was afterwards the victorious sun-god invoked with the cry, Io.

It is the story of the coming of the Aryan Dionysus, the son of Semele of the vine lands, which is told in the myth of Hercules and the Centaur Pholos. In the version of this myth given by Apollodorus and Diodorus,[3] Pholos received Hercules, the returning fire-god, the young sun-god, who was the son of Alk-mēnē, whose name means 'the moon-bow,'[4] or the lunar-crescent, thus showing that he was the successor of the lunar race. Pholos was the guardian of the

[1] Sayce, *Hibbert Lectures for* 1887, Lect. iv. p. 231.

[2] Frazer, *The Golden Bough*, vol. i. p. 320-329, whence almost all this information about Dionysus worship is taken.

[3] *Apollodorus*, ii. 5, 4; *Diodorus*, iv. 12; Meyer, *Indo-Germanische Mythen Gandharva Kentauren*, pp. 49, 51.

[4] Curtius, *Griechische Etymologie*, No. 152, p. 132, shows that *alk*, meaning 'the defender,' is connected with ark, the Latin *arcus*, the bow and ark, the citadel, while the termination *mene* shows that the defending weapon or fortress here meant must be the bow of the moon, which measures the month, the Greek *men*, the Latin *mensis*.

sacred cask of the water of life belonging to the Centaurs, and is thus shown to be a counterpart of the Gaṇdharvas of the Rigveda, who are the guardians of Soma, the divine drink. But the cask kept by Pholos was not the pure water of the Soma moon-worshippers, but wine, and he broached it for Hercules at his urgent request; that is to say, Hercules, the sun-god, made wine the sacred drink instead of water. The Centaurs, whose agent Pholos was, were attracted by the smell of the wine, and came down armed to oppose the gift. Hercules defeated them, and killed many with his arrows and firebrands, and thus secured his property. But in the contest Pholos, the god of the dead lunar year, was accidentally killed by a poisoned arrow drawn from the dead body of a Centaur, which dropped on his foot, the vulnerable place of the year-god, as shown in the Achilles legend. As Meyer shows, the Greek Pholos (φόλος) is the Æolic form of χόλος χλόος, meaning the golden green, and this is the exact translation of the epithet Hari-Zairi, used in Zend to denote Soma.[1] The form *Zairi*, which is only a reduplication of *hari*, appears in the Zendavesta in the name Zairi-paṣhna, the golden-heeled, applied to the star-gods, the Gandarewa, guarding the Soma, who were slain by Keresāṣhpa, the founder of the lunar year.[2] Again, the triple flagon (τριλάγυνον δέπας), the cup with the three lips, reserved for the Ashvins at the Soma sacrifice,[3] and given, according to Stersichorus, by Pholos to Gergon, one of the monsters slain by Hercules, recalls the cups made to denote the seasons by the Ribhus, or guardians

[1] *Zairi* is connected with the Sanskrit *heranya*, golden; Zend, *zaranya*, gold; a root which also appears in the Slav *zlato*, gold; *zelene*, green; and in the Phrygian γλουρὸς, the *g* being softened in the same way as the Latin *equus* becomes the Sanskrit *ashva*, and in this case the Phrygian γ becomes *z* in Zend, *h* in Sanskrit. The same change takes place in the North German *grun-j-u*, to be green; *gru-ni*, our green; the Sanskrit *hár-i-s*, Zend *zairi*. —Curtius, *Griechische Etymologie*, No. 197, 202, pp. 202, 204.

[2] Mayer, *Indo-Germanische Mythen*, *Gandharva-Kentauren*, pp. 175, 176; Darmesteter, *Zendavesta Ābān Yaṣt*, 38; S.B.E. vol. xxiii. p. 63 note 1.

[3] Eggeling's *Ṣat. Brāh.* iv. 1, 5, 1; S.B.E. vol. xxvi. p. 272 note 4.

of the seasons in the Rigveda,[1] and thus Pholos was the year-god who kept the store of life-creating water, which he dealt out so as to regulate the course of the seasons and the growth of living things.

The death of Pholos from the wound in his foot means the close of the epoch which preceded the enthronement of the sun-god, and this was marked by the reconsecration of the wine-god at the time when, as Pindar says, the Centaurs 'who learned to know the sparkle of the honey-sweet wine, pushed the milk from their tables;'[2] that is to say, when the libation made and the drinks drunk at sacrificial feasts were no longer water, and the milk, curds, and whey offered by the moon-worshippers to Indra at the Sannaya sacrifice, but wine.

I have already shown that the coming and conquest of the Heraclidæ must, on the ground of solar chronology, which makes the solar year begin about 4700 B.C., when the sun entered Taurus at the vernal equinox, be placed about or before 5000 B.C. But there is also another line of evidence which shows the great antiquity of the revolution made by the race who changed the young prophet-god of the Semites into Apollo of the lyre, and who made Orpheus, whose name reproduces that of the Rihbus, or the season-gods of the Rigveda, their tribal bard or minstrel, who regulated the harmony of the year, and brought back the dead Eurydice, the old year, from the grave. It was by their treatment of the dead that the chronology of the Aryan conquest is marked, for among the numerous dead bodies found by Dr. Schliemann in Troy, Tiryns, and Mycenæ, none were burned till the age of the third city from the bottom of the six superimposed cities found on the site of Troy. Here there were a quantity of urns found containing the ashes of

[1] Meyer, *Indo-Germanische Mythen, Gandharva-Kentauren*, p. 40; Rigveda, i. 161, 2.

[2] Pind. *Frag.* 147; *Bœrckh.* ii. 637; Meyer, *Indo-Germanische Mythen, Gandharva-Kentauren*, p. 41.

the dead, and the only two skeletons of warriors found were 'imbedded in the layer of the second city,' the largest and richest of the six, which had, like the Troy of Homer, been destroyed by fire,[1] while in Mycenæ the dead appear to have been subject to a process of mummification, like that of the Egyptians.[2] The second city, the renowned Troy of Homer's *Iliad*, is a city of the Bronze Age, for all the weapons, ornaments, and images in it are made of bronze, gold, silver, lead, or stone, and the evidence derived from the numerous tombs scattered throughout Europe, show that the burning of the dead generally became universal about the close of the Bronze Age. It was when the cremating and sun-worshipping Aryans came down from the North that the struggle began between them and the moon-worshippers, and one of the principal sites of the contest was that marked by the city of Troy, a name which means 'the boundary city.'[3] It was protected by Apollo, the god of the silver bow, the moon-god, and by Artemis, the goddess of the seven stars of the Great Bear, and was the city of the beautiful prophet-youth, Paris, the Paṇis of the Rigveda, the god of the trading races, and was the Asiatic outpost of the empire of the moon-worshippers. It was in Troy that Paris lived with the beautiful dawn-goddess, Helene, the Saramā of the Rigveda, the twin and immortal sister of Polydeukes, the raining-god, who became the goddess most worshipped at the close of the lunar age, the age of the young prophet-god. It was by the aid of the sun-god, Achilles, who was first detected by Odusseus, the wandering sun-god,[4] that the dawn-maiden, Helene, was brought back to Greece as the wife of Menelaus, when Troy, the capital of the moon-worshipping Semite-Dorian races, was taken and burned. In the name of Menelaus, which means he who withstands men, but which also includes the other meanings of the root *men* (μεν), endur-

[1] Schuchhardt's Schliemann's *Excavations*, p. 78. [2] *Ibid.* p. 158.

[3] From *tar*, *ter*, see Curtius, *Griechische Etymologie*, No. 238, p. 222.

[4] Smith, *Classical Dictionary*, s.v. 'Achilles.'

ance, wisdom, and thought,[1] we find the beginning of a new age when the individual, and not inexorable fate, became the arbiter of events, and when the true king was the born leader of men chosen to rule by an assembled people. It is in this king, Menelaus, whose son Megapenthes, meaning the great high road on the sea,[2] married the daughter of Alektor, meaning the cock of the East, the bird of dawn, that we find the first beginnings of the new age, an age which traced its birth from the land of the Chalybes, the makers of steel (χάλυψ), in Asia Minor. This age, when the Homeric poems began to be composed, a time very long before that of the completed *Iliad*, is shown to have then completely superseded the age of bronze, for in it all arms are made of iron. This transition stage from the later Bronze Age, when the Northern cremators first ruled Europe and Asia, to the Iron Age, is shown, by its wealth of myths and the great social changes it worked out, to have been a time of exceptional intellectual activity. It was then that both in Greece and in India the elaborate metres and forms of poetic expression were formed and adapted to the measured periods befitting ritualistic solemnities, and the recital of the deeds of ancestors at the annual funeral games. And as all these metres, especially those of India, are founded on the sacred numbers of the preceding age, they could not have been elaborated before the Aryan conquest was completed, and the national mind had become wedded to Aryan ideas. This conclusion is irrefragably proved by the Indian sacred metres, which are declared in the Brāhmaṇas to be (1) the Virāj metre, consisting of three lines of ten syllables each, the number sacred to the race of early star-worshippers, who worshipped the moon-goddess ruling the ten lunar months of gestation, the mother-earth and the three seasons. (2) The Trishṭubh of

[1] Curtius, *Griechische Etymologie*, No. 429, p. 311, shows that μένω, 'to abide,' 'to remain,' is connected with the Sanskrit *man*, 'to think.'

[2] *Ibid.* No. 349, p. 270, shows that πάτος, πόντος, and πένθος, are all connected with the Sanskrit *pathic-s*, a road.

four lines of eleven syllables each, sacred to the race who worshipped the god of four seasons, the god Bhaga of the edible fruit, and the eleven gods of generation. (3) The Gāyatrī of three and four lines of eight syllables each, sacred to the fire-god, and the Jagatī of four lines of twelve syllables each, to the twelve months of the solar year. It is these metres which are said in the Brāhmaṇas to represent the three strides of Vishnu, the time-god ruling the year of months.[1] But these metres, while they retain reminiscences of the previous rule of the star, fire, and earth worshippers, entirely ignore the immediate predecessors of the Aryans, the hated Paṇis or moon-worshippers, but their influence appears in the metre of the Gāthas of the Zendavesta, which show evident traces of having been framed while the Aryans were amalgamating with the lunar races. Thus the Trishtubh metre of the Gātha Ushtavaiti and Speṇtā Mainyu is not, like the Vedic stanzas, made up of four, but of five lines each, the number of seasons reckoned in the lunar year by the moon-worshipping races, while the metre of the fifth Gātha, the Vohūkhsathrem, written in lines of fourteen syllables each, with a cæsura between them, is a distinctly lunar metre, sacred to the fourteen days of the lunar phases. And the metre of the sixth Gātha Vahishta Istiṣh, contains traces of solar, stellar, and lunar reckoning of time, for in its four-lined stanzas the first two contain eleven or twelve syllables, while the third and fourth have fourteen syllables with a half-line of five added to each.[2] It is in the formation and use of these metres, no less than in the process of Arianising the languages of the nations they conquered, that we find some of the clearest proofs of the great length of time that elapsed between the coming of the Aryan Heraclidæ and that in which we find historians giving the history of events in chronological order.

In tracing out the picture of the Aryan conquest, the

[1] Eggeling, *Ṣat. Brāh.* i. 9, 3, 10; S.B.E. vol. xii. p. 269.
[2] Mill, *Yaṣnas*; S.B.E. vol. xxx. p. 91, 145, 165, 187.

transition from the Bronze to the Iron Age and its results, still more clearly than I have hitherto done, we must turn to the series of myths to which I have previously referred telling of the contests of the Centaurs and the Lapithæ and events which followed that war. The first recorded battle is that which happened at the wedding of Pirithous, the king of the Lapithæ, the revolving pole, with Hippodameia, the tamer of horses, the moon-goddess, the heavenly goddess worshipped by the race who had found out that the wandering moon and planets were not lawless and untamed steeds, but that they drew the chariot of time along the appointed paths marked out for them by the great creator. The Centaurs led by Eurytion, the rainbow-god, tried to carry off Hippodameia, but were defeated in the attempt, and Eurytion was cast out of doors, and his nose and ears cut off.[1] The full meaning of the myth will appear still more clearly if we turn to the story of another Hippodameia, the wife of Pelops.[2] It was at a chariot race that Pelops won his wife by taking out the linch-pins of the chariot of his opponent Œnomaus. Œnomaus was king of Elis, a name which means 'the plain land' below the hills,[3] and it was also the sacred land of Southern Greece, consecrated to the ancient gods of the maritime races, who called it Argos, the land of the fish or the water-snake. These were always gods of heaven and of the sea, the encircling ocean-snake, and the name Œnomaus, which means the only (*οἰνὸς*, Lat. *unas*) measurer,[4] takes us back to the time when the one god of time was the god of the dark heaven, the Hindu Varuṇa, the Greek Ouranos, who distributes the rains and ordains the course of the seasons. Pelops, his successor, who altered the measurement of time by taking the linch-pins out of the

[1] Homer, *Odyssey*, xxi. 299, 300.

[2] Smith, *Classical Dictionary*, s.v. 'Pelops.'

[3] Curtius, *Griechische Etymologie*, No. 530, p. 360.

[4] *Ibid.* Nos. 445, 461, pp. 320, 327, where he shows the Sanskrit *mā* becomes the Greek *me*.

wheels of the chariot of Ænomaus, came, like so many other Greek reformers, from Phrygia, the land of the Minyans, or moon-worshippers, and it is his coming which tells us of the conquest of Southern Greece by the Minyans, who built Tiryns and Mycenæ. It was he who brought with him the moon-goddess Hippodameia, and introduced the lunar year. It was when this year was introduced that the nose and ears of Eurytion, the rainbow-god, were cut off. He was no longer the capricious but persuadable god, of the rain-showers, who could be propitiated by the sweet savour of sacrifices or moved by the prayers of his children, but the stern and unbending lord of the unchangeable laws of nature. It was at the wedding of Pirithous and Hippodameia, the moon-goddess, who succeeded the pole as the ruler of the heavens, that Theseus first appears among the Lapithæ, and in him we find a mythic hero, who, like the three Centaurs, Eurytion, Cheiron, and Pholos, unites the stories of several succeeding epochs. These are marked by his genealogy and the exploits attributed to him. He was the son of Ægeus, the goat-god, whom he succeeded as king of Attica; the slayer of the moon-bull, the Minotaur; the capturer and deserter of Ariadne; the conqueror who defeated and married Hippolyte or Antiope, the queen of the Amazons; the first ravisher of Helene, the dawn, who was conquered by her brothers Castor and Pollux (Polydeukes), and was succeeded by Menestheus, whose name, meaning the abider, involves, like that of Menelaus, the ideas of permanence and steady thought. His name Theseus means the civiliser, the organiser, and his mother was Aithra, the air-goddess, so that he was the son of the race who, like the Lapithæ and Æolians, called the god of the winds their father-god. But in the names of Theseus, as in those of Apollo, Minos, Menestheus, and Menelaus, we find evidence of a new revolution in myth-making, for the names no longer mark the epochs of revolving or flowing time, but show by the adoption of the organiser, the defender, the measurer, the abider, the withstander, as national heroes, an advance in

thought, marked by the use of abstract terms to denote the authors of events. It was these which replaced the pictorial names of an earlier age, such as Eurytion, the drawer of the heavenly bow; the Lykian or Branchian Apollo, the god of the fire-spark (λύκος), or of the roaring thunder; the Lapithæ, sons of the storm; and Amphiguēeis, the fire-god, lame in both legs; while in Cheiron and Pholus or Cholus, we find an intermediate and impersonal, though pictorial form of thought, marking the deification of the healing-hand and the golden-green (χλόος) life-giving drink. This is the thought of the age which conceived Soma, the soul of life in the pure rain, dew, and running water as a god, and it is that in which we find the first stirrings of the scientific spirit which was to lead the thinkers and experimenters of each succeeding age to make further progress in solving the practical problems which lie at the foundations of ethical and social science, in marking the course of time and the motions of the heavenly bodies, and in finally tracing the path of the sun in the heavens, and introducing the solar year.

It was in the last epochs of mythic history that the myth became didactic, and told of the events which marked the course of history as the work of an author who had as 'the organiser or arranger,' ceased to be in the eyes of the mythmaker an individual with a distinct personality of his own, and thus Plutarch, in his account of the deeds of Theseus, begins the history of his reign with the account of the reforms he effected. He tells us that 'he settled the inhabitants of Attica in Athens, and made them one people in the city,' that is to say, he attributes to him the work of the age which made the city the capital of the province, an age which dates back to the time of the Kushite organisation. He goes on to say 'that after dissolving the corporations, councils, and courts in each outlying town, he built one common Prytaneum and court-hall, where it stands to this day. The citadel with its dependencies, and the city, or the old and new town, he united under the common name

of Athens, meaning the "blooming, freshly flowering city," and instituted the Panathenaia as a common sacrifice, he appointed also the Metoikia, or Feast of Migration, and fixed it on July 16, and so it still continues.' This is a description of the introduction, under the supremacy of the Palestinian goddess-mother, to whom the oil-tree was sacred, of the Semitic form of government and ritual under which the whole people were ruled despotically from the central city, in which alone the national sacrifices were offered; and it is this system which was instituted by Joseph, the Hebrew prophet-god, in Egypt. Plutarch goes on to tell how Theseus divided the people into castes, like those of Egypt and India, called noblemen (*eupatridæ*), husbandmen, and mechanics; coined money stamped with the sign of the bull, and adding Megara to Athens, set up a boundary pillar, on the east side of which was inscribed 'This is not Peloponnesus but Ionia,' and on the west 'This is Peloponnesus not Ionia.'[1] In all these changes we find the same distinct evidence of Egyptian and Semitic influence which is noticeable in the remains found at Mycenæ and Tiryns, and in the Athenian year, which began, like that of Egypt, with the summer solstice; and it was under this influence that Greece was divided into cities with their outlying territories, each like the nomes of Egypt, having their protecting god, as Athene was the protecting god of Athens and the Sun of the Egyptian city of On.[2] It was these cities and their territories which were in the Semitic lunar age in Greece and in Egypt, before the nomes were united under one common monarch, ruled by the kings, or tyrants, who lived in the citadels, of which the remains are found at Mycenæ, Tiryns, and Athens; and the whole system of government is one of which the roots must be sought in the Kuṣhite age, when the confederated provinces of an earlier time were united into a larger federation under one

[1] Plutarch, *Theseus*, The Chandos Classics, vol. i. pp. 14, 15.

[2] See the list of the nomes of Egypt with the protecting god of each in Brugsch's *Egyptian History*.

imperial ruler. It was this confederation of the Kuṣhite sons of the mother-mountain of the East which was imitated by the Semitic confederacy of the sons of Sinai, the mountain of the moon, or Horeb, the mountain of the supreme (*hor*) creator (*ib*), and this became in Greece, the Amphictyonic league of the united Dorian, Æolian, and Achæan tribes under the god called Apollo, the protecting-god, whose shrine was at Delphi, whence he issued his decrees as the god of the divine oracle, the god who spoke to the earlier Semites through the 'ephod,'[1] that is, the ark, or Aaron in which the divine spirit dwelt, and like the Semitic god, punished the guilty, healed the sick, and pardoned the sinner who had washed away his guilt by performing the prescribed penances.

The chronological position of Theseus as the author of results accomplished in a long series of ages of mythic history, is shown in the story of his exploits, for it was he who, before he became king, destroyed the Marathonian bull in Attica, and the Minotaur or moon-bull of Crete. That this marks the close of the age of Semitic lunar rule is shown by the customary offerings sent to Crete before his victory. These were seven young men and as many virgins, the human sacrifices offered by the earlier Semites, whose number represents the fourteen days of the lunar phases. It was among these victims that Theseus went, and it was in Crete that he was assisted by Ariadne, meaning 'the highly renowned,'[2] the daughter of the moon-father Minos, the measurer, and the moon-mother Pasiphæ, she who shines (*phai*) to all (*pasi*). Ariadne is the constellation of the Crown, who was placed among the stars by Dionysus, the wine-god,[3] and who is thus shown to be a star-goddess worshipped by the Northern votaries of the wine-god, who called the constellation Corona Borealis, the Northern Crown. This deification of Ariadne as the

[1] See 1 Sam. xxx. 7, where David inquires of the 'Ephod.'
[2] Curtius, *Griechische Etymologie*, p. 706 note; Preller, *Gr. Myth.* ii. p. 532.
[3] Aratus, *Phainomena*, 71, 72.

constellation of the Northern Crown, is an event marking a chronological epoch. In Essay III. I have shown that the deification of the star Regulus or Leo, as Māsu or Moses, who fights with weapons, indicated the change made in astronomical conceptions when the moon replaced the pole as the measurer of time. It was then that the field of astral mythology was enlarged, and the moon-constellation Taurus, the Hindu Pūṣhya was made the constellation sacred to the lunar year, and the star Regulus was placed at the head of 'the seven sheep of the hero Māsu to guard both the pole and the constellation Taurus, in which the star Rohinī of the red cow, which we call Aldebaran, the mother-star of the Semite or red race, is the chief star.'[1] But when the solar year was introduced, though the constellation Taurus still retained its importance as that into which the sun entered at the vernal equinox, and which thus began the solar as well as the lunar year, the guardian of the pole was no longer thought to be the southern star Leo, but the constellation Böotes, containing the star Arkt-ūrus, which means the watcher or guardian of the pole. It was this constellation which was crowned as the king of the northern heavens by the stellar crown, Corona Borealis, which lies close to Böotes, looking like a regal circlet which the king had laid aside. Thus the deification of Ariadne marked the institution of the solar year, and the renewed worship of the northern guardian stars of Artemis, the star-mother, which now became Charles's Wain, or the chariot of the great sun-god, guarded by the crowned constellation of the herdsman Böotes. This was the work of the worshippers of Dionysus, the wine-god, and this conclusion is confirmed by the name of the children borne by Ariadne to Dionysus or Theseus, who were called Œnopiōn, the wine (*οἶνος*) drinker (*πίων*), and Staphylus, the bunch of grapes (*σταφυλή*) while the solar character of Ariadne is shown by the story told by Homer that she was slain by Artemis, the moon-goddess.[2]

[1] Sayce, *Hibbert Lectures for* 1887, Lect. i. pp. 46-48; Essay III. p. 315.

[2] Smith, *Classical Dictionary*, s.v. 'Theseus and Ariadne.'

It was through the aid of the solar astrology, furnished by Ariadne, that Theseus obtained the clew which enabled him to find his way out of the labyrinth of the moon-bull, and to trace the path in the heavens traversed by the sun in its annual course.

He thus appears in this stage of his mythic life as a solar hero; while as a statesman he is represented as introducing the Semitic forms of government of the lunar age. But in the myth connecting him with the Amazons he is placed in a still earlier period of social development, when the matriarchal society was replaced by the patriarchal. He is depicted as the conqueror of Athens, who first fought with, defeated, and afterwards married the queen of the Amazons, called Hippolyte and Antiope. Hippolyte is, as I have shown, a name of the moon-goddess, and Theseus' marriage with her makes the lunar age succeed that of matriarchal rule; while the name of Antiope, which means opposed (*ἀντὶ*), insight (*ὀπὴ*), indicates the great fundamental differences which divided the society of the matriarchal from that of the patriarchal age, and, like that of Theseus, shows that the myth was made by abstract thinkers who looked on it as an epitome of philosophical history. In the story which tells how Theseus carried off Helene, the dawn, by the help of Pirithous, and in return aided him in carrying off Persephone, or Hippodameia, from her father, Aidoneus, when Pirithous was slain by Kerberos and Theseus imprisoned,[1] we see again an epitome of earlier history which tells how time, and the dawn, which marked its birth, was first ruled by the god of the revolving-pole, Pirithous, afterwards by the moon-goddess, Hippodameia, and the star-dog, Kerberos, the Sanskrit Sharvasa, meaning 'the spotted dog.' This epoch came to an end through the revolt of Menestheus, the abider, the solar hero, which occurred during the imprisonment of Theseus, and it was as a solar hero that he returned to resume the government for a time from Menestheus, and

[1] Plutarch, *Theseus*, 19, 20.

it was his children, a race amalgamated from the union of all the previous ruling races, who continued to govern the country and carry on the lamp of light in the great contest between the sun of light and knowledge and the demon of darkness and ignorance.

It is in this myth of Theseus that we almost find a condensed epitome of the conclusions I have deduced in this and the preceding Essays, in which I have shown how civilisation, knowledge, and religious research have advanced hand in hand, and how it is possible, from the religious and native myths of the older faiths, their ritualistic observances, historical traditions, linguistic affinities, scientific discoveries, their monuments and architectural remains, and their art and poetry, to construct a history showing the gradual stages of progress reached by the intermingled nations of the North and South. In doing this, I have traced the origin of organised society to (1) the Australioid races of the South, who first permanently cultivated land in the village communities of Southern India, and made the village ruled by the mothers and maternal uncles of the children born in it the parent of all its sons and daughters, who traced their birth to the gods of life living in the village grove, guarded from the power of the gods of death by the sacred snake, the fertiliser of the land cultivated by the villagers. (2) These matriarchal Australioid tribes were united with the Mongoloid-Malayan races from the mountain regions of the North-east, and became the worshippers of the gods of generation, under whose rule the matriarchal system of regulating the union between the sexes became changed into polygamous marriages, and it was these people who worshipped the triad of gods formed of the father and mother god of the patriarchal races and the mother-god of the matriarchal Southerners. (3) They were succeeded by the Ural-Altaic fire-worshippers, and workers in metal from Phrygia, who added the fire-god to the triad of the earlier races, and introduced the religion of witchcraft and the magic or miracle-working priest; and

the fire-worshippers were followed by (4) the great race of the Kuṣhites, whose supreme god was the great Nāga, or cloud-snake, the first of the gods of heaven, who was no longer a local god, but the god who organised the seasons and sent rain and sunshine to the earth, each in their appointed time. It was these people who formed the great confederacy of the rulers of the tortoise earth grouped round the mother-mountain of the East. Their rule was developed by (5) the star-worshippers, the yellow race, who were the first growers of barley, who continued the observation of the heavens begun by the sons of Kuṣh, and called themselves the sons of the twins Day and Night, and these became as stars Castor and Pollux, the physicians of the gods, the turners of the revolving-pole of the recurring weeks, and thus guided the progress of time. And it was they who first developed maritime trade on an extensive scale. (6) Their successors were the great Semite confederacy of moon-worshippers who completed the proof of the orderly succession of natural phenomena by showing that the moon and planets, who were looked on by the star-worshippers as wandering rebels against law and order, were, like the days, nights, weeks, and seasons, bound to follow the appointed course marked out for them from time immemorial by the great law-giver, the god Yah, whose rules are unchangeable. It was they who instituted the tyrannous and despotic form of government which I have tried especially to depict in this last Essay, and which led to the great revolt in favour of liberty, joyous life, and art and poetry, which was led by the (7) Northern Aryans, who were the introducers of sun-worship, the solar year, and the Iron Age.

I have shown that these people, who all lived before the stage of narrative history and the diffusion of syllabic and alphabetical literature, used the myth as one of their principal vehicles for the transmission of tribal, national, and racial history, and that these historical myths, made by nationally appointed myth-makers, were developed out of

nature-myths, made to teach the succession of the seasons and the laws of agricultural processes to the cultivating races; and the continuity of these myths, which show the same succession of races and customs as following one another throughout India, Assyria, Egypt, Palestine, Asia Minor, and Greece, is the best proof that they were looked on for many thousand years as giving the most accurate accounts of the different phases of historic times. When the information given by these myths is confirmed by the progress of ritual, and by the evidence of archæological remains, the whole proof is very nearly, if not quite, as trustworthy as that given by the superposition and correlation of geological strata, and must, as it seems to me, be accepted as an account of human growth which is very much more reliable than that given by the isolated and, for the most part, unconnected assortment of traditions which has hitherto been prefixed to national histories, in which the truthful part of the narrative is thought to begin with the beginning of chronological history.

But before closing this series of Essays I wish to say a few words more about the myth, so as to illustrate its wide and rapid diffusion in the most remote ages, and the changes it has undergone since it was the sacred depository of national lore, formed by the accredited national myth-makers from carefully-preserved recollections, handed down from generation to generation, and from tribe to tribe, and guarded from alteration by ignorant transmitters by the 'taboo,' which pronounced these records to be divine inspirations which it was sacrilegious to alter, and which were only accurately known by the consecrated guardians of the national history. The first change in the estimation and diffusion of the myths collected by the Semite myth-makers was made by the Aryan bards, who succeeded the earlier makers of history, and it was they who changed their ancient histories into narratives much more like their accounts of living heroes than those of the earlier myth-makers, and between the bardic revision and the popular

return to the original folk-tale they assumed a number of differing forms. No better illustration of these vicissitudes can be found than that given by the various forms assumed by the myth of Peleus, as recorded by Mannhardt. The whole story recalls one of the most widely-spread forms of mythic tales in which the young prince or huntsman comes to the court of a king whose daughter is about to be offered to a seven-headed dragon, a demon whose descent must be traced to the alligator-god of the yellow race of star-worshippers who sacrificed human beings. He finds a magic sword buried in the dragon-hill, or hung up in a shrine—the sword of thought or speech. He is aided by three faithful beasts, and a draught of strengthening wine, the honey-drink of the star-worshipping prophets, drunk from three full cups, which, with the three faithful beasts, represent the three seasons of the Northern year, and the three parent-races, whose totems were the wolf, the bear, and the dog or lion. With the magic sword and the help of these allies, he frees the maiden by killing the dragon, cuts out its tongues, and carefully wraps them in a napkin. Tired with the toils of the fight, he, the maiden whom he has freed, and the three faithful beasts, who have followed him, fall asleep; that is, the year is buried in its winter torpor, and the old epoch, which is to be replaced by the new, is about to end. The king's prime minister, the chief priest of the faith, which the reforming prince will overthrow, comes and finds him asleep, kills the deliverer, takes back the maiden to her father, and claims her hand in marriage as the slayer of the dragon of ignorance and false knowledge. But the three faithful beasts, the three seasons, or the lapse of time, restore the dead prince to life by the healing root, the Cheirōn of the Peleus story, and bring him back to the wedding, where he proves his right to the bride by producing the dragon's tongues. In the Norwegian and Swedish variants of this story, it is three sea-trolls with their hounds who are slain by the hero with the help of one or

three faithful dogs, and of a sword which can kill an enemy at every blow. This he has obtained from an old woman, the mother-earth, blinded by the frost-gods of darkness, in return for her stolen eyes, the light of spring and summer, which he restores to her. He sleeps in the lap of the maiden he has saved, the mother of the new year, and the falsehood of the knight or tailor who claims the maid, and who is the god dethroned by the god of light, is proved by the production of the trolls' tongues. In another story, the Siegfried story of Upper Hesse, in Northern Germany, it is a dwarf who shows the hero where the three king's daughters are hidden in a cavern by a seven-headed dragon. He finds there a magic sword and the strengthening drink, kills the dragon, and when his brothers, the former reckoners of time, forcibly take the maidens from him and leave him alone in the cavern, he proves himself to be their true deliverer by producing the seven tongues, that is, by proving by speech the superiority of the sun-god. In the Niebelungen Lied, the dwarf king Engel, the angel prophet-messenger, who had been fastened to a stone wall by his beard, takes his young deliverer Siegfried to the mountain, where the giant has imprisoned a maiden brought to him by a dragon: Siegfried conquers both the giant and the dragon, falls as if dead by the maiden, who is also apparently dead, and both are restored to life by Engel with a healing root.

In the legend of Sir Tristram it is said that a king of Ireland offered his daughter Isōt in marriage to whoever killed a dragon who was devastating the country, and in this case the year-maiden, imprisoned by the dragon of winter, disappears from the story, showing that it had passed into the hands of bards who knew nothing of the meaning of the original myth. Tristram conquered and slew the dragon after a long and toilsome fight, cut out his tongue, and concealed it in his bosom. The poison from the dragon's tongue all but killed him. The king's minister finds the dragon's body, adds some wounds to those originally made by Tristram,

and having sought for him in vain to slay him, he returns and claims the hand of the princess. Isōt and her mother, however, disbelieve him, and from the place of the combat track out Tristram, restore him to life and consciousness by a healing infusion of herbs and honey, and bring him back to court. On his return he was challenged by the prime minister, who finally surrenders his claim when his falsehood was discovered by the production of the dragon's tongue.

In a modern Greek and Albanian story, which brings us back from the North and West to the Grecian home of the Peleus myth, the young prince and his two brothers appear as in the Hessian story of the dwarf. The prince kills the dragon who guards in a cave the three golden maidens, the three seasons of the solar year. Then being left behind by his brothers, he kills a twelve-headed snake, who eats a maiden every week, and is thus shown to be the old year of the moon-worshippers, who reckoned time by weeks. When the snake is killed the hero falls asleep in the lap of one of the maidens he had saved. The victory is claimed by a Moor, whose falsehood is proved by the production of the dragon's tongues.[1]

In the variants I have quoted, all the incidents of the Peleus legend, the slaying of the evil beasts, the production of the tongues, the wonder-working sword, the sleep, the restoration to life by Cheirōn, the defeat of his traducers, appear, and the only difference between the variants and the earlier legend consists in the ending of that of Peleus, and in the introduction of the faithful beasts in the Norwegian and Swedish variants, who became his two brothers in the Albanian myth, and it is evident that these faithful beasts, the totems, appeared in the original myth, as they do in most of the variants of the Cinderella myth, which is another story telling of the annual succession of the seasons. The whole series of the myth and its variants clearly point to a Northern native tale, telling of the slaying of the frost giants by the

[1] Mannhardt, *Wald und Feld Kultur*, vol. ii. pp. 52-56.

spring sun, to which historical additions were subsequently made, showing how the sun-god was finally adopted as the true measurer of time by the conquest made by the eloquence of his sons, who proved the falsehood of those who had maintained that other modes of computing time than that indicated by the path of the sun through the heavens were the most scientifically correct.

Further proof of the historical character of early folk-tales is also found in the variants of that part of the Peleus legend which tells of the transformations of Thetis. These correspond to those of the Greek god Proteus and to those of the hero of the ballad of Tamlane, and it is from the historical avatars of the earlier myth-makers that those of Verethragna in the Zendavesta and of the Hindu Vishnu in the Purāṇas have been framed; but these last have not been taken in their original historical order, but are arranged so as to give Verethragna the eight avatars necessary to form the creating fire-god of the Zend ritual, and to Vishnu the ten incarnations, which make him the parent of all life. The transformations of Proteus, though they show their lunar origin by being seven in number, are not so artificial as those of Verethragna and Vishnu, and appear to be based on the official national traditions of the succession of races, for while (1) the moon-lion begins the series of changes, it is followed by (2) the spotted leopard of the star-worshippers; (3) the dragon or alligator, the necklace of fourteen stars of the pole; (4) the wild boar, the lightning and storm-god; (5) water, the great Nāga cloud-god; (6) fire, the fire-god; and (7) the mother-tree.[1] In the ballad of Tamlane the Earl of Murray, the hero, when freed from the power of the elves, or earth-spirits, the local gods of the worshippers of the mother-earth, turns himself successively into (1) a snake, the race of snake and earth worshippers; (2) a salamander, the sun-god, who is not destroyed by fire; (3) fire; and (4) glowing iron, the sacred metal of the Aryans of the Iron Age, and does not

[1] Mannhardt, *Antike Wald und Feld Kultur*, vol. ii. chap. ii. pp. 60, 61.

resume his human form till he has been thrown first into a barrel of milk, the life-giving food offered to Indra, the rain-father of the sons of Iḍā, the cow-mother, and, secondly, into the water of life. This clearly shows that the myth which had come down to the bard who wrote the ballad was one that traced its origin to that which told of the birth of the sons of the Kaurāvyas, or tortoise race, from the egg laid by Gandhārī, for this was first sprinkled or sanctified by the water of life, which detached the hundred and one embryos hidden in the egg, and these were only born after being kept for two full years in a pot of clarified butter, the divine seed, which is reproduced in the barrel of milk of the ballad. After having undergone these forms of Kushite baptism, Tamlane becomes (1) an eel, the river fish-god,[1] who led Manu to the spot where the mother Iḍā, the sanctified earth, was to rise from the waters and become the mother of the bull-race, born from the life-giving milk; then (2) a frog, the animal sacred to the rain-god; (3) then the dove, the prophet-bird of the moon-worshipping monogamistic races; and lastly (4) the swan, the moon-bird, who bore the sun, the swan-knight, the last winner of the Holy Grail, or water and blood of life, from his Northern home.[2]

This mythic genealogy, founded on the old national myths, tracing the childhood of the human race back to the days when the children were sons of the village snake guarding its boundaries, still survives in modern Greece, where unbaptized children are called dragons, the boys *δράκος*, *δράκοντας*, male dragons, and the girls by the feminine form *δράκαινα*, *δρακοῦλα*, *δρακόντισσα*;[3] and it was this same belief which caused the young sun-god, the son of Thetis, to be called Achilles, or the little snake.

This belief also appears in the Telugu story, called Dharmangada Cheritra. The queen of Dharmangada, king of

[1] *See* Preface, pp. xli. xlii., for the deification of the eel.
[2] Mannhardt, *Antike Wald und Feld Kultur*, vol. ii. chap. ii. p. 63.
[3] *Ibid.* vol. ii. chap. ii. p. 64.

Kanaka-puri, in Kashmir, the country ruled by the snake-god, Ila or Ila-putra, the son of Iḷā or Iḍā, the rain or Nāga snake, was delivered of a snake, but the child was falsely said to be a son. The king of Sau-rashtra, the kingdom of the Saus or Shus, offered his daughter to the young prince, and Dharmangada accepted the offer. When the maiden came the snake was given to her as her husband. She took it, tended it, and carried it to sacred shrines, that is, made it her conception of the divine being. In the last of these which she visited she was told to put the snake into water. She did so, and he was changed into a man, the son of the Nāga race, sanctified by the water of life; and this story agrees with other birth-stories derived from legends framed by the worshippers of the moon-god, the god of the divine mist, in making the holy water the instrument of effecting the new birth which changes the sinful nature into that which hates sin.[1]

This myth of the snake-child and of the efficacy of baptism is one of the many proofs of the universality of the regenerating ceremony of the Dīkshaṇīyā, or bath of initiation of the Eastern worshippers of Ia or Yah, the great water-god, which marked the admission of neophytes as sons of Yah, at an earlier period than that when the sign of adoption was the rite of circumcision, and later than that when alien tribes were united by the making of blood-brotherhood with the matriarchal worshippers of the mother earth. When the belief in the cleansing, regenerating, and forgiving god, the lord Ia of the house of the waters, superseded that in the anthropomorphic gods of generation, those who ranged themselves under his banner and became his sons were obliged, in India at least, to wash away their sinful nature in the waters of life. And that this belief was part of the old pagan creed of Europe, before the days of Christian baptism, is proved by the custom which made bathing in the morning dew obligatory on all those who

[1] Mannhardt, *Antike Wald und Feld Kultur*, vol. ii. chap. ii. p. 66.

joined in the ancient Palilia, or spring sacrifice, and by that which obliged all fathers to baptize and name those children they wished to acknowledge and allowed to live. This conclusion is also confirmed by an account of Carinthian beliefs quoted by Mannhardt from a work of J. W. Valvassor, written in 1689. He says that it was believed that sometimes a woman was delivered of a snake instead of a child, an evident survival of the Greek belief in the snake nature of unbaptized children. These snakes were beaten with a rod, the magic wand of Aaron, with which he discomfited the Egyptian sorcerers,[1] the *baresma*, or sacred twig of Rhabdomancy in the Zendavesta.[2] After being beaten, the child was thrown into a tub of holy water, as in the Indian tale, till it assumed a human form. He mentions a priest who was always said to have been born in the form of a snake, and also an old woman, whom he had tried to see, but could not find, who had assisted at such births.[3]

The snake origin, the Semite belief in the unseen, hidden, and unnamed god, which I have traced in the story of Puru-ravas and Ur-vashī, and the bath of initiation of the Hindu ritual, all appear in the story of Melusine, the wife of Raymond, Count of Aix, of Provence in France. She married Raymond, as Ur-vashī married Puru-ravas, under the condition that she, and not he, as in the Puru-ravas story, should never be seen naked. When he saw her in her bath under the form of the water-mother snake, that is, when the sinful nature of the worship of the gods of form was made manifest by the purifying waters, she vanished, that is, she became the unseen parent of life, the spirit-god, without name or form. In this story, as in so many others I have quoted, we have evidence of the fundamental change in religious belief brought about by the general adoption of the

[1] Exod. vii. 8-13.

[2] Darmesteter, *Zendavesta Vendīdād Fargard*, xix. 19 and iii. 1; S.B.E. vol. iv. pp. 22 note 2, 219.

[3] Mannhardt, *Antike Wald und Feld Kultur*, pp. 64, 65.

Semitic creed of the Puritans of the ancient world, the Sombunsi, or sons of the moon, who believed in the sanctity of water, and in the possibility of moral regeneration, not only by penance and the ceremonial ablutions which survived as the distinctive signs of their creed, but primarily by education, strenuous mental efforts and constant watchfulness, and perseverance; and it was this creed which, after passing through the ages of early Jainist superstition and belief in self-torture, emerged as the great moral law, the eightfold noble path to heaven, traced for mankind by the teachings of the Buddha. And this belief in the Semite Law of Righteousness, when the defect of selfish seeking for salvation, which was the vice of the Buddhistic creed, was eliminated from it by the Christian doctrine of self-sacrifice for the good of others, gave birth to the religion of Christ.

INDEX

[*The Roman numerals refer to the Essays.*]

Ā, water wife of Ia, iii. 151, 152; v. 470
Aaron, the holy ark of the Law, chest or breast of God, iii. 218, 219, 255; iv. 345; v. 489
Abhiria, the modern Ahir, sons of Ahi, the snake, iv. 222
Ab-ram, the father (*ab*) Ram, Preface, xxiv; i. 26; iii. 189, 195, 201, 260, 275; iv. 395; v. 467, 486, 491; vi. 509; the god Ram-anu, iv. 340; v. 478; identified with Hindu Rāma, v. 471-473; vi. 509
Achæans (Ἀχαιοι), sons of the snake (ἔχις), ethnological history of, iii. 176; vi. 501, 505
Achilles, young sun-god of the solar year, the little snake (ἔχις), myth of his birth and death, vi. 529-532; his first name Ligurion, vi. 532; his education by Phœnix, vi. 532-534
Adam, the red man, i. 30
Adar or *Adra*, the fire-god, iii. 144, 216, 276; the boar-god, lord of the pig, iii, 181, 185. *See* Atar
Adhvaryu, Hindu ceremonial priest who offers pure Soma, ii. 89; iii. 163, 166, 167, 207, 208, 241, 242, 248
Āditi, *Āditya*, the primæval mother, i. 10; iii. 163, 317; iv. 369 note 2; the six Āditya of the Rigveda, v. 421, 422
Admetus, imprisoned volcanic god, i. 14; vi. 515
Adonis, *Adonai*, Greek and Phœnician names of Tammuz (Dumu-zi), i. 24; iii. 185
Adrikā, meaning the rock mother of fish-god, i. 23; iii. 285-286. *See* Fish-god
Ægina, land of the tortoise ruled by Phokas, the seal, vi. 523, 524
Æolic races, sons of Apollo, the storm-god, i. 39
Æsculapius, the divine physician, ii. 85; iii. 231; vi. 525
Aeshma-deva, Zend god of the Ashura, i. 29
Agastya, the star Canopus, father of the Dravidians, ii. 108; iii. 257, 261, 287, 313; v. 432; vi. 512
Aghraēratha, he of the foremost (*aghra*) chariot (*ratha*), son of Pashang, king of Saukavastān, iii. 145, 190; v. 438
Agni, the lightning-god, i. 10, 21; ii. 107, 117; iii. 134; the fire-god of the altar, iii. 165; the Lettic god Ogan, v. 439; Og, the king of Bashan, v. 495; the teacher, ii. 81
Agni Jata-vedas, the knower (*vedas*) of (the secret) of birth, (*jata*) the central fire on the altar, iii. 170, 235
Agni Vāiṣvānara, household fire of the Māghadas, ii. 109; history of its entry into India, iii. 200-201
Agnīdhra, emasculated fire-priest, Preface, xv; iii. 163
Agnyādhāna, establishment of household fires, iii. 238, 321
Ahi, the Hindu village snake-god, ii. 115; iii. 194, 217, 229, 235; name of Osiris, iii. 189 note 2
Ahura = Asura Mazda, the supreme Zend god, iii. 134, 164, 266; v. 430 note 2, 431
Airu, the bull of Irān, iii. 145
Airyaman, Zend form of Aryaman, *which see*
Aja, sons of the goat, a Bhārata tribe, iii. 115, 117
Akastus. *See* Peleus myth
Akh-tuj, Gond festival of the axle (*akkha*) or plough, corresponding to Mounuchia at Athens and Palilia

at Rome, i. 8, 13; ii. 83, 90; iii. 230-232

Akkadians, i. 6, 8-12, 22, 25, 26, 29, 34, 38, 39; ii. 67, 78, 127; iii. 140-144, 147-149, 151, 216, 220, 221, 234, 240, 249, 250, 265, 285, 291

Akkadian astronomy, iv. 330-335, 340-346, 355-374, 377; burial customs, iii. 236; iv. 359, 360; commerce, iii. 281-284; priests clothed in goat-skins, iii. 238; year computation, iii. 291, 292

Akra, *Akhra*, dancing-ground under the Sarna, or sacred grove of Munda village, ii. 52, 81, 94; iii. 233

Akropolis, central citadel and temple, survival of the village grove, ii. 41, 52 note; iii. 154, 161

Akshauhini, meaning axles (*aksha*), iii. 279

Allat Alytta, Assyrian and Arabian goddess, i. 23, 28

Alligator or Crocodile, the parent-totem of the Māghadas or fire-worshippers, sons of Māgā, called Muggur or Makaram by the Hindus, Mugral and Puse by the Gonds, Makhar by the Babylonians, Maga-Sebek by the Egyptians, i. 10; ii. 121; iii. 213, 223, 224, 250, 268, 284, 287; became the mother-dolphin, Akkadian Makhar, Hindu Makara, iii. 284; iv. 377; Puse, the alligator, became Pūshan, the black bull, iii. 250; the cloud Para-shara, father of Vyāsa, i. 21; iii. 225; called in the Rigveda Vyansa, in the Mahābhārata Vyāsa, the uniter, and in Egypt, Sebek, with the same meaning, i. 10, 20, 21, 27; iii. 224, 225, 249, 252, 286; Ribhus, makers of the seasons of the Rigveda, the Rabu of the Babylonians, Rahabu, a name of Istar, and Rahab, the alligator of the Jews, forms of the alligator myth, Preface, xix; iii. 187, 225-227, 302; iv. 364; v. 495, 498; they denoted the parent alligator as the constellation Draco, iv. 400; the Shishumāra of the Rigveda and Purāṇas, ii. 129; iii. 144, 258, 259, 269; iv. 368; this became Makhar, the constellation Capricornus of later Akkadian astronomy, iii. 268; iv. 377; the constellation which, with that of the bull, drew the chariot of the Ashvins to the house of Divodasa, and which contained the star Mārichi, the fire-spark from which the Kushite race was born, v. 418, 419

Altar, history of, first earth-altar to the mother earth, iii. 163-175; pit-altar of the Arabs, Phœnicians, Kabiri, and Indian Takkas, iii. 196-198; horned altar of Apollo and of the Jews, iii. 328; Kabiri and Hindu Takkas, iii. 196, 197; the earth-altar of the Kushika race, iii. 220, 221; incense altar, iii. 300, 301; horned altar of Apollo, and brazen altar of the Jews, i. 15; iii. 328

Am, the mother Mango, iii. 146, 237; the Akkadian wild bull, iii. 288

Amats, Hindu caste, iii. 160

Amazons, Greek and Asiatic matriarchal tribes, i. 5, 25; ii. 24; iii. 176; vi. 510; conquered by Theseus, vi. 561

Ambā, chief star of the Pleiades, mother-goddess of the Western Hindus, ii. 124, 126; iii. 287; iv. 381; eldest of the three Hindu mother-goddesses, Ambā, Ambikā and Ambālikā, iii. 197, 237; iv. 336, 337; v. 427; the Mango (*am*) mother, III. 237. *See* Triambaka

Ambikā, sister of Ambā, and mother of Dhritarāshtra, the blind god of the meridian pole, i. 21; iii. 146, 197, 237; chief of the three sisters, iv. 336. *See* Ambā, Dhritarāshtra

Ambālikā or Amvālikā, third sister of Ambā, mother of Paṇdu, the sun-antelope, iii. 146, 197, 237. *See* Ambā, Paṇdu

Amon-ra, the god of the meridian and house-pole, ii. 125; iii. 224, 296; son of Lot, the incense god, iii. 300

Amphictyonic council of Greece, ii. 99

Amritā, the water of life, the rain churned from Mount Mandara, iii. 152, 229, 256

Anāhita, Babylonian and Zend god-

dess-mother of the waters, i. 12; iii. 169, 271
Añga, meaning burning coal, kingdom of, iii. 306
Añgiras, priests of the Nahushas who offered burnt (*añga*) offerings, ii. 107; iii. 169, 170; name of the united Bharadvājas and Gotamas, iii. 274, 301; son of Brahma, iii. 261; priests of the Ashvins, compared with Hebrew sons of Gershom, Preface, xvi; iv. 369 note
Ani, *Papyrus* of, illustrating Egyptian Book of the Dead, its historical value, i. 20; iii. 251, 267; iv. 362, 363
Ankh, Egyptian sacred symbol of life, i. 20; iii. 251, 252
Annus, the year-ring, the heavenly circle, iv. 383
Antelope, totemistic parent-god of the sons of the rivers, called Dara by the Akkadians, Terah by the Jews, i. 25, 26; iii. 180, 195, 196, 219, 262; iv. 401, 403; vi. 509; names traced to Hittite Tar-goat and Hindi Dhar-ti, water-goddess, iv. 365, 366; eaten as totems with pigs, iii. 180; iv. 366; called by Akkadian Finns Mas, iv. 366; Māsu, son of antelope and corn-mother, iv. 361; year of the black antelope (*mas-luv*), and the constellation Hydra, iv. 370, 371; land of the black antelope, called by Hindus Kuru-kshetra, iv. 366; Ophir or Opher, land of the black antelope, iv. 371; Brahmins, called Rishi, or sons of the antelope (*rishya*), iii. 149; wear black antelope skin, iv. 367; Great Bear, called the seven antelopes, iii. 269; antelope skin, the shrine of Soma and the garment of the baptized neophyte, iii. 149; iv. 367 note 3; change of Marīchi father of Kushites into an antelope, iii. 261, 262; iv. 364; Artemis, the bear-mother, as the deer or antelope-goddess of the corn-growers, iv. 360; marriage of antelope father-stars of the Great Bear to the Pleiades, iv. 376 note 3
Anu, a Bhārata tribe, ii. 115, 117; village races, sons of Sharmishtha, worshipping Anats or local gods, iii. 240; Akkadian god, iii. 142; the god of the ecliptic pole, v. 494 note; the eight-rayed star, meaning God and seed, Preface, xxviii
Anubis, Egyptian sacred dog and third son of Horus, iii. 187, 313
Apaosha, Zend god, he who burns (*ush*) the waters (*ap*), called Apapi or black water (*ap*) snake (*set*) by the Egyptian Hyksos, ii. 128; iii. 265, 321; black horse or cloud foe of Zend Tishtrya (Sirius), i. 11; v. 435
Ape, Hindu and Egyptian totemistic father-god, iii. 161, 183, 235, 267, 295, 296; iv. 363, 364; the cognisance of Arjuna the Pāndava leader, the rain-god, iii. 296
Aphrodite, i. 23; pigs sacred to her, iii. 180; also doves, iii. 314; the fish mother-goddess, iii. 312
Apis, the Egyptian bull-god; *see* Bull and Cow-god
Apollo Aguieus, the god whose symbol is the triangle, iii. 171; vi. 503, 504
Apollo, twin-god of day, son of Leto, the wolf-mother, i. 16; ii. 86, 88; god like Hindu Indra, to whom no living victims were offered, iii. 328; a childless and unwedded god, vi. 503; father-god of the wolf race, and Artemis, mother-god of the bear race, vi. 510
Apollo of Delos, his last avatar as the prophet-god, iii. 159; vi. 518
Apollo Lycæus, the storm-god, the wolf (λύκος) called by Æolians the Branchian or roaring-god, successor of Apollo Aguieus, i. 39; iii. 176, 213, 263; vi. 504; original Apollo Lycæus, the fire-god, afterwards became the god born on the Xanthus, vi. 505
Apollo Paian, the healing god, ii. 87; iii. 328, 329
Āpri hymns of Ashura ritual recited at animal sacrifices, iii. 172, 175, 291; hymn of thirteen stanzas in the Dīrghatamas collection in Rigveda i., vi. 535
April, plough and rain festivals, i. 8, 12, 13; ii. 83, 132, 133; iv. 336, 366
Apsara, cloud or water (*ap*) mothers, i. 6 note, 23; iii. 194

Aquarius, constellation of the tenth of the star-kings of Babylon and of Noah, iv. 384; of the first of the thirty year-stars, iv. 377, 380

Arabia, i. 23; iii. 256; trees indigenous in, iii. 281, 282; land of Teman, meaning 'foundation' or 'seed,' iii. 291; land of incense, iii. 283, 301; of Minæans and Sabæans, Preface, xli

Ararat, the mother-mountain of the ancient Iberians, the Kurds and the fire-worshipping Magi, Preface, xxxiv; v. 482, 486

Ardvi Sūra Anāhitā. *See* Anāhita

Argeiphontes, slayer of snakes (*argas*, ἄργας), epithet of Apollo as god of day slaying the stars, iii. 294

Argo, the ship or wolf constellation Argo, iii. 257, 258, 287, 289; vi. 332; vi. 512, 515, 524

Argos, land of Argo, consecrated to the fish-god, iii. 300

Argus, star watch-dog and snake (ἄργας), slain by Hermes with the harpe or sword of the crescent moon, iii. 294; v. 465; watch-dog of Odusseus the wandering sun-god, iv. 351

Ariadne, meaning the highly renowned, the constellation Corona Borealis, abandoned by Theseus and placed among the stars by Dionysus as the constellation of the conquering sun-god, vi. 559, 560

Aries, the ram-star, the first of the ten father-kings of Babylon, iii. 320; iv. 383, 384, 391; the star that led the Israelites under Joshua, v. 497

Arjuna, the fair (*Arjun*) god Pāṇḍava leader, the rain-god, ii. 71 note, 75, 76; iii. 273, 275, 299; father of Kutsa, priest-king of the god Ka, ii. 71 note 1; iii. 228; he bore the ape on his banner, iii. 296

Ark, the ship of the gods, i. 23

Arya, a tribe, sons of the fire-drill (*Aruṇi*), i. 23

Arpachsad, the land (*arpa*) of the conquerors, (*kasidi*) name of Armenia and of the son of Shem, iii. 179, 189

Artemis, twin-goddess of night, sister of Apollo, i. 16; ii. 86, 88; mother-goddess of Ephesus, i. 25; moon-goddess, the Munychian Artemis, ii. 66; iii. 215; vi. 507; the bear-mother constellation of the Great Bear, iii. 213, 232, 263; called the Braurian Artemis at Athens, the goddess of the yellow race, to whom human victims used to be offered, vi. 507; worshipped by the Arcadians as goddess of the Great Bear, and in the Tauric Chersonesus, vi. 508, 509; Artemis, mother goddess of the bear-race, and Apollo, father-god of the wolf race, vi. 510; became the deer-mother, iv. 360; slays Orion, ii. 66; a childless and unwedded goddess, vi. 503; festival to her and Apollo as rain-gods in Thargelion (May-June), vi. 506

Aryaman, a star-god, the ploughing-bull, and the physican, Vedic and Zend mythology of, v. 416-422; vi. 526

Aryans, Preface, liii-lv; i. 4, 33-37; ii. 78, 99, 101-122; iii. 329; vi. 554-562

Asar, Assyrian and Egyptian god (Osiris), i. 9; ii. 27

Ash, the father-tree of Odin and Achilles the sun-god, vi. 529

Ashādha, the Hindu fish-god and his worshippers, ii. 64, 104; Hindu month of the star Sirius, iii. 268

Ashēra, Semite equivalent of Indian rain-pole, i. 9; iii. 148, 193

Ashi Vanguhi, the enclosing-snake, Zend goddess of conjugal union, iii. 218, 219, and of the spring, iii. 271

Ashtoreth, Semitic moon-goddess, iii. 273, 289, 312. *See* Istar and Esther, Moon

Ashur, son of Jacob, iii. 289, 290; v., 434; the Ashurim, sons of Joktan, v. 488; the Ashura Hittite worshippers of six gods, Preface, xxix

Ashura, *Asura*, i. 78; iii. 147, 291, 303; trading non-Aryan races, ii. 104, 107; the Hittites, Preface, xxix; worshippers of six (*ash*) gods of creation, the six seasons of the year, and of Ashura Mazda, the Zend god, iii. 288, 289; v. 422, 423, 425; believers in the divinity

of pairs, iii. 290, 291 ; and sons of the Ashvins, iii. 303 ; iv. 348, 349 ; worshippers and sons of the six stars of the Pleiades, v. 427 ; become the Semite Ashurim, the sons of Joktan, the tribe of Ashur, v. 488

Aṣhva mēdha, horse-sacrifice of the Hindus, North Germans, Ugro-Finns, Scythians, and Romans, iii. 321-323; iv. 336-338, 395. *See* Horse

Aṣhvattha-tree (*Ficus religiosa*), parent tree of the Ikshvākus. *See* Fig-tree

Aṣhvattha-man, the Aṣhvattha-tree, son of Droṇa, slayer of the Pāṇḍavas, Preface, xxiii ; iii. 275

Aṣhvins, twin sons of the horse (*Aṣhva*), twin gods of the barley-growing races, the twin gods Day and Night (*Ushāsā-Nakta*), born of the goddess-mother Saranyu, i. 14, 16 ; ii. 75, 76, 110 ; iv. 395 ; v. 428, 429 ; fathers of the Pāṇḍava, twin sons of Madrī, iii. 262 ; iv. 337, 368 ; fathers of the yellow race of Hittites worshipping eleven gods of generation, and offering animal victims, ii. 87 ; iii. 167 ; iv. 348, 368 ; drawn by asses, iii. 255, 256 ; iv. 337, 340 ; drove round the pole the constellations of the bull (the Great Bear), and the alligator (Draco), iii. 269 ; the Ashvins, the sun-maiden and her marriage to the moon-god, vi. 539 ; the twin stars in Gemini which make the pole revolve, ii. 129 ; iii. 167, 258, 259 ; connection between them and the Pleiades, and their place in the Hindu months, iv. 338 ; physicians of the gods, ii. 88 ; iii. 231, 259, 260, 329 ; v. 421 ; vi. 526 ; brought barley to India, iii. 215 ; founders of the Soma sacrifice, iii. 167 ; Ashvin festival of the Sautramani, in which Indra was cured of intoxication, and the Vājā-peya festival, iii. 206, 208 ; v. 430 notes 1, 2 ; drinkers of mead (*Madhu* and *Surā*) whose worshippers thought intoxication to be a sign of inspiration, iii. 205, 303 ; iv. 359, 368 ; drinkers of unintoxicating honey-water, iii. 241 ; makers of Soma, mixed with sweet and sour milk and barley, iii. 242 ; rivals of the mother-bird, the vulture, iii. 243 ; gods of race to whom the quail (*vartika*) was sacred, iii. 245 ; their three-lipped cup symbolising the year of three seasons, iii. 241 ; called Na-satya, or those who do not deceive, in Zend theology and in the Rigveda, v. 429, 430

Asipu, inspired and officially appointed diviners, interpreters, and historians, Preface, xvii ; the Pra-ṣhastri or Gurus of the Hindus, iii, 240, 255 ; sons of Joseph among the Jews, iii. 241, 311

Ass, parent totem of barley-growing races who worshipped the Ashvins, i. 16 ; ii. 91 ; iii. 255, 256, 277, 307 ; iv. 337 ; the three-legged ass of the Zendavesta, the year of three seasons, the long-eared horse or ass, the father of horses of Indra, iii. 256 ; iv. 335, 340, 349 ; the animal consecrated by the rain and fire-cross, v. 488

Assōr or *Ashor*, the supreme fish-god, i. 29 ; ii. 64, 114 ; iii. 161, 268, 269, 286, 289, 313. *See* Fish-god

Astika, son of Jarat-Karṇa, the eight (*asti*) stars forming the heavenly fire-drill, iii. 270 ; son of Vishvāmitra, iii. 318

Astronomical circle, measurement of, iii. 320 ; iv. 383.

Asunvant, epithet of trading races who do not press Soma, ii. 107 ; iii. 274

Atar, *Atri*, the fire-god, the devouring (*ad*), three (*tri*), the three seasons of the year, Preface, xvi, xvii ; iii. 216

Athārvans, priests of Atar, Preface, xvi ; iv. 400

Athene, flower mother-goddess of the sons of the olive-tree, ii. 85 ; iii. 159, 289 ; a childless and unwedded goddess, vi. 503

Athurai, Egyptian name for Pleiades and Athyr, month sacred to them, ii. 125, 126, 129. *See* Pleiades

Ayu, son of Puru-ravas and Urvashi, ii. 84 ; iii. 211, 262 note, 274 ; v. 422, 425 ; vi. 524 ; father fire-drill

of the sons of the horse, iii. 166, 253
Azi-Dahāka, Zend fire-god and god of burning summer overthrown by Thraētaona, iii. 136, 182, 183, 185, 247, 248; iv. 346; his wives, iii. 179, 180; Zend counterpart of Hindu Vishva-rūpa and Vishnu, iii. 182

Ba, Hittite name for Istar, iv. 345
Baal, husband of the land, the Ashēra, i. 9; iii. 194, 311
Bābhuns, chief territorial caste in Behar, ii. 44; iii. 202, 225
Babylonian marriage customs, i. 24; iii. 158
Bagdis, Hindu tribe, ii. 44; marriage to sal and mahua-trees, iii. 153, 209
Bahtauli festival of the dead bird of the Ho and Munda Kols, iii. 244
Bahu, Akkadian mother-goddess, Preface, xxxiii; iv. 345; Bahu and the Bahrām fire, v. 469, 470, 499
Banyan, or bur-tree (*Ficus Indica*), parent-tree of the Bhārata and Kushika. *See* Fig-tree
Baptismal bath of regeneration at Soma sacrifice and Eleusinian mysteries, Preface, xliv-xlviii; iii. 238, 309, 310; iv. 367; superseded among the Semites by circumcision, v. 488, 491; used by the race calling themselves sons of the rivers, iii. 217; baptism with dew and fire, iii. 232; the flood, a baptismal bath, iii. 235; baptism, death, and resurrection of the sun-god, iv. 391-394
Bāragyza, now Broach port on the Nerbudda, ii. 51, 58, 98
Barbers, historical importance of, in the Copper Age of the Kushika, Preface, xlv, xlvi; iii. 279
Barhis, sacred Kusha-grass thatching the altar, iii. 163; the autumn season sacred to the fathers, iii. 174. *See* Pitri Barishadah.
Baresma, Zend sacred bundle of cleansing twigs used in the sacrifice for rain. *See* Magic Wand. The girding of the *baresma*, and the historical evidence thence furnished, iv. 405
Barley, historical importance of, Preface, xviii ff; i. 14, 15, 17; ii. 49, 58, 60, 91, 122, 128; iii. 178, 208, 323; vi. 501; called in Cretan *de-ai*, meaning the plant of life or god, Preface, xxx; offered at the Sautramani and Vājā-peya sacrifices, iii. 206, 207; to the Pitaro Barishadah, and 'Gnishvāttāh, iii. 207, 227; v. 435; brought to India by yellow wolf-race worshippers of the Ashvins, iii. 215; barley growers, sons of Rā, iii. 229; successors in India of the millet growers, iii. 222-224; barley festival of the Hindu and Ooraon yellow races, iii. 233; the Udumbara sacred fig-tree of the barley growers watered with water mixed with barley, iii. 238; Yava-shir, a Soma Manthin cup, mixed with barley (*yava*) iii. 242, 243, 310; also the sacramental cup (*κυκεών*) of the Eleusinian mysteries, v. 430 note 2; India, the Egyptian barley-land of the Aron, iii. 252; four seasons of the year of the barley growing races, iii. 269; baptismal shaving water of the Vaishya trading race mixed with barley, iii. 279; barley cakes offered to Apollo at Delos, iii. 328; constellations Virgo and Dēmētēr forms of the barley-mother, iv. 359; the mother of the sons of the antelope, iv. 369; year of the barley growers begun with the autumnal equinox, iv. 379; barley offered to and eaten by Pūshan, the bull-god, and Varuṇa, iii. 274; v. 435, 436. *See* Yavanas
Basque means forest (*baso* or *vaso*) men, first growers of barley and builders, Preface, xviii; i. 15; ii. 58; iii. 178, 178; Spanish Basques dolichocephalic, French brachycephalic, i. 31, 32; descended from matriarchal races, ii. 43; evidence of the 'couvade,' iv. 381; worshippers of Vesar, Varsu, Vas, or Vasu, the spring rain-god, i. 15; iii. 148, 177, 191. *See* Barley, Iberians
Bast, Egyptian snake and moon-goddess, a form of Hat-hor, ii. 125

Bauris, Hindu tribe, ii. 44 ; sons of the dog, ii. 90 ; iii. 200 ; marriage to sal and mahua-trees, iii. 153, 209 ; sons of the well, iii. 200 ; of the red-backed heron, iii. 284 ; worshippers of Kudra-sini, iii. 305

Bawri, land of, name of Babylon, iii. 179

Bear, parent totem of Finns and constellation, ii. 73, 84 ; iii. 158, 257, 258, 263 ; vi. 501 ; Hindu names of the stars of the Great Bear, iii. 261 ; successive names given to it by Egyptians, Irānians, and Hindus, iii. 264 ; its seven stars mean seven days, ii. 84 ; iii. 299 ; the Great Bear, the constellation of Artemis, iii. 232 ; the constellation of the Foundations in Egyptian astronomy, iii. 267 ; rule of the Great Bear superseded by that of the sun, moon, and planets, iii. 311 ; the Great Bear and Leo, the lion star-god, iii. 315 ; the Great Bear and Marīchi, the 'spark' of life, iv. 343. 358 ; Akkadian names of the Great Bear, iv. 345, 357 ; the Great Bear, called in Rigveda the seven deer (*etasha*), v. 420 ; the stars of the Great Bear, the Sanskrit Rikshāh become the Rishya, or antelopes, when wedded to the Pleiades, v. 509

Bee, by its honey, whence mead is made, the source of prophetic inspiration to the barley-growing twin races, iii. 208

Bel of Nipur and Babylon, Akkadian fire-god, i. 38 ; iii. 185 ; iv. 333, 445 ; sun-god of Souris in Orissa, iii. 285 ; v. 445 ; Bela the god Bel, the son of Beor, the first king of Edom, the land of the red men, iii. 291

Berezi Savangha = Sansk. *Brisaya*, the Eastern (*Savangha*) sorceress, iii. 136

Bhādrapada, Bhadon, Boedromion of the Athenians, month of the goat and the alligator, ending with the autumnal equinox, ii. 67 ; iii. 268, 269 ; month of the festival to the fathers in India and at Athens, iii. 233 ; iv. 391

Bhaga, Vedic god, 'the tree of the edible fruit,' iii. 324 ; v. 417, 422

Bhagavati, mother-goddess of the Telis or oil-makers, ii. 87

Bhaga-datta, given by Bhaga, name in the Mahābhārata of the king of the western garden-land of Saurāshtra, iii. 324

Bhandāris, Hindu tribe priests in Orissa of the Pañch Devati, the five seasonal village gods, iii. 160 ; use Kusha-grass as the tribal marriage bond, iii. 175 note 2, 280

Bhāradvājas, sons of the lark, iii. 274, 301 ; v. 418 ; predecessors with the Gotamas of the Kanvas ; iii. 324 ; Bhāradvāja, priest of the Bhāratas, father of Drona, the tutor to the Kaurāvyas and Pāndavas, iii. 269, 274, 275. *See* Drona

Bhārata-varsha, country (*varsha*) of the Bhāratas, early name of India, Preface, lx ; ii. 112.

Bhārati, mother-goddess of matriarchal village races in the Rigveda, iii. 173

Bhāratas, Bhars, Bhurs, the begetting (*bhri*) sons of fire (*bhur*), i. 37 ; sons of the bhur or banyan-tree (*Ficus Indica*), ii. 48 ; iii. 240 ; Bhāratas and Kushikas, ii. 52 ; war between the Dravidian Bhārata, and Aryan Tritsus, ii. 112, 117 ; sacred fire of the Pañchāla Bhārata, iii. 235 ; Bhārata totems, iii. 293, 294 ; sons of Sakuntalā, the little bird, and Vishvāmitra, iii. 319, 324 ; sons of Divodasa or Dasaratha, v. 418 ; of the bull, v. 449, 450, of the Bhārat-pur mountain near Mathura, v. 451 ; of Kaikaia, the Gond mother, iii. 191 ; v. 444

Bhima, father of Damayantī, god of the Gonds, ii. 64, 69, 70, 71 ; iii. 235 ; the Pāndava, son of Vāya, the wind-god of the summer season, ii. 75 ; iii. 273 ; called Vrikodara, the belly of the wolf-god (*Vrika*), *i.e.* the fire-god, the slayer of Kichaka, the hill-bamboo, v. 455

Bhim-sen, Dosadh god, counterpart of Bhima and Rudra, a form of Rā-hu, iii. 202

Bhishma, the sexless sun-god, uncle of the Kaurāvyas and Pāndavas, iii.

237, 317 ; whose banner is the date palm-tree of the twin races, and the five stars of the meridian pole, and the four quarters of the heavens, v. 433

Bhojas, generic name of cattle herdsmen and of the sons of Druhyu, the sorcerers (*druh*) (*which see*), iii. 114; iii. 240 ; sons of Satrughna, brother of Rāma, v. 462

Bhrigu, *Bhar-ga*, *Briges*, inventors of fire (*bhur*), in Thrace and India, and priests of the fire-god in India, Preface, xv ; i. 37 ; ii. 83, 109, 114; vi. 500 ; sons of the dog and pig, iii. 187, 188 ; Bhrigu, the wolf fire-god, becomes in Sanskrit Vrika, the wolf, vi. 506. *See* Phrygians and Phlegyes

Bhuiya, sons of the soil (*bhum*), ii. 45, 61 ; Hindu-Turano-Dravidian tribe, sons of the squirrel, ii. 50 ; iii. 192 ; marriage customs, iii. 154

Bhuju, the devouring fire-god, raised to heaven by the Ashvins as the constellation Argo, iii. 261 ; iv. 402 note

Bhumij, sons of the soil (*bhum*), Hindu-Turano-Dravidian tribe, who used to offer human sacrifices, iii. 277

Bil-at, wife of Bel of Nipur, the fire-god, i. 38

Bil-gi, fire-god of the Akkadians, i. 22, 38, 39 ; called Gi-bil by the Sumerians, iv. 409

Bilhah, wife of Jacob, mother of Dan (*which see*), and wife of the Southern Sun, iii. 272 ; meaning of her connection with Reuben, vi. 532, 533

Bindo-bird, the Gond rain-bird, i. 20 ; ii. 58 ; iii. 247. *See* Bird-myth

Binjhias, Hindu-Turano-Dravidian tribe, marriage customs of, iii. 154 ; marry the mango-tree, iii. 153

Bird-mother, *myth of*, mother of the Ugro-Finns, who lays the world's egg, the Anguineum Ovum of the Druids, whence the rain-snakes, the Nāgas, the Hindu Kaurāvya were born, i. 22 ; iii. 249 ; the Khu-bird of the Akkadians, the Ku or begetter of the Finns, parent of the trading Shus, the Hebrew Shuham or Hushim, sons of Dan, Preface, xxxvii-xxxix, ii. 131 ; iv. 342, 346 (*see* Hu and Shu) ; Bindo bird of the Gonds, the rain-bringer, i. 20, 21 ; ii. 58 ; iii. 247 ; the Shyēna bird of the Rigveda, the Saēna or Vafra Navaza of the Zendavesta, the vulture-bird of frost (*Shya*), which brings the Soma or life-giving rains from heaven, iii. 248 ; iv. 342; Jatāyu, the vulture of the Rāmāyana, born (*jat*) of Āyu, son of Urvashī, killed by Rāvana the storm-god, iii. 262 ; iv. 342, 343 ; Gridhra, the moon-vulture of the Rigveda, the crescent moon, iii. 243, 247 ; the vulture Nunet, wife of Nun, the god of life, ruling Egyptian and Phœnician year, iii. 250, 252, 267 ; iv. 347, 348 ; Gandhārī, the rain or wetting (*dhārī*) bird, layer of the egg whence the hundred Kaurāvya or Kushika sons Kur or Kush, the tortoise Khu, the bird or Ku, the begetter, were born, i. 20, 21 ; ii. 75, 131 ; iii. 248, 249, 250 ; Lu-gal-tuddha, Im-du-gud-khu, or Sar, the storm-bird of the Akkadians, which brings the rains, iii. 247 ; iv. 340 ; the Kvirinta, the stork, sacred to Azi Dahāka, the Zend fire-god, iv. 342 ; the stork of spring of the Northern races, Lat. *Ciconia*, Skr. *Shakuna*, allied to Vartika the spring quail, sacred to the Ashvins in the Rigveda, becomes Shakuna, brother of Gandhārī, the kite, in the Mahābhārata, the gambling bird of destroying summer, Pushkara of the story of Nala and Damayantī, ii. 65, 75 ; becomes in the Rigveda the raven of the magicians, iii. 247 ; the rain-stork or adjutant (*Ciconia argala*) of India becomes in Zendavesta Var-eshava, the bringer of rain (*var*), the son of Danu, iii. 247 ; the rain-bird becomes the prophet-raven or crow of Noah, Elijah, Odin, Apollo, the Finnish god Lempo, the Varaghna or rain (*var*) smiting (*aghna*) bird of the Zendavesta, iii. 245, 246, 289 ; iv. 342 ; v. 515 ; the constellation Corvus, iv. 332, 335, 341, 342 ; the hawk, the bird totem of the primæval mining races and of the Egyptian Horus, Preface, xxxvii-xxxix ; iii.

267; the Sin-murgh (the moon) hen (*murgh*) and the Sin-amru or moon-hawk (*amru*) of the Zendavesta, iii. 250; the Egyptian moon-goose, the Hindu Hansa, a name of Urvashī, iii. 211, 253; mythological history of the rule of Kansa, the goose, the son of the doe (antelope), and of Ugra-sena, the ogre, the chief general of Jārasandha at Mathura, v. 462, 463; and the birth of Krishṇa, the antelope sun-god, v. 463, 467-469; the moon-swan, sacred to Apollo, drawing the moon-boat containing Lohengrin and the holy Grail, iii. 302; the Akkadian zu-bird of wisdom, the Egyptian Dhu-ti, the moon-god (*Thoth*), with the ibis beak, iii. 250, 251; vi. 534; the winged bull-bird, son of the storm-bird, the Kerubi of the Assyrians, the Cherubim of the Jews, the bird of the sacred door-posts of the twin races, sons of the bull and the ass, iii. 249, 290, 291; Gad-ura, egg-born son of Vinatā, Hindu equivalent of the Assyrian Gudibir, the bull of light, the winged bull-god Marduk, iii. 272; the Sphinx, the moon lion-bird, winged in Assyria, Asia Minor, and Greece, wingless in Egypt, iii. 314; the moon-griffin of Mycenæ, iii. 314; the dove of Istar, Semiramis, the fish-god, and Noah, the bird of conjugal union, the constellation Pleiades, i. 24; iii. 288, 289; vi. 569; the prophet Yonah (the dove) or Jonah of the Jews, iii. 289; the flying horse Pegasus, iv. 395-397; the Phœnix sun-bird, the Benu-bird of Egyptian mythology, vi. 533, 534

Blood, ancient belief in its sacrificial efficacy as infusing into the earth the seed of life, iii. 196, 197; use for lustral or purifying sacrifices, blood-brotherhood as uniting alien races in marriage, iii. 174, 175, 196; invading conquerors, with the land they conquered, iii. 196, 197; blood infusion by drinking as a sacramental draught the blood of human and totem animal victims sacrificed, iii. 197; iv. 348

Boar, the boar god-parent totem of the Iberians and fire-worshipping magicians, iii. 180, 182, 183, 213; god of the phallic sacrificial stake, iii. 198

Brachycephalic races of Neolithic Age and their union with dolichocephalic Palæolithic hunters, i. 31; metal workers of Bronze Age, i. 32; linguistic changes made by them, i. 34; Permian Finns, i. 34, 35; Mongoloid tribes of Eastern Asia, iii. 153

Brahmins, sons of the sun-antelope, ii. 68; iii. 149; iv. 367; composition of sacerdotal order and descent from Dravidian and Gond Ojhas, iii. 224, 225; classes of, ii. 77; the three orders of Vedic Brahmins and the order of their succession, Preface, xv-xvii

Bratsvo and *Bauerschaft*, Aryan foım of village community, ii. 104, 118

Brisaya, the sorceress, iii. 136; conquered by Divodāsa, son of Vadhriasha, the gelding priest of the Bhāratas, iii. 269. *See* Berezi-Savangha

Bronze Age of fire-worshippers, i. 6, 8, 32; the age when cremation began, ii. 102; iii. 227

Buddha, the story of his birth, iii. 159; the story of his early life a form of the myth of the sun-god, iv. 396, 397; Buddhist chronology, iv. 399

Bull and the *cow-god*, the mother Gaurī, of the wild cow of the Gonds, ii. 51; of the Sumerians, iii. 254; Leah the Hebrew, and Hittite (*le*) wild cow, daughter of the moon-god Laban, and mother of the seven children of Jacob, representing the age of law, iii. 254, 271, 272; iv. 344; Gos, the cow-mother goddess of the Zendavesta, iii. 271; Go, the cow-mother of the Gotamas. iii. 145, 274; of the Tri-kadru-ka festival, v. 425; Rohinī, the red cow, the star Aldebaran and mother river-goddess of the red race of the Aryans, the Gautamas, ii. 102; of Sākyas and the Sabæan Semites, iii. 175, 254, 315; v. 447; mother of Vala-rāma, the hero of the Mahābhārata, whose

cognisance is the date-palm, v. 446; the bull-god Pushan, first Puse, the alligator in the *Song of Lingal*, iii. 223, 224, 250, 284; the son of Push-kara, the maker of Push, he who makes plants to grow (*pus*), iii. 249; the barley-eating brother of Indra, iii. 274; the god drawn by the goat-gods of time called in Zend Pashang, iii. 190; he became the constellation Taurus, ruling the first month of the Hindu lunar solar year, ii. 102; iii. 268, 287; connection of Pūshan and Aryaman, v. 417; name traced to the Lithuanian god Perkunas, v. 437-439, 483; the god who weds the sun's daughter, v. 439, 440; the bull-star Alcyone, Akkadian Alap-ur, the second of the ten star kings of Babylon, iv. 383, 384; the original form of the Greek Poseidon, vi. 529; Gud-ia, the bull Ia, the three-eyed god of Telloh (*Gir-su*) and Babylon, father-god of the sons of Gutium (Assyria), the Hebrew god, Preface, xxxv, xxxvi; iii. 254, 290; iv. 400; of the Gautumas, iii. 254; Tur, the Chaldaic bull and revolving-pole, the Greek Taurus, Hebrew Shur, the wild bull, iii. 293; *see* Turvasu; Apis or Hapi, the Egyptian bull-god, iii. 198, 224; originally the ape, iii. 267; iv. 363, 264; sacrifice of the Kshetrapati ox, the father of the year, iii. 198, 199

Byblus, city of the Papyrus, ii. 128; iv. 409

Byga, tribal priest of hunting tribes, ii. 54, 90, 95

Caduceus of Hermes, meaning of, iii. 228, 229

Caleb, first avatar, as son of the dog (*kalb*), the dog-star, father-god of the fire-worshipping sons of Judah, iii. 189, 302; iv. 352, 400; v. 449; second, as son of Jephunneh, meaning the beautiful youth, when he became the companion of Joshua, vi. 547. *See* Joshua

Canopus, chief star in Argo, ii. 73, 108; iii. 257, 258, 280, 287, 311; v. 433; vi. 501; city of Egypt, iii. 287. *See* Agastya.

Capella and Auriga, iv. 411, Note A; v. 419 note 2, 420

Cappadocia, land of, where the worship of the rain-god originated, i. 16

Caspian Sea, of Kaṣhyapa, the father of the tortoise race, Preface, xxxv; v. 482; vi. 501

Caste, compared with family, i. 4; growth of, out of village communities not originally homogeneous, ii. 43-45; Kuṣhika castes, trade guilds founded on community of function, Preface, lviii, lix; ii. 87; iii. 310, 311

Caucasus, parent land of the Basques or Iberians, i. 8; of goddess Sar, i. 26

Celts and Aryan law of individual property, ii. 104; Cymric Celts and Druid priests, ii. 131; leaders of the Aryan invaders of India, ii. 105-107; called Tṛitsus, ii. 105, 107; the people who burned their dead, vi. 546; leaders of the Aryan revolt against Semite tyranny, v. 480; vi. 540; worshippers of the wine-god, vi. 546, 547

Centaurs, sons of Ixion, the Great Bear, who goaded (*κεντ*) the stars round the pole, ii. 85; sons of Eurytus, the rainbow-god, iii. 299; vi. 522, 524, 555; drinkers of milk before they drank wine, vi. 551

Chakra, the wheel (*chakra*) king of Kushambi, eighth in descent from Arjuna, iii. 287. *See* Kushambi

Chakra-varti, wheel (*chakra*) kings, name for Kuṣhika kings, who placed their capital in the centre of their realm, ii. 99

Chandāls, Bengal tribe, ii. 44

Charites, Greek equivalent of the Indian Hari, the three seasons of the year worshipped by the Minyans of Orchomenus, Preface, xxv. *See* Year-reckonings

Chasas, meaning cultivators, Kuṣhika caste in Orissa, i. 4; ii. 44; marry by tying hands of married pair together with Kuṣha-grass, iii. 175 note 2, 280

Chatur māsiya, year of three seasons of four (*chatur*) months each, ii. 78; iii. 227, 241. *See* Year-reckonings

Chedi, ancient kingdom of the Cheroos of Central India, ii. 68, 70; meaning of the name, Preface, xl; ii. 70 note 1; ruled by Shisu-pāla (*which see*), iii. 254.

Cheroos, ruling tribe of Behar, meaning sons of the bird (*cheya* or *chiriya*), that is, the hawk, the mother-bird of the mining races, Preface, xxxix, xl; ii. 50, 97; branch of the Kharwars, and history deduced from the connection, Preface, xxxix, xl; ii. 50; one of the three Tamil races, Preface, xl; iii. 108; marriage customs, iii. 157

Chersonesus, Tauric human sacrifices to Artemis, the bear-mother, in, i. 24

Chigru, Bhārata tribe, ii. 115, 117

Chinese and Akkadian syllabic signs identical, i. 25

Chiron the Centaur, historical significance of the name, vi. 525; Chiron and Peleus, vi. 525-528; Chiron and Jason, 524; Chiron and Achilles, vi. 531

Chitrañgada, the variegated (*chitra*), necklace (*añgada*) mythic king, son of Shaṇtanu, the fourteen stars of the constellation of the Alligator, iii. 225, 226. *See* Alligator

Chitra-ratha, tribe of fire and planet-worshippers, ii. 108; name of king, the teacher of the Pāṇḍavas, ii. 74; iii. 301, 320

Cholas, one of the three Tamil races, Preface, xl; ii. 108

Chota Nagpore, i. 1, 2; ii. 45, 61, 62, 76, 121; village government in, ii. 90-95; constitution of States of, ii. 96, 97

Chuttis-gurh, the thirty-six (*chuttis*) forts (*gurh*), Gond and Haihaya kingdom, in Central India, i. 3; ii. 47, 50, 52, 97, 103; historical significance of name, ii. 90

Chyavanu, myth of the earthquake god of the volcanic mountain and his wife Su-kanya, iii. 259, v. 429

Cinderella, meaning of story of, Preface, xii, xxv; ii. 79; vi. 567

Circumcision, the making of blood-brotherhood between the Eastern Semites and their new land of Palestine, v. 488; superseded the baptismal bath, v. 488; circumcision of Gershom, son of Moses, and its meaning, v. 488, 489; originally a ceremony of the Colchians and other Eastern star worshippers, v. 491; circumcision of the Israelites by Joshua, and the probable approximate date of the ceremony, v. 491, 492, 496

Cities of the Dead in India, Assyria, and Egypt, iii. 236; iv. 359, 360

Corvus, or the Crow constellation, iv. 332, 334, 335

Creation, six days or gods of, i. 29, iii. 289, v. 423

Crete, land of Minyans or Dorians, whence priests were brought to Delphi by the Dolphin, iii. 286; Dorian customs of, iii. 297, 298; meaning of the minotaur legend of Crete, vi. 559, 560

Cross, history of, the sign sacred to the rain-god and fire-god, i. 17-20; on Hindu altar, iii. 167, 168; the Kuṣhika national cross, iii. 221

Cups, two sacramental cups of the holy Grail filled with the blood and water of life, iii. 302, iv. 349, 350; the cups of the seasons made by the Ribhus, iii. 227, iv. 364; three-lipped cup of the Ashvins and Geryon, iii. 241, vi. ; constellation of the cup (*krater*), iv. 332, 333, 334, 341, 350, 353

Cyclops, *Cyclopes*, subjects of Phlegyas, the fire-god, i. 39, ii. 88, 109, iii. 176, vi. 515

Cypriote six-rayed star, meaning of, iii. 288, 293; Cypriote father-god Tur, iii. 293

Cyprus, land of fish-mother goddess, i. 24

Dagon or *Dagan*, the revered (*dag*) god, and the fish-god, ii. 114, iii. 316. *See* Fish-god

Daitya, races of Indian and Zend history, the second (*diti*) races, the Magi or sorcerers, iii. 184, 185

Daksha, the showing or teaching-god (*dak* or *dok*), father of the Daktuloi or handicraftsmen of Phrygia, and of the thirteen wives of Kashyapa, iii. 176, 272; one of the six Āditya, v. 422

Dan, the Hebrew judge, father of the

Shus and Hus, the trading races, iii. 218, 259, 260, 291, iv. 344, 356, v. 448, vi. 501; extension of rule of the sons of Dan, iii. 253 *ff.*; sons of Dan phallus-worshippers, iii. 244

Danu, the Akkadian judge, i. 10, 27, iii. 226; Danu, father of Zend Turanians, iii. 218, 219, 226; Indian origin of Danu the judge, iii. 253; the third of the wives of Kashyapa, iii. 303

Dānavas, Indian sons of Danu the judge, i. 11 note 4, 14; iii, 147, 218; the race who worshipped the year of five seasons, v. 423; the first growers of millet crops, v. 440

Danaoi, the Greek sons of Dan, iii. 218

Dances, seasonal dances of the Dravidian and Kolarian tribes, ii. 49, iii. 154-158, 194; description of in the Rigveda, iii. 204, 205; Gond dances, iii. 224; the Greek comic dances, derived from the village dances, vi. 545; of the Kouretes, Korubantes, and Salii, Preface, xxxii

Dara, the father-antelope of the Akkadians, the god Ia, i. 25, 26, iii. 195, 196, 219, 262, vi. 509. *See* Antelope

Dasaratha, he of the ten (*dasa*) chariots (*ratha*), or months of gestation, i. 26, iii. 191, 265, iv. 389. *See* Father-gods with two wives, and Moon

Davkina, the seed mother-goddess, mother of the Shus, iii. 151

Deborah, meaning 'the speaking bee,' the first prophetess and nurse of Rebekah, iii. 208, 219, iv. 359

Delphi, meaning the womb, i. 23, first sacred to the fire-god, ii. 84; iii. 286; vi. 513; embassy from Delphi to Tempe to fetch the sacred laurel branch, and the historical lessons to be drawn from the rules laid down for the ambassadors, vi. 514-516

Dēmētēr, the barley-mother, Preface, xi, xxix, xxxii; iii. 181, 208, 216; goddess to whom pigs were sacrificed, iii. 181; the virgin mother of the household fire, iv. 361

Desauli, the village god of the Kolarian and Dravidian tribes, a form of Dharti, to whom the Palāsha (*Butea frondosa*), in which Soma was brought from heaven, is sacred, ii. 93; iii. 138, 165, 194, 197

Deucalion, meaning the wet time, myth of, vi. 513

Devayānī, daughter of Shukra, the rain-god; her relations with Kacha the tortoise, i. 14, 15; second wife of Yayāti, and mother of the twins Yadu, Turvasu, iii. 148, 239, 241

Dharma, Hindu god of law and order, father of Yudishthira, eldest of the Pāṇḍavas, the spring season, ii. 75; iii. 273

Dhar, *Dhara*, or *Dharti*, god and goddess of springs, supreme goddess of Dravidian tribes, i. 21, 26; ii. 108; iii. 194, 304; Dhārā, name of Soma in the Rigveda, iii. 195; goddess to whom pigs were sacrificed, iii. 195

Dhaumya, son of smoke (*dhumo*), priest of the incense worship of the Pāṇḍavas, ii. 74; iii. 301

Dhritarāshtra, he who holds (*dhrit*) the kingdom (*arāshtra*); the blind house-pole king of the Kuṣhikas, and father of the Kaurāvyas, i. 20, 21, 27; ii. 74, 75; iii. 248

Dhu-ti, Egyptian moon-god, also called Thoth, derived from Akkadian *zu-ti*, the god (*ti*) of wisdom (*zu*), iii. 250, 251; vi. 529

Dī-bāli or Dīpavali, Western Hindu festival of the Pleiades in October-November, ii. 124; Gond festival, iii. 233; v. 462

Dikshaṇīyā, baptismal bath of regeneration taken by all who offer the Soma sacrifice, Preface, xlvi; iii. 309, 310; iv. 367 note 2; v. 488; vi. 570, 571. *See* Baptismal bath

Dilmun or Dilvun, now Bahrein, holy island in the Persian first settlement of the Indian Turvasu as Phœnicians, iii. 282, 292, 312; iv. 346, 347

Dionysus, son of Semele or Pen-Samlath, the Phœnician goddess, iii. 316; vi. 542; god of the land of Armenia and of the Phrygian satyrs, vi. 543, 544; Iakkhos drawn by Indian leopards, v.

475; successive avatars of Dionysus, as the tree-god, as the goat-god to whom human sacrifices were offered, the bull-god, the year-calf of the year of the barley-growers, beginning with the autumnal equinox, vi. 548, 549

Dīrghatamas, meaning the long (*dīrgha*) darkness (*tamas*), collection of hymns (Rigveda), attributed to, i. 140-164; their historical meaning as illustrating the course of astronomical history, vi. 535, 536

Divodāsa, son of Vadhriashva the unsexed (*vadhri*) horse, the fire-god, father of Su-das, iii. 269; conquered by Su-shravus, king of the Shus, ii. 109; iii. 274; the Bharadvājas, his priests, iii. 274; the house of the Ashvins, to which they were drawn by the alligator and the bull, the father of Rāma, v. 418

Dog, the parent totem of the fire-worshipping Medes, called Saunaka, or sons of the dog (*shvan*), and of the sons of Caleb (*kalb*, the dog) of the tribe of Judah, of the Spartans, Romans, and Syrian Hercules, iii. 187-189; the watch-dog of heaven, Argus, iii. 294; the dog of Orion (Sirius), and of Odusseus the wandering sun-god, iv. 351, 360; the dog of Finnic mythology, son of the wind-father, vi. 511, 512; the Babylonian and Egyptian wind-gods, iii. 187. *See* Sara-mā

Dolichocephalic, Aryan races and Palæolithic hunters, i. 31, 32; Australians, Bosjesmans, and Hottentots of the South, i. 35; Indian, Dravidian, and mountain tribes, iii. 152, 155

Dolphin, the horned-fish of Manu, iii. 284; the god Apollo, who led his priests from Crete to Delphi, iii. 286. *See* Fish-god

Doms, Hindu tribe, matriarchal customs of, iii. 157

Doris, originally the home of the Dryopes, or sons of the tree (*dru*), vi. 516

Dorians, sons of the spear (δόρυ), or of the revolving pole (Heb. *Dor*), ii. 63; iii. 297; vi. 516; history and institutions of, compared with Indian Dravidians, iii. 297-299

Dosadhs, priests of Rā-hu, the Māghada sun and fire-god, i. 27; ii. 44, 86, 90, 100; sacrifice pigs to Rā-hu and eat them, iii. 181; ritual of the Rā-hu sacrifice, iii. 201, 202; Dosadh gods, iii. 202

Dravida-Brahmins, ii. 77

Dravidians, sons of the tree, ii. 43, 45, 47, 49, 55, 57, 61, 62, 105, 108, 117-122; iii. 135, 159, 173, 205, 221; their strong sense of duty and reverence for law, ii. 62; iii. 296; v. 425

Drishtha-dyumna, the seen (*drishtha*) bright one (*dyumna*), reputed son of Drupada, the sacrificial stake, king of the Pañchālas, but really the altar of burnt-offering, Preface, xxiii; ii. 75; iii. 301

Droṇa, the Soma cask or seed-vessel containing the germ of life; tutor of the Kaurāvyas and Pāṇdavas, Preface, xxii; ii. 74; iii. 275; Droṇa-kalasha, the Soma cask, called in the Brāhmaṇas Prajā-pati or the Supreme God, ii. 74; iii. 228

Druhyu, son of Yayāti and Sharmishtha the Banyan-tree (*Ficus Indica*), the father of the sorcerers (*druh*), ii. 114, 115; iii. 240; v. 463. *See* Bhojas

Druids, priests of the tree (*dru*) who worshipped the Zend god Hu, ii. 131, 132; Druid myth of the snake's egg, iii. 249

Drupada, the sacrificial stake, king of the Pañchālas, ii. 74, 112; the three 'drupadas' of the Rigveda, iii. 197. *See* Yūpa

Drupadī, reputed daughter of Drupada, and sister of Drishtha-dyumna (*which see*), wife of the five Pāṇdavas, the year of five seasons, the altar of incense, ii. 74, 112, 113; iii. 222, 301

Dryads, spirits of the woods (*dru*), iii. 158; vi. 516

Dumu-zi, the son (*dumu*) of life (*zi*) Akkadian name of the God of Life, whence Semitic Tammuz was formed the sun-god of the year, only son of Istar, the virgin mother, i. 9, 11, 13, 25; ii. 127; iii. 150, 263, 289;

god of the Flood legend, iii. 234; v. 425, 467, 478; the star Orion, ii. 127; iv. 351, 385, 387, 401, 409. *See* Osiris. Benjamin a form of Dumu-zi, v. 478

Durgā, the mountain-goddess, otherwise called Su-bhadrā (*which see*), born sister of Kriṣhṇa, the black cloud or antelope, Preface, xxiii; ii. 130; iv. 338, 369, 371, 388; account of her birth, v. 468

Dwāraka, Port of the Western Vishnava, the Shus, or Saus, ii. 58, 59, v. 449, 469

Dyaks of Borneo, ii. 123; iii. 152

Easter eggs, ii. 133

Eber, father of the Iberians, iii. 177-179, 195

Edom, the land of the red men, historical value of list of kings of Edom in Genesis, iii. 291

Eight, sacred number of the heavenly fire-god; eight-rayed star formed by superposition of the fire-cross over the rain-cross, the sign for God and seed among the Akkadians, Preface, xxviii; i. 18; eight-sided figure of the tortoise earth of the Kuṣhikas, iii. 221; of the phallic Hindu sacrificial stake, iii. 198; eight tribes of the Gonds forming Kuṣhika confederacy, iii. 223, 224, 252, 253; vi. 501; eight stars forming the heavenly fire-drill, the Great Bear, and Canopus, iii. 257, 258, 280, 311; eight parent constellations of the sons of the vine, and eight Anu nage, or spirits of earth, of the Akkadians, iv. 373; eight creating apes of the Egyptian predecessors of eight creating gods headed by the Nun or fish-god, iii. 295, 296; eight sons of Vāsudeva and Devaki, of whom the youngest were Balarām or Valarām and Kriṣhṇa, v. 464, 466, 467

Elam, meaning the mountain (*El*, *Il*, or *Id*) country, the Highland home of the Akkadians, and of the god Susi-Nag, east of the Tigris, ii. 140; iii, 228; iv. 368

Eleusinian mysteries compared with the Soma sacrifice, Preface, xliv-xlix; v. 430

Eleven months, or gods of generation to whom the yellow races of the ancient world offered animal victims, ii. 49, 79, 87, 94; iii. 265-267; eleven stars of Pegasus and the Great Bear, the eleven parent-stars of the Egyptians, and of Joseph's dream, iii. 266-267; v. 434; reasons of the use of the number eleven, ii. 49; iii. 266; v. 418, 437; Vahlika and his ten sons fighting under the banner of the Yūpa, or sacrificial stake, and Haman and his ten sons, iii. 272, 273

—— original signs of the Zodiac, iv. 393; v. 434

Elijah, he whose god (*El*) is Yah, the prophet to whom the raven was sacred, iii. 246

Emasculation, cult and custom of, traced to the fire-worshippers, iii. 186; denounced by the Irānian sons of the bull, iii. 255; sexless father-gods of the Gonds, iii. 193; of the twin races Marīchi, the spark of fire, Pāndu, the sun-antelope, Ab-ram, the sun-god, Kastor and Pollux, the sons of the beaver, and the seven stars of the Great Bear, iii. 261-264

En-te-na-mas-luv, the divine (*en*) foundation (*te*) of the prince (*na*) of the black (*luv*) antelope (*mas*), the constellation Hydra, one of the Lumasi, iv. 370-371

Ephod, worship of, by the Jews, iv. 344, 345, 361, 410; vi. 559; the Jewish ephod and the sacred shirt of the Parsis, iv. 406, 410.

Ephraim, the two Ashes (*eper*), youngest of the sons of Joseph, the Asipu, or divine prophet, history of the tribe, iii. 226, 241, 302; iv. 352, 400, 413; v. 491, 492; their passover, v. 497 note 1

Erech, city of Istar, iii. 141, 150, 151

Eri-du, contracted from Eri-duga, the holy (*duga*) city, (*eri*), Euphratean port sacred to Ia, i. 25; iii. 150, 281, 292

Erinyes, Greek form of Sanskrit Saranyu, the goddesses of the three seasons, i. 16; iii. 203; v. 428; vi. 510; drinkers of honey like the Ashvins to whom sheep were sacri-

ficed, iii. 215, 217 ; also the furies, or goddesses of remorse, iii. 328, 329

Esau, the goat-god father of the Hivites or Anah, the village races, iii. 240, 260 ; iv. 407, 410 ; v. 468, 486 ; his two and three wives, Preface, xxiv ; iii. 307 ; iv. 365 ; god of the Amorites, v. 495. *See* Father-gods with two wives

Esther, a form of Istar, the Hebrew Ashtoreth, the moon-goddess, iii. 273 ; the mother-goddess of the Semite lunar year, iv. 392

Euphrates, the Hu-kairya, or active (*kairya*) creator (*hu*) of the Zends, river of the garden of God, iii. 219, 221 ; called in genealogy of Abram in Genesis Nahor, iii. 195 ; iv. 364 ; it and the Tigris the original twin rivers, v. 493

Europa, moon-goddess mother of the triad of Minos, Rhadamanthus and Sarpedon, i. 39 ; iii. 217

Eurytion, the Greek rainbow god, answering to Vedic Krishānu, iii. 299 ; iv. 351, 360 ; v. 422, 444 ; vi. 522, 524, 527 ; his nose and ears cut off by the Lapithæ, vi. 555 ; the meaning of the mutilation explained, 556

Father gods with two, three, and four wives, the three, four, and five seasons of the year, and the union of the Northern and Southern races ; the god of the fire-drill and his two wives, the barley-mother, the mother-earth and her daughter, the seed-grain, Preface, xvii-xxviii, xlix; Lamech, Lamga or Linga, and his two wives, Adah or Idā, the sheep and mountain-mother, and Zillah, Tsillu (*Tsir-lu*), the mother of the snake (*tsir*) race, Preface xvii, xviii, xix ; iii. 179, 182, 195 ; two wives of the Zend Azi Dahāka, the god of the burning summer taken over by his conqueror, Thraētaona, the rain-god, iii. 179, 180, 182 ; three Vedic foes of Indra, emblems of the storm-cloud and their two wives taken over by Indra, iii. 182, 183 ; Yayāti and his two wives, Devayānī and Sharmishtha, iii. 239 ; Dasaratha, father of Rāma and his two wives, iii. 191 ; Gond god Pharsi-Pen or Pharsi-pot and his two wives, ii. 73 ; iii. 193, 196, 197 ; Vichittra Virya, the virile energy (*virya*) of the two (*vi*) coloured races, and his two wives, iii. 237 ; king of Māghada and his two wives, mothers of Jārasandha, iii. 146, 237 ; Goraya or Bhimsen, the Gond boundary, and father-god and his two wives, iii. 202, 235 ; Paṇdu, the sun-antelope, reputed father of the Pāṇdavas, and his two wives, Prithu and Madrī, 262 ; Abram and his two wives, Sara and Keturah, v. 414 ; Lot and his two daughter-wives, iii. 300 ; Osiris and Set, Isis and Nebthat, iii. 271 ; Susinag and his two wives, Vashti and Esther, iii. 273 ; Kaṇsa, the goose year-god, and his two wives, v. 468 ; Esau, the goat-god, and his two Hittite and third Arab wife, iii. 307 ; iv. 365 ; Rudra and his three wives (*tri-ambikā*), iii. 196, 197 ; v. 428 ; Jacob and his four wives, iii. 271 ; v. 434 ; Zend Rāma Hvastra and his four wives, iii. 270, 271

Fig-tree, sacred parent-tree of the gardening races of Syria and India, the Banyan or Bur-tree (*Ficus Indica*), the parent-tree of the Bhāratas, ii. 48 ; iii. 239, 242 ; v. 426 ; the Udumbara tree (*Ficus glomerata*), the parent-tree of the Vaiṣhya or trading races, who instituted the Soma sacrifice, Preface, xxiv ; ii. 81, 118 ; iii. 238, 239, 243, 270, 279, 327 ; iv. 367 ; Aṣhvattha-tree (*Ficus religiosa*), the Pipal-tree, son of Droṇa, the Soma or seed (*su*) vessel, Preface, xxiii, xxv ; iii. 160, 211, 275 ; v. 422 ; the Plaksha-tree (*Ficus infectoria*), on the Jumna, the tree of union of the Western and Eastern races, iii. 211 ; the Egyptian fig-mulberry, ii. 125 ; iii. 158, 253 ; the fig-tree of the garden of Eden, iii. 158

Fiji village communities, ii. 55.

Finns, Ugro and Ural-Altaic, Preface, xxxv ; authors of the myth of the world's egg, i. 22 ; workers in metal, i. 22 ; iii. 176 ; linguistic changes made

by, i. 33-39 ; sons of the pine-tree, ii. 41 ; iii. 263, 264 ; Finnic-Akkadian and Hindu gods, iii. 147-149 ; Finnic races in the Kushite confederacy, iii. 161 ; reverence for women and the house-mother, iii. 186 ; worshippers of the household fire (*joula*), and Rā-hu, the sun-god, iii. 200 ; iv. 361 ; drinkers of mead, iii. 208 ; tendency to religious excitement, iii. 203

Fish-god, the Supreme God, origin of belief traced to India, i. 22, 23 ; belief analysed, iv. 374-377 ; Indian legend of the birth of the twin divine fish Matsya, the intoxicated (*mad*) god, and Satyavatī, the mother-fish, from Adrikā, the rock, i. 23 ; iii. 285, 286, 300 ; birth of Vyāsa (*see* Alligator), father of the Indian royal races, son of Satyavatī, iii. 225, 301 ; Nāga, fish-god, the soul of life, ii. 107 ; Aphrodite, the fish-mother, called also Derceto or Tir-gata in Syria, Mylitta in Syria, Alytta in Arabia, Allat in Assyria, Ninlil by the Akkadians, i. 23, 24 ; iii. 312 ; v. 477 ; Ambā, the leading star of the Pleiades, the fish-mother of the Hindus, ii. 126 ; cow-fish mother of the Hittites, iii. 171 ; Hat-mehit, the Egyptian fish-mother, ii. 126 ; iii. 286 ; Tarsa (Venus Aphrodite), the fish-mother of the Sabæans, ii. 130; Venus, the fish-mother, in Pisces, iv. 394 ; the fish-mother, the dolphin, the Hindu Makaram, the horned fish of Manu, who was once the alligator (iii. 268), and the Greek Apollo, the dolphin, iii. 284, 286 ; iv. 375 ; v. 477 ; vi. 517 ; Semiramis or Samerdus, the Babylonian bi-sexual fish-mother and bull-father, i. 24 ; iii. 254 ; Poseidon, the thunny-fish and lotus-mother, iii. 286 ; Aphrodite and Hermes, the Hermaphrodite, and the Hindu Vivasvat represent the conceptions of the universal fish-mother (*see above*) and the fire-drill, the universal father, iii. 212 ; Mexican fish-god of the Flood legend, i. 25 ; Dag-an, the revered (*dag*) god (*an*) or Dagon, the fish-god of the Phœnicians and early Semites, ii. 114 ; iii. 316 ; Ia, the fish father-god of the Akkadians called Sar-Sar by the Sumerians, and Kha, or Khar, the fish, Preface, xli ; i. 25 ; ii. 64 ; iii. 150, 161, 234, 281, 286, 289 ; iv. 398 ; of the Jewish sons of Kohath, v. 489 ; Assōr, Assur, Ashur, the fish-god of the Assyrians, Ashāḍhā and Assar of the Hindus, descendants of the mother-goddess Sar, meaning the six (*as*) Sars, ii. 64, 104 ; iii. 161, 269, 289, 290, 313 ; iv. 376 ; Hari, the Hindu yellow storm-god, a male form of Sar, a fish-god, ii. 126 ; Salmanu, Sallimannu, or Solomon, the fish-father, i. 25 ; iii. 286, 295 ; son of Bathsheba, the Hittite, the seven (*sheba*) measures (*bath*), the seven days by which the lunar year was reckoned, iii. 307 ; iv. 376 ; v. 498 ; Sal-fish with the antelope (*rishi*), the parent-god of the Chasas, the Kushika cultivating caste of Orissa, iii. 280 ; Sal-fish, the parent token of the Sowars, or Su-varṇa, of the Southern Kayasths, Mundas, Ooraons, Khandaits, Koras, Mals Bhumijes, and Lohars, ii. 126 ; iii. 285 ; the Sal-fish and Sal-tree, vi. 512 ; Nun, the creating fish-god of the Akkadians, Egyptians and Jews, hidden in his ark of clouds, consort of Nunet, the vulture, his messenger, the year-bird (*see* Bird-mother myth), iii. 250, 252, 292, 296 ; iv. 375 ; father of Joshua or Hoshea, iii. 303, 315 ; iv. 352 ; v. 495 ; the goat-fish, the constellation Capricornus, iv. 377 ; the Egyptian fish year-goddess Bast or Aten, the carp, the Hindu Rohu, ii. 126 ; Hindu sun-fish-god, the Makara or porpoise called Pradyumna, son of the antelope, Krishṇa and Rukmini, the moon, iv. 374, 375 ; the sun-god, the twice-born fish-god recreated in the baptismal bath of Aquarius, iv. 377 ; the sons of the fish, the first builders of temples with a Naos, or holy of holies, iii. 295, 300 ; the fish sacred to the goddess of Friday, the Northern seed (*frio*), mother Frio

or Friga, iii. 312, 313; iv. 376; the fish as a Christian symbol, iii. 286; eaten at the original Christian Eucharistic meal, iv. 376
Flood legend, Akkadian and Assyrian, i. 9, 11, 12, 26; iii. 234, 265; iv. 393; Hindu, i. 11, 23; iii. 173, 234, 284; iv. 388; Gond, i. 11; iii. 223, 234; Mexican, i. 25; Hebrew, ii. 129; iii. 234, 265, 289; iv. 384, 385, 388
Frangrasyan, Turanian king of the country south of the Oxus, the birth-land of the Kushites, iii. 190; a great irrigator conquered by the king of the, Hus-Hu-shrava, iii. 273, 274
Fryano, Zend tribe = Hindu Viru-ano, or Virāta worshippers of the Viru or phallus, i. 38; iii. 136, 137

Gadura, bull of light, egg-born son, of Vinatā, wife of Kashyapa, iii. 272. *See* Bird-mother myth
Gad, Hebrew sons of the bull, the bull-star, afterwards the planet Jupiter, the great building race, iii. 254; v. 434, 435. *See* Goths and Gotama
Galava, meaning pure Soma, legend of, iii, 318
Gandhārī, wife of Dhritarāstha and egg-laying mother of the Kaurāvyas. *See* Bird-mother myth
Gandharva, sons of the land (*gan*) of the pole (*dhruva*) Gandhārī's land, guardians of Soma, ii. 74; iii. 195, 301, 320; v. 474, 475; first husbands of Urvashī, iii. 211
Gañ-gu Guñ-gu or *Ganges*, mother-river of the *gan* of the Hindus, mother of Bhishma, the sun-god, iii. 317; v. 493
Gaura Brahmins, ii. 76, 77
Gaurian race, sons of *Gauri*, the wild cow (*bos gaurus*), ii. 51; iii. 254; physiognomy between the Gaurian race of Telloh (*Girsu*) the Phrygian Satyrs, and the evidence showing them to be a mixed race formed from the union of the brachycephalic Finns with the dolichocephalic Dravidians, ii. 45; vi. 544 note 2, 545; Go or Gos, the cow mother-goddess of the Zendavesta, iii. 271, of the Tri-kadru-ka festival of the Rigveda, v. 424, 425
Gautuma, sons of the bull, v. 425, 447, 485. *See* Bull and cow-god
Gershom, sons of Moses, Manasseh or Levi, meaning the 'outcasts' the second in order of the Hebrew priestly classes answering to Hindu Añgiras, Preface, xvi; iii. 241; note; iv. 361, 369 note; worshippers of six gods, v. 489
Gir-su, Akkadian, of the Shus, the modern Telloh, i. 18; iii. 140, 172; iv, 400; inscriptions at, telling of local imports; iii. 282, 283
Goat-god the totemistic father-god Pan of Phrygian mountain shepherds; iii. 176; the goat-god of time Uzava of the Zendavesta, Uz of the Akkadians, Esau of the Jews; iii. 145, 149, 240, 307; iv. 362, 365; name traced to Finnic Uk-ku the great (*Uk* or *Ug*) begetter (*ku*), iii. 148; Shu-hu or Shuga mountain-goat of the Akkadians, iii. 149, 201 note; Mesham, the father-goat of the Dravidian (*Tamil*) tribes, and the Egyptian Osiris, goat of Mendes, iii. 173; the Hindu goat-father Ají, iii. 174, 196; the Zend goat-god Agraēratha drawing the chariot of Pūshan or Pashang, the black bull, iii. 190; the king of the cows, iii. 145; the goat-god Tur of the Hittites, who became Terah, the antelope, iv. 365; the Agidæ, the goat-born kings of Sparta, iii. 298. The Ægicores, or sons of the wind-goat of Athens, vi. 544; Ægeus, the goat-father of Theseus, vi. 556; Satyrs, sons of the goat-god seduced to be sons of the ass, vi. 544; tragic drama takes its name from the he-goat τράγος, vi. 545
Gonds, mixed Turano-Dravidian Indian Gaurian ploughing race, sons of Gauri, the wild cow, and the god Lingal, rulers of Northern India before the Kushikas, i. 3, 8, 11, 13; ii. 43, 45, 48-51, 56, 72, 73, 75, 78, 80, 83, 89-90, 113, 132; iii. 140, 142, 157; iv. 381; vi. 545; Sons of the squirrel, iii. 192; sons of Kai-kaia, mother of Bhārata, iii. 191; v. 444; cultivators of

millets, and city builders, iii. 222, 223; eight tribes of Gonds and their priests, iii. 223, 224; Gond year beginning in Baisakh (April-May), iii. 201, 230; five Gond seasonal festivals, iii. 230-234; v. 461, 462; Gond gods, iii. 161, 193, 262

Goths, Gautuma and Getæ, the great building race of the North, sons of the bull, the Hindu Gotama, Hebrew sons of Gad, Preface, xxix; iii. 289, 290; worshippers of the twin door-posts, iii. 290; their reckoning of the year, iii. 291, 292

Gridhra, the sacred vulture of the Rigveda, iii. 243, 247; *See* Bird-mother myth

Groves, sacred village, i. 5; ii. 41, 52; iii. 153, 154, 159, 181; brought from India to Palestine, Asia Minor, and Greece, iii. 175

Gud-ia, the bull (*ia*) the god and priest king (*patesi*) of Girsu, iii. 254. *See* Bull and cow-god

Gud-ua, Akkadian city of the dead, iii. 236; iv. 359, 360; city of the goddess Bahu, v. 470

Guilds, trade, based on village communities, Preface, lviii; ii. 87; their existence during the Copper Age, Preface, lix. *See* Caste

Gumi-Gosain, the central house-pole father god of Dravidian Mālēs, Mal Paharias and Kharias, iii. 160, 165, 177, 255

Haihaiyas, royal Gond race, i. 3; v. 443

Hadad, the son of Bedad, the sun-god, fourth of the kings of Edom, the red land, i. 26; iii. 316; v. 475; vi. 478

Haētumant, or *Helmend*, mother-river of the Kushite race, iii. 145; iv. 358; of the Jats, v. 481

Hair, wearers of long, the Turvasu or Takkas, the early barley-growers, iii. 207, 279; the pig-tailed Mundas and Hittites, iv. 339

Haman and his ten sons, iii. 272-273. *See* Eleven months of generation

Hanuman, the great ape, the Gond tree-god. iii. 161, 183, 235. *See* Ape father-god

Haoma, Zend form of Soma. *See* Soma.

Hapi, the son of Horus an ape-god, iii. 267. *See* Ape, and Bull and cow-gods

Hari or *Hara*, a name of Vishnu, male form of the goddess Sar (*which see*), yellow storm and fish-god of the twin races, Preface, xxvi; i. 17; ii. 126; iii. 198, 213, 214, 215, 218, 326; iv. 360; the god Rāma, v. 476; the foxes (dawn and night), who draw Indra's chariot, ii. 108

Haran, meaning the road (*harran*), the city on the Euphrates, sacred to Laban, the moon-god, where the Semite confederacy was founded, Preface, xxiv, l, lii; i. 27; iii. 271; iv. 385; v. 478, 479

Hastinapore, city of the eight (*asta* or *hasta*), the eight tribes of the Kushika, (*see* Eight), where Gandhārī laid the world's egg, iii. 249

Hat-hor, mother (*hat*) of Hor or Horus, a form of Isis, bird mother-goddess of the mining races; Preface, xxxviii; i. 9; ii. 125; temple of at Thebes, iv. 354. *See* Isis

Hekate, the mother of a hundred (ἑκατόν) children, Greek equivalent of the Hindu Gandhārī, the bird-mother of the Vedic Saran-yu, and the Tri-ambikā or goddess-mother of the three seasons of the races addicted to witchcraft, iii. 197, 215, 216, 249; iv. 340, 341; v. 428; drinker of honey like the Ashvins, iii. 215, 227

Hephaistos, the fire-god, lame in both legs, and his wife Aphrodite, the fire-socket, vi. 504

Hera, Greek moon-goddess, successor of Artemis, vi. 508, 537; her marriage with Zeus the sun-god, iv. 386; she changed Argus into the peacock with the tail of stars, v. 465

Heracleidæ, sons of the fire-god Hercules first called Bhri-gus, and Phlegyes, i. 38; ii. 109; vi. 503, 505; the second Heracleidæ, led by Aryan Celts, vi. 539, 540

Herakles, or *Hercules*, the fire-god, married to Omphale, the navel, iii. 171; dogs sacred to, and sacrificed to him, iii. 188, 189; Hercules and

Pholos, myth of, vi. 549, 551; astronomical myth of the constellations Hercules, Lyra, and Cygnus, iv. 412

Hermes, the Vedic Sarameyā or Saramā, the dog of the gods, the fire-god, ii. 84; iii. 187, 229, 294; v. 465; vi. 510; Hermaphrodite gods, born of Hermes and Aphrodite; iii. 212; the god who placed the seven strings of the lyre in the constellation of the Tortoise; ii. 49; iv. 412

Hi-isi, goddess of the wooded mountain (*isi*) in the creating triad of the Finns, iii. 245

Hittites, called Kheta and Khati, by the Assyrians, Kathi by the Hindus, Preface, xxvii; ii. 59, 68; iv. 339, 368; sons of the goat-god Tar, iv. 365; Hittite wives of Esau the goat-god, Preface, xxiv; iii. 307; iv. 365; Hittite mother of Sal-manu, or Solomon the fish-god; iii. 307; iv. 376; Hittite Hivites, or villagers of Palestine, and the Hindu Anu, iii. 240; Hittite horsemen (*Hitāshpa*) who killed Urvakhshaya the eldest son of Sāma, Preface, xxviii; iii. 307; Hittite land conquered by Joshua, v. 498; wearers of the peaked tiara, Preface, xxxii

Horse, the totem father of the Ikshvāku, sun-worshippers of the twin races, iii. 166, 167, 308, 321; iv. 336, 337; of the sons of Odin, the Ugro-Finnic Voguls, the Scythians, Romans, and Getæ or Goths, iii. 322; iv. 336, 348, 395; v. 483

Hor-shesu, followers of Horus, prehistoric rulers of Egypt, i. 9, 12

Horus, the supreme god (*Hor*) of the Egyptians, son of Hat-hor, the meridian pole, Preface, xxxvii, xxxviii, xxxix; i. 9, 10, 15, 17; ii. 67, 68, 125, 129; iii. 271; iv. 389, 409; his sons first the four winds, the four quarters of the heavens, i. 9; iii. 187, 267; afterwards the constellation Pegasus, iii. 267; iv. 396

Hoshea, the Ya or god of the Hus, the original name of Joshua, the son of Nun, the fish-god, iii. 303; iv. 400; v. 495; vi. 546

Hotar, the Soma priest who pours (*hu*) libations, Preface, xvii; iii. 324, 325

Houses, *round houses* and *round graves* of the sons of the house-pole, the metal workers of the Bronze Age, Preface, xxvi; iii. 177; gabled houses of the Northern sons of the horse, v. 487

Hu, Zend, Druid, and Egyptian name for the creating gods, Northern form of the Finnic Khu bird, and the Southern Shu, the begetter, Preface, xxx; ii. 131; iii. 201 note 1; 229, 278; iv. 342, 356; Hu-ga-ga, the mother (*hu*) purifier, Akkadian name for the constellation Corvus, iv. 341, 342; Hu-Kairya, the active (*kairya*) begetter (*hu*), mountain whence the Tigris and Euphrates rise, and the rivers themselves, iii. 271; v. 493. *See* Bird-mother myth, Su, Shu

Huli festival the Saturnalia of Phagun (February-March), compared with that of Magh, iv. 387; v. 454, 455; at Bar-sana in the Mathura district, v. 453; at Bathen, v. 453, 454, 456; at Kosi, v. 457

Husham, son of Hu, of the land of the Temanites (Arabia), third of the kings of Edom, iii. 291; v. 449

Hushim, sons of Dan, iii. 260; iv. 356; v. 448

Hu-Ṣhrava, Zend conquering king of the Hus, the Vedic Su-ṣhrava, (*which see*), iii. 273, 274, 291, 303; v. 448

Hydra, constellation of, iv. 333, 334, 371, 373

Ia, the house (*I*) of the waters (*a*), the Akkadian fish-god who sent the flood, i. 12, 14, 25; ii. 64, 98, 114; iii. 148, 150, 151, 161, 195, 234, 265, 281, 286, 289; iv. 347, 369, 398, 400. *See* Fish-god

Iakkhos, the ripe seed grain, the god of the Eleusinian mysteries, Preface, xx; the father-god of the planet worshippers, called Yakshu or Jakshu, v. 475; god of the avatar of Dionysus, drawn by Indian leopards, v. 475; the spring festival in Anthesterion (February-March), to Iakkhos and the barley-mother, vi. 547

Iberians, or people (*erri*) of the rivers (*ibai*), originally the Basques of Asia Minor, the first growers of barley, Preface, xviii ; i. 15 ; iii 177-182 ; sons of the dog and the pine-tree, vi. 511. *See* Barley

Idā, *Iḷā*, *Irā*, *Idaḥ*, *Idu*, *Iru*, the sheep mountain and cow-mother, mother-year of three seasons of the Iberian Basques and Indian Dravidians, Preface, xxiv, xxvi ; i. 11, 37 ; ii. 58, 129 ; iii. 136, 175, 176, 221, 249, 250, 298, 319 ; v. 418, 423 ; central mother of the Hindu earth-altar, daughter, wife and mother of the sons of Manu, iii. 170; one of the three Vedic mothers, iii. 172, 173 ; the season of the Indian rains, iii. 174 ; mother of the Ilyats of Persia, v. 423 ; Idā and the Irāvata, the Indian sons of the rivers, iii. 212, 213 ; v. 493 ; name originally Tamil, meaning the sheep, iii. 174 ; the Northern goddess Adah or Idu wife of Lamech, and Erinavach, mother of the shepherd sons of Irān, iii. 179, 180, 271, 272 ; *See* Aries and Varuṇa as the ram-father

Id-khu, the creating (*id*) bird (*khu*), or *Takhu*, one of the Lumasi, first Corvus, afterwards Aquila, iv. 371, 372

Ikshvāku, sons of the sugar-cane, (*iksha*) rulers of India after the Kushika, sons of the Kusha-grass, ii. 76, one of the races who founded the Soma sacrifice, iii. 167; the united Yadu-Tur-vasu, iii. 295, 308 ; origin of the race, iv. 404 ;

Il-ja, the Finnic eel-god, and Iḷā or Irā, and the father-god of the East, Il or El, Preface, xlii, xliii

Incense worship, history of, as told in the myths of Leda, Lot and Drupadī, iii. 299-301 ; incense-trees of Arabia and India, Preface, l ; iii. 283, 301

Indra, rain-god of the Rigveda, successor to Shukra, i. 6, 11, 14, 18 ; ii. 58, 65, 75, 107, 117 ; iii 146, 167, 168, 204-206, 207 ; destroyer of phallic-worshippers, iii. 137 ; Indra and Pūshan, iii. 249, 250 ; the god who ushers in Prajāpati's year of five seasons, iii. 270 ; deprives Karṇa, the moon-god, of his mail, iii. 307 ; the leading god opening the year of the Vareṇya Devas the year gods of Varuṇa or Añgra Mainyu, in the Zendavesta, v. 429, 432

Indu, the soul of life in water, ii. 65, 70 note, 117 ; the eel, Preface, xli

Indus, or Sindh, river of the moon (*sin*), ii. 98 ; iii. 140, 291 ; iv. 356 ; v. 493

Ionians, descendants of matriarchal races, ii. 99 ; Theseus and Ionia, vi. 558

Irān, *Irānians*, land and sons of the bull Airu, the sheep and cow-mother Irā, the same as Elam, (*which see*), iii. 135, 145, 146, 228 ; seven kingdoms of Irān, iii. 253

Irā-vata, sons of the goddess Irā, and of the Indian rivers called Irāvati, i. 11 ; iii. 213 ; v. 493

Ish-āna, the ox, the old year offered to Kshetra-pati, lord (*pati*) of the fields (*kshetra*), to make way for the new year, the calf Jayanta, iii. 198 ; Ishāna, Istar, Durga and Rudra, iv. 369

Isis, the Egyptian mountain (*is*), the cow (*isi*), and star-mother Isis-Satet, a form of the Akkadian Istar, and of Hat-hor, i. 10 ; ii. 126-129; iii. 142, 173, 251, 271 ; iv. 332, 354, 389, 409

Istar, also called Shuk-us and Tish-ku, Akkadian and Finnic mountain (*is*) mother of Dumu-zi, the son (*dumu*) of life (*zi*) (*which see*), also the star-mother Sirius, and the Hittite Ba or Ishkara, the Hebrew moon and cow-mother, Ashtoreth or Esther, the Egyptian Isis, the Hindu Ishāna, Preface, xxxiii; i. 6, 11, 22, 24 ; iii. 142-144, 147, 150-152, 154, 171, 186, 271, 273 ; iv. 332, 338, 339, 345, 369, 371 ; v. 389 ; the Sumerian god and goddess Sar-sar, iii. 161 (*see* Sar); a pig-goddess, iii. 181 ; the snake (*tsir*) mother (*tsirdu*) of Dumu-zi, iii. 151 ; the alligator-mother, Rahābu, iii. 226 (*see* Alligator); the ocean-mother, and female form of Ia, iii. 161

Ixion, myth of god of the axle (Iξι-*F-ον*) who pours down on earth the

Ichor, or blood of the gods, the life-giving rain, and his sister, Koronis, ii. 83, 90 ; vi. 508

Jacob, his wives and sons, historical meaning of, iii. 241, 260, 271, 272 ; iv. 410
Jains, name assumed by the Saus or Shus, the Indian trading races, when they became a separate religious sect, history of, iii. 323-329; v. 487 ; called Kaya, or sons of the god Ka, iv. 347
Jamad-agni, the twin (*jama*) fires (*agni*), a name of the Hindu god Parasu-Rāma, iii. 279 ; v. 443. *See* Rāma
Jambu-dvipa, land of the Jambu fruit-tree (*Eugenia jambulana*), Central India, and central kingdom of the fruit-growing Kuṣhika, sons of the mango, iii. 146, 253
Jāra sandha, junction (*sandhi*) by old age (*jāra*), son of the mango (*am*), king of united Kuṣhikas, Māghadas and Gotamas, i. 21 ; ii. 75 ; iii. 146; v. 431
Jāts of India, the ancient Getæ or Goths, Preface, xxix ; v. 480 ; the Srinjaya Pañchālas of the Gangetic Doab and the Kuṣhika of Kandahar, v. 481 ; the Getæ of Thrace, the Guttones of the Baltic and the Vistula, and the Goths of Gothland, v. 481, 485-487 ; the Massa or greater Getæ, v. 482, 483, 485 ; the Eastern or old, connected with the Cheroos of Bengal and the Pachade or Western Jats, v. 484
Jatāyu, born (*jat*) of Āyu (*which see*), the vulture of the Rāmāyana, killed by Rāma, iii. 262 ; iv. 342, 343. *See* Bird-mother myth
Jaxartoe, or worshippers of Jaks, drinkers of milk, v. 479
Jaxartes, the Aral, the river of Jaksh, v. 475
Jericho, the moon, or yellow city of the yellow race, iii. 226, 302 ; iv. 352, 400 ; v. 495-498
Jiwati, the rain festival of the Gonds, held in August, iii. 232, 233
Jobab, the gate (*bab*) of Yah, son of Zerah, and grandson of Tamar, the palm-tree, second king of Edom, iii. 291
Joktan or *Jokshan*, father of the thirteen tribes of the Eastern or Indo-Irānian Semites, iii. 179 ; son of Ab-ram by Keturah, v. 471 ; father of the (land of) Ophir, v. 472
Jonah, the prophet, meaning the dove of the fish-god of Nineveh, iii. 289
Jordan, parent river of the Gaddites, sons of the bull (*Gad*), v. 493
Joshua, leader of the Ephraimites, son of Nun, the fish-god, history of, iii. 226, 303 ; iv. 352, 396, 411 ; v. 493-498. *See* Hoshea
Juangs, Dravidian tribe, customs of, iii. 157, 160
Judah, meaning 'praised,' Hebrew equivalent of the Vedic Narā ṣhamsha, praised (*ṣhamṣha*) of men (*nara*), the Zend Nairyo Sangha (*which see*), the perpetual fire on the altar, the fire-god, son of Leah, the wild cow, and parent of the sons of Shua, the mother of the trading Shus, and sister of Caleb, the dog (*kalb*), iii. 179, 189, 201 ; iv. 352, 400 ; alliance between the tribes of Judah and Levi, iii. 255 ; iv. 345, 400 ; v. 489 ; also father of the sons of Tamar, the palm-tree, the mother-tree of the Babylonians, and of the Shus of Western India, iv. 344 ; v. 448
Jumna, Sansk. Yamuna, river of the twins (*yama*) sacred to Hari, the god of the twin races and the fish-god, i. 17 ; iii. 136, 214, 215, 221, 285, 287 ; v. 493

Ka, name of Prajāpati, the lord (*pati*) of former generations (*pra*), the supreme god of the Hindu star and moon worshippers, Preface, xxii ; ii. 69, 70, 110 ; iii. 228, 239, 270 ; iv. 396 ; father-god of the Jains, iv. 347 ; the mother-earth, the snake-mother, ii. 93 note ; the soul in Egyptian mythology, iii. 228
Kabiroi, ancient race in Thrace, Greece, and Asia Minor, worshipping the 'gurta,' or sacrificial pit, ii. 84 ; iii. 196 ; worshippers of

the seed-cone or triangular god, Preface, xiii, xxxiii

Kacha, the tortoise (earth), pupil of Shukra, the rain-god, i. 14

Kadmus, the arranger, mythical name of the plough and fire-god who subdued the matriarchal Achæans of Greece, vi. 505

Ka-drū, the tree (*dru*) of Ka, the thirteenth of the Hindu lunar months of the year called the wives of Kashyapi, father of the tortoise race, and mother of the Nāgas; iii. 238, 239, 256, 302; iv. 334, 347, 349, 350; v. 424

Kai-kaia, one of the two wives of Dāsaratha, and mother of Bhārata in the Rāmāyana, and of the Gond or mountain races, iii. 191; v. 444; mother of Kichaka, the hill-bamboo, v. 455, 472; the five mysterious brothers (the five seasons of the year), called Kai-kaia, who fought on both sides in the Kaurāvya and Pāndava war, iii. 192

Kāli, time goddess of the Pleiades year in Bengal, ii. 130

Kandhs, sons of the sword (*khandha*), mixed race in Orissa formed from the union of the yellow race with the matriarchal aborigines, Preface, xxxvii; iii. 164; their human sacrifices, iii. 275, 277

Kang-desh of the Zendavesta, the country now called Kangra in the Punjāb, iii. 190

Kanva, the young (*kana*) bards, writers of the 8th Mandala of the Rigveda, priests of the Yadu-Turvasu, and guardians of the sons of Sakuntalā, the little bird-mother of the Bhārata and Dravidian races, ii. 51; iii. 319, 324

Kapi, the Vedic god called Vrishakapi, the rain-ape (*kapi*), iii. 183; the Egyptian Nile-god Hapi, son of Horus, iii. 267; iv. 363, 364; the Tamil name of the Dravidian ape-god, denoting the eight creating apes of Egypt, prototypes of the eight creating gods headed by the Nun, iii. 295, 296

Kapila, father of the yellow (*kapila*) race, iii. 272; iv. 339; the eleventh of the thirteen months of the Hindu lunar year, iii. 303

Kapila vastu, the city (*vastu*) of the yellow (*kapila*) race, where the Buddha was born, iii. 159

Karna, the horned (*keren*) son of Ashva, the horse-river, the moon-god, one of the chiefs of the Kaurāvyas, ii. 115; iii. 204; iv. 395; v. 487; history of his birth, iii. 306, 307. *See* Keresāshpa

Karna-Suvarna, in Bengal, the Eastern land of the Jain Su-varna worshippers of Karna, iii. 326-327

Kāshava, mother-lake of the sons of Kush, the tortoise, the sea of Zarah near Kandahar, iii. 145, 274

Kāshi, name of Benares, the capital of the tortoise or Nāga race, ii. 98; iii. 146, 197, 237; iv. 325

Kashmir, kingdom of the Nāgas, ii. 115

Kashyapa, son of Marīchi, the fire-spark father of the Kushika Nāga or ploughing race, worshipping the rain-god, ii. 114; iii. 276, 279, 280, 326; iv. 358, 379; his thirteen wives, daughters of Daksha, the manifest or teaching god, the fire-god, the thirteen lunar months of the year, iii. 176, 272; their names, iii. 303

Kastor, the pole (*stor*) of Ka, one of the twin sons of Leda, the Greek twin gods, iii. 210, 263; iv. 353, 360; story of his birth, and its historical meaning, iii. 299, 300; the star Kastor called Tur-us by the Akkadians, iii. 300; iv. 339

Kāthi, the great trading race of Western India, the Hittites, ii. 58, 59; iv. 339. *See* Hittites.

Kāthiāwār, country of the Kāthi, the Saurashtra, the modern Guzerat, Preface, xxvii.; ii. 58; holy land of the Jain Sindhu-Su-varna, the Western Shus, Preface, xxvii.; iii. 324

Kaur, the tribe who generally hold frontier provinces in Chota Nagpore, Preface, lvii

Kaurāvya, sons of Kur, the tortoise, born of the egg laid by Gandhārī, i. 20, 21, 23; ii. 74, 75, 76, 110; iii. 156, 237, 248, 262, 306, 317;

iv. 368; v. 427; sons of Khu or Khur, the bird, Preface, xli; worshippers of the eleven gods of generation, iii. 272, 273
Kaushaloya, the house, or mother (*aloya*) of Kuṣh, the tortoise-mother of Rāma, Preface xli; i. 26; iii. 191, 195; iv. 366
Kavād, Zend father of the Kuṣhite race, iii. 145, 219
Kavi Kaush, the parent tortoise (*kuṣh*), kings of the Helmend Valley, iii. 145; evidence of Finnic origin of the race, iii. 147, 148
Keresāṣhpa, the son of Sāma, the Semite, the horned (*keres*) horse (*aṣhpa*), Zend counterpart of Hindu Karṇa (*which see*), iii. 306, 307; iv. 395; v. 487, 494
Kerubi, the winged Assyrian bulls, the Jewish Cherubim, iii. 249. *See* Bird-mother myth
Keturah, second wife of Abram, mother of the Eastern Semites, meaning, like the Sanskrit Vṛitra, the enclosing goddess, v. 414, 471
Khadīra tree (*Acacia catechu*), parent tree of the races of dyers and weavers, who introduced medicine and made the Ashvins physicians of the gods, yielding catechu dye and drug, also tree from which the sacrificial stake and the Soma fire-socket (*urvashī*) was made, iii. 166, 167, 214, 215
Khandaits, tribe in Orissa, one of the group which uses Kuṣha-grass as the marriage bond, iii. 175 note 2, 192; sons of the Sāl-fish, iii. 285
Khar-sak-kurra, the mother-mountain of the East of the Akkadians and Kuṣhite races, iii. 143 note 4, 146, 213; v. 479. *See* Saokanta, Ushi-dhau
Kharwars, Dravidian tribe, sons of the hawk and eel fish, parent tribe of the Cheroos, Preface, xxxvii; ii. 50; iii. 153, 192; offerers of human sacrifices, iii. 277
Kherias, Dravidian tribe worshipping the Gumi or house pole, iii. 160
Khvaniras, central province of Irānian confederacy, iii. 146, 233
Kichaka, land of the hill-bamboo (*kickaka*), name of the country of which Kāshi (Benares) was the capital, ii. 74; iii. 301; historical evidence arising out of the killing of Kichaka, son of Kai-kaia (*which see*), mother of Bhārata, by Bhima, v. 455
Kohathites, Hebrew equivalents of the Sanskrit Atharvans, Preface, xvi; iv. 344, 361, 400, 410; v. 489
Koi-kopal, ruling tribe of Gonds, the cow-keepers, ii. 113; iii. 224
Koi-tor, sons of the mountain (*koh*), name of Gonds, iii. 191. *See* Kai-kaia
Kols, *Kolarians*, sons of the mountain (*koh*), a republican race who came to India from the north-east, founders of the simplest form of village community, and organisers of the Parha or province, ii. 47, 49, 52-56, 59, 61, 91, 94, 99, 121; iii. 156, 159, 165, 197, 204; worshippers of the mountain goddess, called Marang Buru, the great hill, iv. 380. *See* Mundas
Korē or *Kourē*, the seed grain, Preface, xxix, xxxi; the Gothic Kaur-n the corn-baby, Preface, xxxiii
Korwas, primitive Kolarian hunting tribe in Chota Nagpore, Preface, xlii; ii. 44, 47, 53, 54
Kosala, name of Northern India, as the land of Kuṣh, iii. 192
Kourē or *Korē* in the Eleusinian mysteries, the pregnant mother of seed, mother of the Kurs, Preface, xxxiii, xxxvi
Kratēr, constellation of the Soma cup, the Akkadian goddess Mummu Tiāmut, iv. 333, 334, 340, 341, 346, 349, 353; of the Kantharas or sacramental wine-cup, iv. 373
Krishānu, the rainbow god, the archer of the heavenly bow, the seventh of the Gandharva guardians of Soma, Preface, xvi; i. 15; iii. 252, 302; iv. 350, 405; the Greek Eurytus, iii. 299; v. 422, 444; called in the Rigveda Su-dharvan, god of the creating (*su*) bow (*dharvan*), father of the Ribhus gods of the seasons (*see* Alligator), iii. 226; the usurp-

ing god called Kereshani in the Zendavesta, who repudiated the priests and was destroyed by Haoma, iii. 134; this age called that of Kansa the goose in the Mathura legends, v. 463

Krishna, the black antelope, the god Vishnu, father-god of the antelope race, Preface, xl; ii. 75, 76; iii. 309; iv. 337, 371; the father of the fish-god, the Makara or Dolphin, iv. 374, 375; twin brother of Durga or Subhadra, the mountain-goddess, mother of the Shus, iv. 337, 369, 371; historical significance of his birth legend, iv. 388, 389; foster-son of Nanda, the bull, v. 425; the story of his birth as the antelope god of the barley growers, v. 467, 468; his birth and mythic history as told in the legends and festivals of Mathura and Brindābun, v. 459-461, 468

Kshetra-pati, lord of the fields (*kshetra*), Hindu and Gond sacrifice to, iii. 198, 199

Kshatriyas, or Rajputs, the warrior race of India, ii. 44, 118; sons of the spotted deer, iii. 149; iv. 403; called Sombunsi, or sons of the moon, iii. 325; sons of the sun, Suraj-bunsi, ii. 102; the red race whose clothes were dyed with madder, v. 449; of the bow-string of Krishanu the rainbow god, iv. 405

Ku, Finnic and Hindu name for the moon, iii. 305; meaning the placer or begetter, iii. 148

Kunti-bhojas, the Bhojas of the spear, (Kunti) the mother tribe of Prithu, the goddess-mother of the three elder Pāndavas, the warrior cavalry of Central India, iii. 262, 308

Kur, the river of the tortoise, or of the burning mountain, the Araxes, called Daitya in the Zendavesta, parent river of the tortoise and fire-worshipping races, Preface, xxxv; iii. 179, 184, 185; of the Massagetæ, v. 482

Kurdistan and *Kurds*, country of the sons of Kur, Preface, xxxiv-xxxvi

Kuretes or *Kouretes*, dancing priests of the barley-mother and of Zeus, Preface, xxxii; vi. 545

Kur or Kurra, Akkadian name for India, iii. 281, 283; iv. 344

Kurmis, *Kurambas*, *Kudambis*, the great irrigating agricultural race of India, sons of Kur (*which see*), i. 11; iii. 136, 281, 324; v. 427; sons of the Mahua or tree of Madhu (ardent spirits), and the mango-tree, iii. 153, 209, 237

Kurrum, or barley festival of the Ooraons, answering to the Ji-wati of the Gonds, iii. 233, 242

Kurus, sons of Kur, the tortoise, Preface, xxxvi; i. 25; iv. 366

Kuru-kshethra, field (*kshethra*) of the Kurus, land of the black antelope, iv. 366

Kusha grass (*Poa cynosuroides*), the totem or parent-grass of the Kushika, Preface, xxxiv, xxxvi, xlv; i. 29; iii. 138, 163-168, 193, 198, 199, 206, 208, 242; iv. 404; v. 474; the Kushika marriage bond, iii. 175, 280; the favourite food of the antelope, iv. 401

Kush-amba, son of the god Vasu, parent of the Kushite race, iii. 287.

Kush-ambi, parent city of Kushite race, ii. 98; iii. 287

Kushika or *Kushites*, the sons of Kush, the Kusha grass, and the tortoise ruling confederacy of North India, Preface, xxxiv; i. 8, 15, 19, 21; ii. 64, 67, 73-75, 102, 122, 125, 129; iii. 161, 163-168, 192-195, 252, 272, 279, 280, 281; iv. 330, 331, 347, 358, 374; v. 425, 426; vi. 501; identified with the Malli, iv. 394; their rule followed by that of the Yakshu, v. 475; sons of the Finnic Ku, the begetter, the rain-god, iii. 138; birth story of the race, iii. 145; iv. 358; earliest form of Kushika kingdom, ii. 95-99; internal policy, ii. 100, 101; final form of Kushika kingdom, with king's province in the centre, ii. 62; iii. 145, 146, 253

Kushika, marriage bond of Kusha grass, iii. 175, 280

Kutsa, a form of the god Ka, god and priest of the Varshā-giras, possessors of rain (*varsha*) of Northern India, and father-god of 213, 217, 263; Lēto, goddess of

the Purus, rulers of Eastern India, ii. 71 note, 107; iii. 228, 240, 274; brother and charioteer of Indra, ii. 107

Laban, the sun and moon-god of Haran, Preface, xxiv; iii. 271; v. 434; the god Rā, v. 478. *See* Moon

Lake, or water reservoir, place of national birth and of purificatory ablutions, iii. 145, 159; bath of the sun-god in the sea or lake of the constellation Pisces, iv. 391, 393, 394; the sacred reservoir of Rādhā-kund, v. 460; use of lake or pond at Bagdi marriages, iii. 153; the abyss or 'sea of brass' of Semitic temples, iv. 397; v. 438, 469

Lamech, the god Linga of the Hindus, Nagu-r or Lamga of the Akkadians and Sumerians, and Lingal of the Gonds, the god of the sign of sex, Preface, xvii; iii. 179, 192, 195, 265. *See* Father-gods with two wives

Lapithæ, sons of the storm-wind, successors of the fire-god, war between them and the Centaurs, vi. 521, 522

Le, the Hittite, Cypriote and Akkadian name for the bull's head, iv. 344

Leah, the wild cow, the mother of the seven children of Jacob, representing the age of law, Preface, xxiv; iii. 241, 254, 271, 272; v. 434, 478. *See* Gaurian race, Gonds

Lebanon, cedars of, sent to Girsu, iii. 282, 297

Lēda, meaning the incense-mother of Kāstōr and Poludeukes, iii. 210, 299, 300, 301. *See* Saranyu

Lempo, god of the creating triad of the Finns who made the jaw-bone of the primæval parent-snake, iii. 245, 246

Leo, constellation of, iv. 332, 335, 344-346; the prophet Moses, iii. 315, 316; iv. 352

Leto, meaning the concealed one, first the goddess Lada of the Wends, the wolf-mother of the twins Apollo and Artemis, born on the Xanthus and at Delos, i. 16; ii. 86; iii. 159, the Guelph or wolf race, ritual of her worship among the Czechs as goddess of summer, vi. 505, 506; daughter of Phœbe the moon and Koos the cleaving pole, and the circumstances of the birth of Apollo and Artemis at Delos, vi. 518, 519

Levi, the tribe of sons of the law in Hebrew mythology; their union with the sons of Judah, under the sons of Kohath, iii. 255; v. 489; formation of the tribe, Preface, xv-xvii; v. 488, 489

Licchavi, sons of the Akkadian Lig, the dog or lion, forming with the Malli or Mountaineers the confederacy of the Vajjians, or sons of the tiger (*vyāghra*), ii. 96; iii. 193, 325; iv. 394

Lingal, *Song of*; the father or Linga god of the Gonds; the seed-god, born of a flower and fed on honey from the banyan-tree (*Ficus Indica*); his first avatar, ii. 48, 49, 56, 60; his second avatar, conquest of the Māgha, the alligator Mugral, and founding of the tortoise race, ii. 72, 73; iii. 192, 193, 222-224; equivalent of the Hindu god Narada the man (*nara*) god, ii. 69

Lohar, Dravidian race of ironworkers, Preface, xxxvii; their marriage to a mahua-tree, iii. 153, 209

Lohengrin, the swan knight of the Holy Grail, iii. 302; iv. 351

Lot, the incense father-god of the Semites, father of A-mon the house-pole, and Moab the water (*mo*) father (*ab*), iii. 300; v. 479. *See* Father-god with two wives

Lumasi, the sheep (*lu*) of the antelope or hero (*mas*); the seven creating stars of early Akkadian astronomy, iii. 314; their position in the heavens, and their Akkadian names and meaning, iv. 355-364

Mā, the Akkadian ship, the constellation Argo, iii. 257, 281

Madhu, intoxicating (*mad*) drink distilled from the flowers of the mahua-tree, iii. 209, 275, 278, 308, 309, 318; iv. 359, 368; unintoxicating honey drink substituted for the intoxicating by the Ashvins, iii. 207,

208, 241, 242, 259; historical teachings of the legends of Madhubun in Mathura, v. 462

Madhu-parka, honey drink ordered by Manu to be given to kings, priests, sons, and fathers-in-law, and maternal uncles, iii. 209

Madras, name of the Dravidian sons of the sāl tree, the drunken (*mad*) people in the Northern Punjāb, iii. 191

Madrī, daughter of Shāliya (the sāl-tree), and second wife of Paṇḍu the sun-antelope, mother by the Ashvins of the Pāṇḍava twins, iii. 262; iv. 368

Maga, *Māgā*, or *Māghā*, meaning the maker or kneader, our May, called Mahī in the Rigveda and Maia by the Greeks, witch-mother of the land of the metal workers, called Magog in the north-east of Asia Minor, i. 8; iii. 184, 224, 225, 250, 287, 294; iv, 353, 373; vi. 500; Māgā or Māyā, the mother of Buddha, the predecessor of the moon goddess, iv. 397 note; the Maga crocodile of Egypt, i. 10; iii. 224, 252; Maga, a name given to the Sakadwipi, Maithila, and Gaura Brāhmins, ii. 76; iii. 224; Maga, the mother of the holy land of the Greek Magnetes, vi. 515

Magāna, Akkadian name for the Sinaitic Peninsula, i. 24; iii. 282

Māgh, festival to the mother Māghā and the goddess Dharti of the Dravidians and Kolarians, beginning the year of the Mundas and Ooraons, called Shimga by the Gonds, our St. Valentine, Preface, xxxii; ii. 125; iii. 194, 234, 236, 304; iv. 386; v. 457; month or constellation of the birth of Yudishthira, the Pāṇḍava ruler and god of spring, iii. 258, 273; held about the same time as the Lesser Eleusinia at Athens, Preface, xxxii

Māghadas or *Mughs*, the Finnic race of workers in metal ruling Northern India before the Kushikas, the sons of the lightning-cloud, called Mugger, the Alligator, by the Hindus, Magral by the Gonds, and Maga by the Egyptians, our magic mother May, worshippers of the household fire and the sun-god Rā, whose priests were the Dosadhs, Preface, xxx; i. 8, 10, 18, 21, 27; ii. 60, 69, 75, 90; iii. 146, 147, 168, 224, 281; iv. 332, 368, 380, 381; v. 419, 425, 426, 427; sons of Tubal Cain, iii. 184; stories of their union with the Kushikas, iii. 146, 223, 224; story of their entry into and conquest of Northern India as the Takkas of the Punjāb, under Māthava, the god who makes fire by rubbing (*māth*), and Gotama Rāhūguna, the inspired priest of Rā-hu, iii. 200, 201; sons of Māgha, the socket whence fire was evolved, i. 8. *See* Takkas

Maghavan, Vedic name of India, iii. 206, 312; v. 441

Magi, the Finnic magicians, sons of the mother Maga, Zend and parent branch of the Indian Māghadas, i. 8; iii. 185, 225; the Makkhu of the Akkadians, Preface, xvi; iii. 225

Magha-bhu, name of the planet Venus, iii. 312

Magic wand of the magician, as described in the Zendavesta, iii. 164; vi. 571; became the 'prastara' of Hindu and the 'baresma' of Zend ritual, the cleansing sheaf or besom, the bunch of hyssop of the Jews held by the priest while praying for rain, iii. 164; the 'prastara' made of seven sheaves of Kusha grass in the new and full moon sacrifices, denoting the seven days of the week, iii. 163; and of Ashva-vāla grass in the Soma sacrifice, iii. 166; this became the crescent-shaped wand of Hermes and Merodach, the healing knife of Akastus, and the magic wand, the sword of Peleus and the divine prophets, vi. 528

Mahua-tree (*Bassia latifolia*), the tree whence the honey-spirit (*madhu*), the drink of the Ashvins in the Rigveda, was distilled, called by the Gonds Daru, or the creating (*ru*) water (*da*), the marriage tree of certain Hindu tribes, iii. 153, 196, 209, 263

Mahto, name of the accountant in an Ooraon village, ii. 92, 94, 95 ; called Kulkarni in Western India, ii. 119, 120

Makaram, *Makhar*, *Mugger*, Hindu and Babylonian names for the sacred alligator and the constellation Capricornus, iii. 268 ; iv. 368 ; Makara became the dolphin, the horned fish, iii. 284 ; iv. 377. *See* Alligator

Malay village organisation, and that of the Mon or Mal races identical, ii. 55

Mālēs and *Māl Paharias*, sons of the mountain (*mal*), the house-pole, and the sāl-tree, ii. 45 ; iii. 160, 194, 237

Mals or *Mons*, the mountain (*mal*, *mon*) people, ii. 46, 55, 56 ; iii. 152 ; belong to Malay race, ii. 46 ; they are the Malli of Indian history, the predecessors of the Bhārata, ii. 58, 96, 98, 123 ; iii. 160 ; iv. 394 ; the Turvasu of the Rigveda, iii. 284, 325 ; the sons of the tiger, iii. 193, 325 ; iv. 394

Manasseh, eldest son of Joseph (the *Asipu*), father of the prophet races, the race called Gershom or the outcasts among the Levites, the priests of the phallus-worshipping Danites, Preface, xvi; iii. 241 note 3; iv. 361; v. 495 ; priests and rulers of the twin races, sons of the ass, iii. 256

Mandar or *Mandara*, the sacred mountain of Kushika mythology, whence Sek-Nag, the snake of wetness, and afterwards Vāsuki, the spring god, churned the rains of the Indian rainy season, iii. 152, 177, 229 ; the sacred mountain of the Jains on the Burrakar, called Paris-nath, or the lord (*nath*) of the traders (*Paris*), iii. 326

Mango, the parent-tree of the united Kushikas and Māghadas, iii. 146, 237 ; marriage-tree of the Bunjhias, Kharwars, Rautias, Kurmis, Mahilis, and Rajwars, iii. 153, 209 ; sacred to the god Rā-hu, iii. 202 ; v. 443

Manjhus, royal land set apart in an Ooraon village, ii. 91, 92, 94 ; iii. 298 ; v. 486

Manki, head chief of a 'parha,' or provincial union of Kolarian villages, ii. 54, 55, 59

Manthin, the revolving (*math*) Soma year cup, representing the moon and moon-bird of the barley-growing ploughing-race, iii. 243, 244 ; the cup of the autumn season, iii. 270

Manu, meaning the thinker, Indian father-god, father and husband of Idā, the mountain and cow-mother (*which see*), Preface, xxvi ; i. 11, 15; ii. 129 ; iii. 173, 234, 459, 284, 289 ; Indian equivalent of the Phrygian god Men, Minos or Menes, the measurer, iii, 212, 213, 218, 234

Marīchi, meaning the fire-spark, father of Kashyapa, the father of the Kushite race, iii. 261 ; iv. 343 ; the young sun-god of the Lumasi year of three seasons, iv. 352 : one of the stars of the Great Bear, ii. 129 ; iii. 259, 261 ; v. 419 ; vi. 506, 510

Maroti, Gond tree-god (*marom*), iii. 161, 235

Marriage customs of India (1) survivals from the matriarchal age, when permanent marriage was unknown, iii. 154, 157 ; (2) marriage to a tree, iii. 152, 153, 209 ; (3) changes in names of relationships arising from a change in marriage customs, ii. 56, 57 ; (4) changes in the law of exogamy, iii. 111 ; (5) evidence that marriages in India and elsewhere were first unions between alien tribes furnished by the universal custom of simulated capture, and by the Indian custom of making the Sindur-dan or sign of blood-brotherhood the binding ceremony in the marriage rite, iii. 174, 175, 196, 278 ; v. 485 ; (6) by the custom of placing the bride on a sheep's or bull's hide, iii. 175 ; v. 433 ; (7) evidence that marriage was an institution introduced by the yellow gardening races, given by the gift of turmeric made to Brahmin brides by the bridegroom, iii. 278 ; (8) by the marriage of Kurmi husbands to the mango-

tree, iii. 209; (9) by the use of yellow as the Roman marriage colour, and by the Roman ceremony of Sindur-dan, iii. 278; (10) Spartan marriage customs traced to those begun in the Indian village groves, iii. 298; (11) also Babylonian, iii. 158 (12) the peculiar Kushika marriage custom of uniting the pair by a bond of Kusha grass, iii. 275, 280; marriage customs connected with the Māgh festival in Assam compared with those in parts of Argyllshire and Cumberland, v. 457, 458

Martu (Assyrian, the daughter), *Martu* (Akkadian, the west wind), *Martha* (Aramaic, the mistress), *Myrina*, *Myrrha*, *Smyrna* (mother goddess of the coasts of Asia Minor), *Semiramis* (the Babylonian fish-goddess), *Miriam* (Hebrew, the speaker), the Greek *Maria*, all forms of the name of the tree and wind mother-goddesses, Gond *Maroti*, the tree (*marom*) god (Sanskrit *Maruts*), who became the constellation Virgo or mother of corn of the Turanian races, iii. 296; i. 24, 26; iii. 181, 243; iv. 359

Maruts, goddesses of the south-west wind (Akkadian *Martu*), and of the tree (Gond *Maroti*, *Marom*), of the race descended from the mother-tree and the rain-god of the south-west monsoon, i. 26; iii. 183, 206; daughters of Rudra, the red (*rud*) god of the thunder-cloud and the sacrificial stake, iii. 170, 320; v. 428; of Prishni, the begetting (*peru*) mother, iii. 240; spring goddesses of the year of five seasons of Prajāpati, iii. 243, 270; the bringers of the rains, iii. 247; holders of the rope of destiny which turned the revolving pole, iii. 258; they yoke the foxes (*hari*), drawing the chariot of Indra in the Rigveda, iii. 313; the twenty-seven Maruts of the Rigveda, iii. 322; the wind-goddesses wearing deer (*eta*)-skins and driving the dripping Prishati or nil-gau (*Antilope picta*), the steeds of the god Nila, v. 420, 421

Marya or tree (*marom*) Gonds, the primitive indigenous matriarchal Gonds, iii. 43, 55; iii. 152, 224

Masu, the antelope (*mas*) god of the Akkadians, son of the Mas-mas, the pair of building bricks, who became the god Ner-gal, the Maso of the Etruscans, Moses of the Jews, and Mars, all names for the god of fertility, iii. 315, 316; v. 495; Masu, the constellation Leo, iii. 315; iv. 351, 400; v. 489, 490, 493; the father god of the sons of the rivers found among the river reeds, symbolised later as the stars of the Great Bear, Preface, xxxii; iii. 219; iv. 358; also, probably, the star Antares in Scorpio, v. 490; marriage of Moses to a Kushite wife, v. 493

Mathura, city of the fire-drill (*math*), sacred to Hari, iii. 214, the holy land of Rā-dhā, Krishṇa, and Vala or Balarāma, v. 440; Jāts of Mathura or Muttra, the Getæ, and Goths, v. 480, 487

Matriarchal Dravidian races of the south, founders of communistic village communities before the Neolithic age, Preface, xx, xxvi, xxxvi; i. 16, 17; then villages, and not the family, the national unit, ii. 43; characteristic village rules, ii. 43; iii. 154, 157; sons of the village grove and the tree, ii. 41, 42; iii. 152, 153; they traced their descent to their mothers, iii. 146; education of children, ii. 55; iii. 157, 298; survivals of matriarchal customs in marriage ceremonies, iii. 154, 157; in descent of property in the female line, iii. 157, 158; in the orgiastic dances of South-western Asia, Greece, and Rome, and in Babylonian marriage customs, iii. 158; their village dances and the objects aimed at by them, iii. 154, 156, 158, 194, 204, 205; their system of relationships, ii. 56, 57; they were a maritime race, ii. 57; who introduced village communities into Europe, ii. 41, 52, 59; iii. 185; the matriarchal races called the Amazons in Asia Minor, Palestine, and Greece, iii. 175, 176; vi. 510,

561 ; Greek Hetairæ, survivals of the matriarchal age, vi. 520

Media, called Mad-ga by the Akkadians, fatherland of the fire-worshippers, sons of the dog, iii. 187, 283

Menelaus, meaning he who withstands men, husband of Helenē, the dawn, the Vedic Saramā, meaning of the myth telling of him and his son Megapenthes the great (*mega*) road, vi. 552, 553

Metres, evidence of, the course of change in ritual and belief given by the metres of the Rigveda and Zendavesta, iv. 553, 554

Minyæ, *Minyans*, or *Minæans*, the race who traced their descent to the god Minos, the measurer, the great irrigating race of ancient times in Orchomenos, Arabia, India, and Egypt, Preface, xxv., xxvi.; iii. 307 ; vi. 518 ; rulers with the Sabæans of the Semitic territory lying west of the Euphrates, iii. 291 ; v. 498 ; successors of the Æolic races, vi. 519 ; the Minyæ of Crete and the Minotaur, vi. 559, 560

Mitra, the warrior with the silver helm, the moon god of the Zendavesta, iii. 317 ; said in the Rigveda to be the god who fixes the times of the ordained festivals, v. 416, 417, 422

Mitra-Varuṇa, the united moon (*mitra*) and rain god (*var*), ii. 88, iii. 217, 288 ; the givers of rain, iii. 164, 168 ; parents of Vashishṭha, the most-creating (*vasu*) fire, iii. 211, 257 ; supreme gods of the Kuṣhikas, iii. 245 ; milk mixed with juice of the Kuṣha grass or bur-tree (*Ficus Indica*) or Soma holy water offered to them at the Soma sacrifice, but no animal victims, iii. 242, 243, 309 ; v. 416 ; clotted curds offered to them in the Pānkti sacrifice, v. 436 ; the Vedic triad of Mitra, Varuṇa, Aryaman, v. 416, 417, 420, 422 ; a name of the teaching priests (*Pra-shastṛi*), the guardian of the sacred house-pole in the consecrated sacrificial ground, ii. 81, 82 ; iii. 240

Moon, as father-god of the Northern races, Mēn, Min, Minos, Menes, the measurer (*men*) of the Minyans of Asia Minor, Greece, Crete, Arabia, and Egypt, and Manu, the thinker, of the Hindus, iii. 212, 213, 218, 307, 314 ; Dāsaratha, the ten (*dasa*) chariots (*ratha*) lunar months) father-god of the Kuṣhika and of Rāma, the sun-god of the ploughing race, i. 26 ; iii. 191, 265 ; iv. 389 ; Kronos, the father moon-god of the Greeks, ii. 106 ; iii. 236 ; Ku Kuhū, the begetting god of the Finns, Hindus, and of the races whose totem is the goat, iii. 148, 140, 240, 305 ; Kudrāj, the moon-god of the Santals, iii. 304, 305 ; Rā-hu, the waxing moon of the Dosadh fire-worshippers, iii. 200 ; the waning moon of the Rigveda, iii. 305 ; Soma, the begetting (*su*) father-moon of the Hindus wedded to the sun-maiden, iii. 139 : vi. 539 ; Chandra, the moon father-god uniting the Hindu Māghadas and Kuṣhikas, iii. 146 ; iv. 338 ; Minotaur, the constellation Taurus, moon-bull, and Pasi-phaæ, the moon-mother, vi. 559, 560 ; Mitra, meaning the friend, the moon-god, iii, 317 ; v. 416, 417, 422; the moon as mother-goddess of the Southern races, the mother Shinī, Sinīvālī, the waxing moon of the Rigveda, Kudra Sini, god of the Bauris, mother of Sātyaki, of the race of the Sat-vat, the holy seven (*sat*), iii. 273, 305; v. 479 ; Sarasvatī, with Rāhu, the waning moon of the Rigveda, iii. 305 ; Sin, Sinh, or Singh the horned moon-goddess of the Hindus, Sumerians, Akkadians, Sabæans, and Semites, ii. 48 ; iii. 141, 291, 306, 325, 326, 327 ; iv. 356 ; v. 479, 487 ; Mu-Chandri or Pandhārī, mother-moon of the Gonds, ii. 121 ; iii. 138, 199, 236, 273, 287 ; Sitā first the furrow, as wife of Rāma, the ploughing-god, afterwards the crescent-moon, as mistress of Rāvana, the storm-god, and wife of Rāma-Chandra, the sun and moon-god, iii. 262 ; iv. 338, 343, 372 ;

Isis, the horned-moon, attended by the seven scorpions, ii. 67 ; iii-173, 251 ; Istar, the horned-cow fish, iii. 171 ; as the Hebrew Ashtoreth or Esther, iii. 273, 280, 312 ; Allat, the fish-mother and waxing moon of Arabia, the Akkadian Nin-lil, i. 23, 24 ; Menakā, moon-mother of Sakuntalā, iii. 319 ; the moon as Pairika-kñathaiti, wife of Keresāshpa, iii. 306 ; Hera, the Greek moon-goddess, also the Latin Juno, the Etruscan Uni, iii. 293 ; the moon-goddess as mother-goddess in Greek myths, Hippolyte, vi. 526 ; Hippodameia, vi. 522, 555 ; Thetis, iv. 392, 393 ; vi. 529, 531 ; Jocasta, iv. 390 ; vi. 537 ; the virgin moon-goddess Artemis, also the bear-mother, ii. 66, iii. 315 (*see* Artemis); the twin moon and rain-god Mitra-Varuṇa (*which see*) ; the moon-god, united with the sun-god as the horned sun-horse, the year-gods of the early Semites, Keresāshpa, the son of Sāma, the horned-horse of the Zendavesta, iii. 306 ; Karṇa, the Hindu son of Ashva, the horse river, iii. 306, 307, 327 ; Vishvā mitra, as the moon-god, iii. 317, 318 ; as the sun-god, iii. 319 ; crescent moon as the boat of the sun and star-god Osiris (Orion) in Egyptian, and Dumu-zi (Orion) in Akkadian mythology, ii. 127, 128 ; iv. 351, 353, 387, 388 ; as boat of the meridian pole in the Delphic trisūla, iii. 302 ; as boat of the swan-knight of the holy Grail ; iii. 302 ; iv. 351 ; moon as nurse of the young sun-god, iv. 384. *See* under Year-reckonings, Lunar year of thirteen months, Eleven months of generation

Munda, name of village headman among the Kols and Ooraons, ii. 52, 54, 92, 95.

Mundas or *Kols* (*see* Kols and Mals), the Mons or mountain people, allied to the Malays, the hunting tribes, who came into India from the North-east, ii. 45, 47 ; national temperament, ii. 45 ; a primitive race, dating back to the early Stone Age, i. 1 ; ii. 47, 48 ; antiquity proved by Munda monumental stones, ii. 50 ; the Kikatas of the Rigveda, who do not use cattle or drink milk, ii. 51, 52 ; provinces (*parhas*) formed by Munda tribes, ii. 53 ; their provincial flags, ii. 54 ; identity of Munda and Malay village organisation, ii. 55 ; system of marriage introduced by them, ii. 56, 57 ; evidence of the survival of Munda-Punuluan marriage at Kosi, v. 457 ; the name Gawa the German Gau, meaning the village or parish, of Munda origin, ii. 59 ; marriage to a mahua-tree, iii. 153 ; Munda festivals, iii. 234, 244 ; marriages, iii. 278 ; rulers of Western Bengal, iii. 326 ; they wear a pigtail like the Hittites, Preface, xlv ; iv. 339

Myths, historical value of, Preface, viii-x ; i. 7, 8 ; used for educational purposes, Preface, xi, xiv ; ii. 63, 64 ; myth of Nala and Damayantī and its historical meaning, ii. 64-72 ; of the Kaurāvyas and Pāṇḍavas in the Mahābhārata, ii. 73-76 ; Greek myths of Ixion and Koronis, telling of the origin of the worship of the Great Bear and the olive-tree, ii. 83, 86 ; Greek and Hindu mythology of the divine medicinal efficacy of oil, ii. 86, 89 ; myths of Chiron and Akastus, telling of the progress of medical science, vi. 524-526, 528 ; mythic history as told in fairy tales and sacred numbers, Preface, xi-xiii ; ii. 78-80 ; historical evidence furnished by myths embodied in national festivals and sacred numbers, ii. 77-80, 127 ; mythic heroes never represent individuals, Preface, xvii ; ii. 80 ; Minyan and Semitic myths founded on metaphysical abstractions, the earlier Æolic myths on personified powers of nature, vi. 519 ; Indian mythic history comprised in the limits of a year of destiny, Grecian myths in the epochs in the life of a representative hero, vi. 521 ; changes in national breadth of view denoted by the names of mythic heroes, vi. 556, 557 ; mythic history altered by Celtic or Aryan bards, Preface, liii-lv ; vi. 539, 541, 564-567 ;

evolution and survival of myths, ii. 82; vi. 564-571; myths preserved by national myth guardians for national education, Preface, xi, xiv; ii. 81; the sun-myths consecrating the successive Buddhas, iv. 396-399; Greek history as told in the myth of Peleus, Eurytion, Chiron, and Achilles, vi. 522-532; in that of Phœnix and Achilles, vi. 532-534; of Pholos, the wine-cask, Hercules, and the Centaurs, vi. 549-551; of Theseus, vi. 556-562

Nābhā-nedishtha, the story of, name means nearest (*nedishtha*) to the navel (*nābhā*), the son of Manu, called Prajāpati, the supreme god, who became Narāṣhaṁsa, praised (*shaṁsa*) of men (*narā*), the Nairyo Sangha of the Zendavesta, the sacred fire burnt on the altars of the Añgiras priests, who offered burnt-offerings, iii. 169, 170; said in the Rigveda to take the place of Idā, the daughter and wife of Manu, or the altar made in the form of a woman, iii. 170; this story identical with the Greek marriage of Hercules, the fire-god, and Omphale, the navel, iii. 171; Narāṣhaṁsa, and the Hebrew Judah, iii. 189; Narāṣhamsa, Vashishtha, meaning the most-creating (*vasu*), and the Vāhrām fires of the Parsis identical, ii. 109.

Nāgas, *Nagur*, *Nāga*, Nāgas sons of the Nag or rain-snake, symbolised by the cobra, the Nagur or plough of heaven, of the Gonds, which became St. George of Asia Minor and Europe, the rain-god of the united Kuṣhikas and Māghadas, i. 8, 9-22; ii. 87, 102; iii. 235; Nagur, the Gond word for plough and rain-snake, ii. 132; iii. 230; the Hindu word for city, the place of ploughing, and the Hindu Nangar, a plough, iii. 235; the Nāga snake-god, Susi-nag of Elam or Irān, and of the Parthians, iii. 228; the Shesh-nag of the Takkas and Sek-nag of the Rāj Gonds, iii. 229; the father-god of the ploughing sons of Idā, the sheep-mother, iii. 230; the Nāg or Nagash, the Great Bear, iii. 264; eggs and turmeric offered by the Hos and Mundas to the Nāga gods, iii. 278; the Nāga snake of the sons of the house-pole, iii. 194; the Nāga sons of Gandhārī, the Kaurāvya mother, iii. 249; of Ka-drū, the thirteenth wife of Kaṣhyapa, iii. 256; iv. 349; Nāga snake, sign of royal dignity in India and Egypt, iii. 280; iv. 346; similarity of the customs of the Indian Nāga races and those of the Spartans, ii. 63; iii. 297, 298; the five-headed Nāga the five seasons of the Hindu year, iv. 338; v. 460, 461; the constellation Hydra, the great Nāga snake of the heavens, iv. 346

Nahash, king of the Ammonites, the Nāgash or constellation of the Great Bear, iii. 264, 316

Nahor, son of Serug, Assyrian Sarganu, he was born (*ganu*) of the cloud-goddess Sar, the river Euphrates, father of Terah, the antelope, iii. 180, 219; iv. 364

Nahushas, also called Vārshāgirās, possessors of rain (*varsha*), rulers of Eastern India and trading sons of the Nāga god, ii. 107; iii. 228; Nahusha, the great Nāga, father of Yayāti, i. 14; iii. 235, 239; Nahshon, the Nahusha father of the sons of Judah, iv. 400

Nairs of Madras, identity of their customs with those of the aboriginal matriarchal forest races, ii. 57; iii. 157

Nakshatra or Nag-kshethra, the field (*kshethra*) of the Nags or stars, the heavens, ii. 93 note; iii. 194, 320; the division of the heavens into twenty-seven equal parts, used in the five years' cycle by which Hindu astronomers reconciled solar and lunar time, iii. 139; evidence of Northern and Eastern influences in their names and ritualistic use, iii. 268, 321.

Nala and Damayantī, myth of, i. 7; ii. 64-72, 127; iii. 248

Narada, god of men, the anthropomorphic god Linga, ii. 69

Nebo, *Nabu*, *or Nabi*, the prophet-

god of the literary class among the Assyrians, Moabites, and Canaanites, iii. 312; his triangular altar, iii. 171; the planet Mercury, to which Mount Nebo was consecrated, iii. 312; iv. 352; Mount Nebo, the death of Moses, and the conquest of Canaan, iv. 352, 400; v. 493

Neshtri, priests of Tvashtar, and the mother goddesses, offerers of Surā, or intoxicating spirits, ii. 89; iii. 207, 208

Nineveh, city of the fish-god, iii. 286, 289

Nishādhas, aboriginal races of India who were not (*na*) Ashādhas or trading sons of the fish-god Ashādha or Assār, ii. 104

Noah, meaning rest, the last of the ten patriarchs of Genesis, answering to Xisuthros, the last of the ten star-kings of Babylon, the constellation Aquarius, the year-god, who enters his boat when the sun is in Aquarius, ii. 129; iii. 265, 289; iv. 384, 385

Numbers, sacred, historical evidence given by, ii. 79, 80

Nun, the supreme god of the Akkadians, Egyptians and Jews, the spirit or germ of life, dwelling and hidden in the misty atmosphere, i. 9; iii. 250, 252, 292, 296; iv. 375; the fish-god and father of Joshua, iii. 302, 303, 315, 352; iv. 396, 400; v.491, 495. *See* Fish-god

Nymphs, the earlier nymphs worshipped by the Greeks were the Dryades, tree-nymphs, Oreadæ and Napeæ, mountain and glen nymphs, to these were added by the water and star-worshippers Naiads, nymphs of rivers and springs, and Oceanides or ocean nymphs, vi. 516

Odin, the god who knows (*odh*, *odj*, *bod*), the Northern equivalent of the Hindu Buddha, iii. 225; whose bird messenger was the raven, iii. 245; iv. 342; father-god of the sons of the horse, iv. 336, 348

Odusseus, the wandering sun-god, Greek equivalent of the Northern Orwandil, the star Orion, iii. 299; iv. 351, 354, 360; v. 444, 445; discovers Achilles to be the sun-god, vi. 552

Œdipus, he with the swollen foot, son of Jocasta, the lunar crescent, and Laius, the stone obelisk, meaning of the myth of his killing the moon-sphinx and marrying his mother, vi. 537-539

Ojhas, those who know (*odh*, *odj*), the exorcisers or guardian priests appointed in each Dravidian province, as successors to the tribal priest Byga, ii. 95; names of Sakadvipa and Maithila Brāhmans and of the territorial Bābhans, ii. 76; iii. 225; names of Gond priests, ii. 76; iii. 224.

Olive tree, the tree sacred to Athene, and the parent-tree of the Greek and Semite race, who believed in the divine efficacy of oil, whose prophet-bird was the dove, ii. 85; iii. 158, 289; the tree overshadowing Leto at the birth of Apollo at Delos, ii. 86; iii. 159; vi. 519

Olympian games in Greece, celebrated at the beginning of the official Greek year of the Olympiads at the first new moon after the summer solstice, iv. 361

Ooraons, immigrants from Ruhidas, the red land, a composite Dravido-Turanian race of Chota Nagpore, ii. 45-47; founders of government by kings, ii. 62, 91, 92; a flower-loving race, ii. 88; organisation of their villages, i. 1; ii. 91-95; sons of the ass (*see* Ashvins and Ass), and first growers of barley, ii. 91; iii. 255; their great Māgh festival to Maga, the witch-mother, ii. 125; iii. 234, 236, 304; iv. 386; Ooraon or Orang means the 'forest' men, iii. 152; their methods of education, iii. 157; their rain festival to Sar and the sāl-tree, iii. 231; their barley festival, iii. 233, 244; begin their year in Māgh (January-February), iii. 304

Ophir, originally Abhfra, a Dravidian land, iii. 295; the land of the antelope (*opher*), iv. 371; the delta of the Indus, v. 472; the son of Joktan, v. 471, 472

Orion, the constellation called by the Egyptians Smati, a name of Osiris, guardian of Artemis, Damayantī, and Isis, meaning of the myth, ii. 66, 67; used to measure time, ii. 72; year measured by the embarkation of Orion, the Egyptian Osiris, the Akkadian Uruanna and Dumu-zi, the only son of Istar, in the year-boat, ii. 127; iv. 351, 385, 387, 407, 409; Orion Orwandil, the Northern giant and Odusseus, iv. 351; the star of the antelope (*mriga*), called Mriga shiras by the Hindus, ruling the year of three seasons, iv. 401, 402; young Brāhmins consecrated to Orion, iv. 403

Orpheus and Eurydice, meaning of myth, vi. 551; Orpheus and the Ribhus, Preface, xix

Osiris, originally the goat father-god of the Egyptians, the god of water, and the Asari or all-seeing eye of the Assyrians and Egyptians, ii. 126, 127; iii. 173; iv. 366; Osiris, the star Orion, ruling the year (*see* Orion), the crocodile, Maga Sebek, the uniter (*sbk*), iii. 224 (*see* Alligator); the enclosing or child-snake Ahi, iii. 189 note 2, 194; the year of Osiris as the moon-god, ii. 128, 129; iv. 409; the bearer of the sceptre or goat-headed staff, iii. 222; god of the Northern sun, iii. 271

Oxus, or Jihun, the river of life (*ji*), issuing from the mother-mountain, i. 19; iii. 220 (diagram); the mother-river of the Vāhlikas or Takkas, iii. 190; the Ra-sa of the Rigveda, the river of Ra, v. 442, 475

Pahan, the village priest or parson of the Ooraons, ii. 92, 95; iii. 231; historical evidence furnished by the distinctive divisions of the Pahnai or glebe land, ii. 93, 94

Palāsha-tree (*Butea frondosa*), Soma brought from heaven on its leaves by the Shyena bird (*see* Bird-mother myth), iii. 138; sacred to the Ho Kols and Gonds, iii. 138, 199; the sap used as Soma, iii. 138, 310; used to make the sacred triangle on the mother-altar, iii. 164, 165; used as the sacrificial stake in the sacrifice to Kshetra Pati, in which rice is offered to the mother-cow on Palāsha leaves, iii. 198

Palestine, home of the wild ass and of the Rotou, or red men, of the Egyptians, ii. 92; village system identical with that of the Indian Dravidians, ii. 59; division of the country into provinces ruled by cities, ii. 97; a Semitic country in 1800 B.C., iii. 303; the land of the sons of the ass, iii. 316

Palilia, in its earliest form, the April festival of the Italian sons of the cow to the rain god, answering to Gond April festival to the plough-god, the Athenian festival to the Mounychian Artemis, and that to St. George, ii. 133; iii. 232; Palilia at Rome on a different date from that of the country villages, and mixed with worship of the father-horse of the sons of the houshold-fire, iii. 322, 323; iv. 336

Palm-tree, the date-palm of Babylon and Western India, the Jewish Tamar, wife of Judah, the male and female trees, the parent-trees of the gardening and trading races, the Shus, who believed in the divinity of pairs, i. 17; ii. 41; iii. 158, 159, 241; iv. 344, 347, 365, 405; the tree borne on the banners of Bhishma, the sexless sun-god, uncle of the Kaurāvyas and Pāṇḍavas, v. 433; and on that of Vala-rāma, the son of Rohinī, the star Aldebaran, the mother-star of the bull race, v. 446-448; the parent-tree of the Kshatrya or warrior race, v. 448; Bala-rām, the son of the palm-tree and Rohinī, killed in the palm-tree grove Dhenuk, the ass father-god of the Hittite twin-races, v. 466; the tree grasped by Leto at the birth of Apollo and Artemis at Delos, iii. 159; vi. 518

Pan. *See* Goat-god

Pañchālas, name of the dwellers in the Gangetic Doab, descended from the five (*pañch*) Nāga snakes, the five seasons of the Hindu year, called also Srinjayas or sons of the sickle

(*ṣrini*) the corn-growing races, ii. 113; iii. 235, 301; iv. 338

Pañchayats, or councils of five, their use in Kuṣhika political organisation, ii. 100; reappear in Sparta as the five Ephors, iii. 298

Pañch-pir or Pañch Devati, the five village gods, the five seasons of the Indian year, worshipped in Hindu villages, ii. 86; iii. 160, 280

Pāṇḍavas, successors of the Kaurāvyas (*which see*), sons of Pāṇḍu the sexless sun-antelope, and his wives, Pṛithu, the conceiving (*peru*) mother, mother of the Parthians, and Madrī the mother of the drunken (*mad*) race, who thought intoxication to be inspiration, i. 23; iii. 237, 248, 285; iv. 337, 368; v. 427; their mythic history telling of the worship of the moon, the substitution of the year of five seasons beginning with the winter solstice for that beginning with the summer solstice and the consecration of incense, ii. 73-76, 108; iii. 273, 299, 301; taught by Droṇa, the Soma cask, meaning of the myth, Preface, xxiii; iii. 275; bear the ape as their father-god on their banner, iii. 296

Pandhāri, the moon-goddess of the Gonds, iii. 236, 273

Paṇḍu, the sexless sun-god of the antelope race, reputed father of the Pāṇḍavas, iii. 225, 237, 262; iv. 343, 367, 368

Paṇis or traders, the Vedic name for the Turano-Dravidian races, ii. 61, 106; speakers of Dravidian speech identified with the Nahushas, called Asunvants or non-pressers of Soma, ii. 107; collective name for the sons of Yayāti, the god Ya, ii. 118; war between them and the Purus as told in the 6th Maṇḍala of the Rigveda, iii. 274; the people to whom Parisnath, the lord (*nath*) of the Paris, is sacred, iii. 326; Paris of Troy represents the Vedic Paṇris, vi. 552

Pa-pil-sak, Akkadian name for the constellation Leo, iv. 343, 372

Para-shara, the overhanging (*para*) cloud (*shara*). *See* Sar

Parha, Munda name for province, the Hindu Pergunnah; history of origin of 'parhas' as founded by the hunting races, ii. 53-55; enlargement of by Turanians, ii. 62; parhas ruled first by the village of the Byga or tribal priests, ii. 54, 95; afterwards by the central city, ii. 97; alliances between parhas, iii. 154-156

Parjanya, the rain-god, father of Soma, iii. 162

Pārthava or *Prithu-Parsu*, the Parthian races, sons of Prithu, the earth and sun mother, Vedic name for the Pañchālas and Pāṇḍavas, ii. 112, 113, 114, 116; iii. 228

Passover, originally a national human sacrifice of the Semites, iii. 277; the Samaritan passover of the sons of the sheep and that eaten by the army of Joshua, v. 497 note

Pātāla, trading port of first Indian matriarchal emigrants, ii. 59; the ruler of the commerce of the Indus and the Punjāb, ii. 98; capital of the Shus called Ikshvākus, iii. 140, 141; iv. 404

Peacock and the myth of Argus, meaning of, also a totem of the Hindu Bhars, iii. 294

Peleus, son of the potter's clay (πηλός), king of the myrmidons, myth telling the course of Greek history in describing his relations with Phokas, the seal-god of Ægina, the tortoise island, with Eurytion, bearer of the heavenly bow Akastus, the healer, and Cheiron the Centaur, the primæval physicians Thetis and Achilles, the young sun-god, vi. 523-532

Pelops and Hippodameia, myth of, vi. 555, 556

Penelope, the weaver of the web (*pēnē*) of time, wife of Odusseus, iii. 299; v. 445

Perez, son of Tamar, the palm-tree, the pole-god, father of the royal race of Ram, Preface, li; iii. 241

Persephone or *Proserpine*, the winter season of the year of two seasons, Preface, xi; iii. 216; vi. 547

Pharsi-pen, Gond god of the female (*pen*) trident (*pharsi*), first the javelin, like the Jewish god Shelah or the Ashēra, iii. 193, 262; then the trident-god of the *Song of*

Lingal and of the Takkas of the Punjāb, iii. 193; identical with the Hindu Rudra Triambikā, iii. 196, 197; and Hekate, iii. 215; god of the necklace or bells of time, iii. 226, 258, 280; the caduceus of Hermes, iii. 229, 230

Phœnicia, the red (*phoinix*) land, vi. 546; sacrifices in, iii. 196; Phœnicians came from India and the Persian Gulf, iv. 346, 347; evidence given by Phœnician temples in Mashonaland, iv. 347, 348; land of Phœnix, tutor to Achilles the sun-god, vi. 533; the lands of the vines and the red wine, the Celtic Fionuisce, which became Phœnix, vi. 546

Phlegyas, king of the Phlegyes, the first Greek fire-worshippers or Heracleidæ, ii. 109; vi. 505, 522; Greek form of the Phrygian fire-god Phri-gu or Bhri-gu, i. 39; father of Ixion and Koronis, ii. 83; the fire-god of the earthly fire, ii. 84

Phrygia, home of the fire-god Bhur or Phur, ii. 38; vi. 500; of the beehive huts and tombs of the Bronze Age, iii. 177, 199; of Neolithic arts and agriculture, i. 32, 39; land of fire and phallus worship, ii. 60; union in Phrygia of the agricultural races of the South and the Ural-Altaic shepherds, iii. 161, 176; the birth-land of the mother Idā and the goat-god Pan, iii. 175-177; self-mutilation customary in, Preface, xv; iii. 186; the land ruled by Midas and the sons of the ass, iii. 256; of the sexless star-father, iii. 264; home of the yellow race of star-worshippers, iii. 280; the country where the lion was made a symbol of the supreme God, iii. 314.

Pig, the totemistic parent-gods of the Iberian race, iii. 180; historical evidence furnished by their sacrifice, iii. 180, 182

Pine-tree, the parent-tree of the Northern Finns, ii. 41; iii. 263; vi. 511; of the Phrygian earth-goddess Cybele, iii. 264; vi. 511; of the German Teutons, iii. 158, 159, 264; how the parent pine-tree became the parent sāl-tree explained, vi. 511

Pirithous, son of Ixion, meaning the revolving pole, ii. 84; vi. 521; Pirithous, Theseus, Helene, and Persephone, vi. 561

Piru, the Finnic and Tamil begetting (*peru*) god who gave eyes to the snake, a form of the fire-god Bhur or Phur, and father of the race of Viru or Piru, worshippers of the Linga or phallus, i. 38; ii. 128; iii. 245; one of the primæval fire-gods preceding the rain-god, i. 39; the fire-god of the Phrygians, ii. 83; the Slavonic god Per-kunas, the thunder-god, iii. 245

Pitarah Somavantaḥ, the oldest rice-growing fathers of Indian ritual, possessed of Soma or Su, the life-giving germ, to whom rice was offered, ii. 77; iii. 207; a race living in Equatorial countries where there are six seasons in the year, ii. 47, 78

Pitaro Barishadaḥ, the barley-growing fathers of the Kuṣhite race, seated on the Barhis or altar-seats of Kuṣha grass, to whom parched barley was offered, ii. 77, 102, 122; iii. 207, 227; v. 435

Pitaro 'Gnishvāttāḥ, the fathers who burnt their dead, the Aryans of the Bronze Age, to whom porridge made of the barley offered to the Pitaro Barishadaḥ and the milk of a cow suckling an adopted calf, was offered, ii. 78, 102; iii. 207, 227

Pitri-yajña, or annual festival to the fathers, ii. 47, 102; iii. 207; its celebration altered in India and Athens from the festival to the dead, celebrated in November (ii. 130-132), to the months before and after the autumnal equinox, iv. 391

Planets, called Pairikas or wanderers in the Zendavesta, and looked on as the foes of heavenly order, iii. 311

Pleiades, year of the Southern Hemisphere and Western Hindus, measured by the Pleiades, Preface, xi, xii; ii. 123-126; iv. 389; also Egyptian year, 125, 126; Pleiades year

traced to Mexico, ii. 125; to Peru, Persia, South-western Asia, and Europe, ii. 130-133; Gond festival to, iii. 233; v. 462; the Hindu mother-goddess Ambā and the Saren (Pleiades) of the Santals, iii. 287; called Kimah, or the binders, in Hebrew, Assyrian Kimta, iii. 287; the stars of the doves (Peleiades) in Greek mythology, iii. 288, 289; the Pleiades mother-seasons, Ambā and her sisters, and the horse sacrifice, iv. 336-338; the Pleiades astronomy and that of the barley-growing races, iv. 363; the Pleiades year of the Ribhus, iv. 364; marriage of the stars of the Great Bear to the Hindu Krittakas or Pleiades, and their worship by married couples, iv. 378, 379 note; v. 426; vi. 509; the Hindu month Khartik, sacred to the Pleiades, iii. 268, 287; iv. 380; union of the sons of the Pleiades mother Ambā with the sons of the bull, typified by the constellations Taurus and the Pleiades, iii. 287; iv. 381; Orion and the Pleiades, iv. 402; Krittakas, the Hindu name of the Pleiades, means 'the spinners,' v. 426; the Pleiades worshipped by the Sabæan Arabs under the name Turayyā, v. 427; Ambā, the Hindu mother-star of the Pleiades, the mother of Vrishā-kapi, the rain (*varsha*) ape (*kapi*), v. 427; the Kirttida (*krittakas*), the spinners, mother of Rā-dhā, v.

Plough means etymologically the fire-drill, i. 39

Pluto, *Ploutoñ*, *Plutus*, the turning-god, the pole, Preface, xxix, xxxii

Pola, the autumn Gond festival to the oxen, iii. 230, 233

Polar star, worshipped by Hindu married couples, iv. 179 note; v. 433; Vega, worshipped as the polar star in Egypt and by the Hindu Kushika, iv. 411, 412, Note A

Pollux, *Polydeukes*, the much (*polu*) wetter (*deukes*), the rain-god as one of the Greek twins, iii. 210, 299; iv. 339, 353; compared with Moab, the water (*mo*) father (*ab*), iii. 300

Pongol, festival at Madras beginning the year with the winter solstice, iii. 304

Poplar-trees, parent-trees of the Armenians, Preface, xxi note 2

Prajāpati, the lord (*pati*) of former (*pra*) generations (*ja*), name of Dravidian supreme god called Ka, symbolised by the Soma-cask or tree in which the sap or soul of life dwelt, Preface, xxii; ii. 74; iii. 228, 239; line of libations of melted butter to Prajāpati, forming one limb of the rain-cross traced on mother-altar from North-west to South-east, meaning of, iii. 167; father of Nabhānedishtha, the sacred fire on the altar, iii. 168; of Rudra, iv. 369; the god of the golden womb, v. 424; of the year of five seasons, iii. 270; v. 425, 431

Prakrit, dialects spoken in Western India in Vedic times, ii. 51; intermixed with earlier native dialects, ii. 118

Prashastri, or teaching-priest, the guardian of the house-pole of the Sudas or house of the gods in the consecrated Hindu sacrificial area, Preface, xvii; ii. 81; priests of the Purus, iii. 240

Prastara, Hindu sheaf of Kusha or Ashva-vāla grass used in sacrifices and the prayer for rain, iii. 164, 166. *See* Magic wand

Prithu, the conceiving (*peru*) mother, also called Kunti, the mother of the lance (*kunti*), mother of the Pāndavas or Pārthavas, the Parthians, and of the Dravidian races, ii. 112; iii. 214, 229, 262; mother of Karna, the moon-god, iii. 306

Proteus, meaning of his transformations, vi. 568

Purkooi, fire-priests of Delphi, ii. 82

Purohit, or family priests, political importance of in Aryan organisation, ii. 102

Puru-ravas, the Eastern (*puru*) roarer (*ravas*), the thunder-god of the Eastern Purus or city builders, husband of Ur-vashi, the primæval (*ur*) creatrix (*vashi*) or fire-socket, ii. 84; the fire-drill in the Soma sacrifice, iii. 166; story of Puru-

ravas and Ur-vashi, iii. 211, 212; father of Shiva, iii. 222

Purus, race of Eastern city builders, speakers of Dravidian speech, sons of Kutsa, the god Ku (the begetter), and the youngest sons of Yayāti, ii. 107, 115, 117; iii. 240, 255; allies of the Ashvins or twin-gods, iii. 206; their war with the Paṇis, as told in 6th Maṇḍala of the Rigveda, iii. 274

Puryag, place of pilgrimage at the junction of the Jumna and Ganges, consecrated by the sacred Plaksha-tree (*Ficus infectoria*), iii. 211, 214

Puse, the alligator, *Push-kara*, *Pūshan*. *See* Alligator and Bull-god

Pushkala-vati or Hastinapore, the city of the eight (*asta*), on the Swat river, where Gandhārī laid the world's egg, iii. 249

Pushtu, Afghan language, Dravidian cerebrals in, iii. 135

Pytho, the Greek god of the abyss (*βύθος*), dwelling in Delphi, the womb of the Grecian race, iii. 171; the god of the Pythion on Mount Olympus, vi. 514

Quetzalcoatl, Toltec god, i. 20

Quia-teot, Mexican rain-god, i. 19

Quirinus, the Sabine god, meaning the begetter (*ku*), Preface, xxxii.

Rā, the Wend god Rai, sun-god of the bright sky, the Egyptian god Rā and the god of the Māghada fire-worshippers; Rā-hu, the Sanskrit Raj, the father of kings, i. 27; v. 440, 441, 442, 443, 477

Raamah, the son of Kush in Genesis, v. 443, 471, 472, 473; name of India in Ezekiel, v. 476; the thunder-god, v. 476

Rabu and *Rahab*, the alligator. *See* Alligator

Rachel, the ewe or sheep-mother of the Asipu or prophet sons of Jacob, Preface, xxiv; iii. 241; v. 478

Rā-dhā, the giver (*dhā*) of Rā, the counterpart of Rāma, the mother (*ma*) of Rā, and wife of Krishṇa, the black antelope father-god of the antelope race, daughter of the fire-god, and the spinners or Pleiades, iv. 390; v. 450, 452, 459; the mythology of her hill, Barsana, and of the adjoining hill Nand-gānw, v. 452-453; of the Rādhā kund, the pool (*kund*) sacred to Rā, v. 460; the birthday of Rādhā, the pool of the lotus, v. 461

Rā-hu, the fire-god of the Māgadhas and their priests, the Dosadhs, Preface, xxx; i. 27; of the forest races, ii. 68, 69; worshipped by them as the waxing node of the moon, the god who brought the household fire, Agni Vaishvānara, iii. 200, 201; Dosadh festival to Rāhu, iii. 201, 202; that at the Prahlād-kund at Phalen in Mathura, v. 458; Rā-hu, called Pralamba, killed by Bala-rām, the moon-god, v. 467; the waning moon in the Rigveda, iii. 305

Rā-ja, born (*ja*) of Rā, name given to the Rā, or sun-worshipping Gonds, iii. 229; to Hindu and Egyptian kings, v. 442

Ram and sheep, the totem animals offered to Varuṇa, the god of the barley-growing races, iii. 173, 216, 217, 218; Osiris both the goat and the ram-god, iii. 173; the victim substituted by Abram for the human sacrifice of the eldest son, v. 467; became the constellation Aries, iv. 391; the star that led the Israelites under Joshua, the sons of the sheep and ram, v. 496, 497. *See* Idā

Ram, the father of the Kushika race, iii. 163; of the royal branch of the tribe of Judah, iii. 201; v. 443, 489; brother of Caleb, the dog, vi. 547; the supreme god Ram-ānu or Hadad Rimmon, v. 477, 478

Rāma, name means the mother (*ma*) of Rā, originally the mother-goddess Rā-dhā, meaning the giver (*dhā*) of Rā, iv. 390; name meant the darkness in Sanskrit, and the heights in Hebrew, i. 27; the ploughing father-god of the Kushikas, son of Kaushaloya, i. 26; iii. 192; v. 472; husband of Sitā, the furrow, who placed Marīchi, the spark of light, the primæval Kushika father, as one of the stars of the Great Bear,

iii. 261 ; of Sitā, the crescent-moon and the mother-mountain, iv. 338, 343, 372 ; son of the antelope, iv. 366, 389, 390 ; the sun and moon-god Rāma-Chandra, iv. 338, 372 ; the third Rāma, v. 444 ; he was the fish sun-god Pra-dyumna, iv. 374, 375 ; husband and son of Rādhā as the sun-god, iv. 390 ; conquers Lanka (Ceylon), the island of the south pole, iv. 391 ; where he conquers Rāvana, the storm-giant, iv. 395 ; the sun-god Rām born again in Aquarius, iv. 393 ; father-god of the sons of the sun-horse, iv. 395 ; the first of the three Rāmas, v. 441 ; Rāma, called Parasu Rāma, or Rāma of the double axe (*parasu*), the moon-god, the second Rāma, v. 443, 444 ; Vala-rāma, or Bala-rām, the son of Rohinī, the star Aldebaran, and of the date-palm, the third Rāma, v. 444, 446 ; he is the god Ram, the father-god of the Semite race, v. 445-448 ; the driver of the moon-plough, the crackling fire-god called Svāna, v. 464, 465 ; the male moon-god ruling the year beginning with the winter solstice, v. 466 ; is brother to Krishna, the antelope sun-god, v. 466, 467. *See* Krishna

Ram-ānu, storm-god of the Assyrians, successor of the storm-bird, iv. 340 ; v. 466 ; Raamah, Rimmon and Ram of the Bible, v. 443 ; the Rāma Hvastra (the Sanskrit Shvastra, comparative of Shvas, hissing), the Vayu, or wind-god, of the Zendavesta, v. 469, 470 ; the rain and thunder-god of the Assyrian (Semitic) Flood legend, iv. 393 ; the Akkadian Mer-mer, the Sabine Marmar, the Hindu Ram-ram, Preface, xxxiii.

Rāma Hvastra, the sexless Zend father-god, the wind-god ruling the winter season, iii. 271

Ribhus, the Vedic markers of the seasons of the year. *See* Alligator

Rohinī, the red cow, the river Rohinī, mother of the Sākyas, mother-goddess of the red race who placed their brides on a red bull's hide, iii. 175 ; v. 447 ; the star Aldebaran, mother-star of the red Semite race, iii. 315 ; v. 427, 433 ; mother of Vala-rāma or Bala rāma, v. 464, 466

Rudra, the red (*rud*), god of the sacrificial stake, father of the Maruts, once placed in the centre of the sacrificial altar, iii. 170 ; sacrifice to Rudra with the three (*tri*) wives called Rudra Triambikā, iii. 196, 197 ; this combination a reproduction of the Gond god Pharsi-pen, iii. 196, 197 ; sacrifice to Rudra as Kshetra-pati, lord (*pati*) of the fields (*kshetra*), iii. 198 ; the god of intoxicating spirits and dances, iii. 205 ; Rudra, son of Prajāpati, called Ish-āna, the mountain-god, equivalent of Is-star, iv. 369 ; the god worshipped as Bhim-sen by the Gonds, iii. 202 ; the eleven Rudras, or father-gods, iii. 266

Sabæans, the men of Sheba (seven), the rulers of Southern Arabia, allies of the Minyans, Preface, xxvi ; i. 13 ; v. 427, 434, 498

Sacrifices divided into (1) the animal sacrifices of the Northern mountain races who believed that by sacrificing and eating the totem of their tribe at an annual sacramental meal they could infuse into those who partook of it the virtues of their parent-god, iii. 160, 161, 197 ; (2) the fruits, grain, cakes and flowers offered by the forest matriarchal cultivators of the south to the mother-earth, iii. 160 ; by the Greeks to Apollo, iii. 328 ; these were blended in the Soma sacrifice in which a cake baked on the fire-altar was first offered, iii. 163 ; also eleven cakes to Agni-Vishnu, the year-god, barley to the bird-mother, and heated milk to the three seasons, Preface, xlvii ; while animal sacrifices were offered to the gods of the Tur-vashu who made the Tur the house or meridian-pole their god (*vasu*), Preface, xlvii ; iii. 162 ; this god was Gumi or Rudra, the red (*rud*) god of the sacrificial stake in the centre or navel of the

altar, iii. 160, 170 ; also in the centre of the house, and of the village grove, iii. 160, 200 ; sacrifice originally offered to Idā (*see* Idā), the three mother-seasons of the year, iii. 172 ; it was in their honour that the Kabiroi made one and the Takkas made three sacrificial pits consecrated to the god of the trident, ii. 84 ; iii. 196, 197 ; sacrifices used to make blood brotherhood between the sacrificer and the land on which the blood was poured, iii. 196, 197 ; sacrifice to Rudra, called Kshetrapati, or lord (*pati*) of the fields, with the three huts for the mother, the calf and the ox, the victim, iii. 198 ; the ox tied to the sacrificial post of Palāsha wood, and killed, to make way for the young calf, the god of the new year, iii. 198, 199 ; annual Soma animal sacrifices offered at the solstices (*turāyana*) by the races worshipping the twin gods, iii. 160, 174 ; animals sacrificed to the Zend gods ruling the year of five seasons, beginning at the summer solstice, consecrated to the rain-mother, iii. 270, 271 ; totemistic sacramental feasts of the sons of the antelope and pig in Egypt, iii. 180 ; pigs sacrificed and eaten by all races of Iberian descent in Asia and Europe, iii. 180-182 ; dogs sacrificed as totems by the fire-worshippers, iii. 187-189 ; horse-sacrifice of the Ugro-Finnic Voguls and Scythians, iii. 322 ; of the Northern sons of Odin, iv. 336, 348 ; of the Romans, iii. 323 ; iv. 336 ; the Ashvamedha or horse-sacrifice of the Hindus, iii. 321, 322 ; iv. 336 ; of the Massagetæ, v. 483 ; blood of victims drunk by Arabs as a sacramental draught, iii. 197 ; iv. 348 ; symbolic sacrifice of blood and wine mixed in the mother-constellation Kratēr, iv. 333 ; self-sacrifice of Krishna, called Madhava, or born of Madhu (intoxication), to become Madhuhan, or its slayer (*han*), for the good of mankind, iii. 309 ; also the sacrifice of self in the Dīkshāyana, or bath of consecration, Preface, xlvi ; 309, 310 ; the Brāhmana doctrine of the sacrificer sacrificing himself, i. 10 ; iii. 276 ; the Jain sacrifices of consecration (*dīksha*), and penance (*tapas*), improving the moral nature as opposed to the self-mutilation and sacrifice of their own blood by the fire-worshippers, iii. 186, 323, 324 ; Santal Manjhī-khil-Sarens refuse to attend a sacrifice where the priest offers his own blood, iii. 304 ; animal totemistic sacrifices of the sons of the sheep to the year-gods Hekate, the Erinnyes and Varuna, iii. 215, 216, 217 ; the Yūpa, or sacrificial stake borne on the banner of the Takkas, iii. 197 ; a phallic emblem, iii. 198 ; animal sacrifices originally accompanied by drunken orgies denoting that the sacrificers were inspired by the totem, i. 14 ; ii. 89 ; iii. 202, 204, 205, 208, 224 ; these drunken revelries superseded by the offering to the rain-god by the Vaishya or trading Shus of pure running water, mixed with Soma or the sap of the tribal mother-plant or tree, milk, curds and whey, i. 15 ; iii. 310 ; vi. 551 ; this was drunk by the sacrificer as a sacramental drink, iii. 242 ; its supersession by wine told in the legend of Pholus, vi. 550, 551 ; mixed young barley ears, Kusha grass and roasted corn sacrificed and eaten by the barley-growing races who worshipped the twin gods, iii. 206, 207 ; cocoa and betul-nuts, milk and flowers offered to Sek-Nag, the Gond rain-god, iii. 229 ; survival of the totemistic belief in the transfusion of the nature of the totem in the use of the fish as one of the Eucharistic elements, iv. 376 ; transference by the corn-growing races of this totemistic belief to the sacramental partaking of the bread or seed of life, Preface, xix, xx, xlviii, xlix ; the κυκεών or sacramental cup of the Eleusinian mysteries and the Soma cup, Preface, xlviii ; burnt-offerings, instead of those of victims slain at the stake, introduced into

Egypt, Phœnicia and Assyria by the Western Semites, who burnt only human victims, offered only in times of national emergency, when the eldest son of the king or sacrificer was usually sacrificed, iii. 275-277 ; iv. 348 ; human sacrifices in India traced to the yellow races, iii. 277 ; man declared in the Brāhmaṇas to be the true sacrifice, whence followed the corollary that the sacrificer sacrifices himself, iii. 276 ; consecration by the sacrifice of the hair, Preface, xlv, xlvi ; iii. 279 ; incense sacrifice of the ritual of the fish-god of the first temple-builders, iii. 302 ; sacramental drink of honey or wine, vi. 565

Sadas, house consecrated to the gods in the Soma sacrificial ground, ii. 81, 118 ; home of Vivasvat, life (*vasvat*) with two (*vi*) forms, father of the twins Day and Night, iii. 212 ; its house-pole of the Udumbara fig-tree, watered with water mixed with barley, iii. 238 ; the consecrated temple of the trading races, iii. 327

Saka or *Sakadvipa*, the wet (*sak*) land, name of Northern India, iii. 146

Sakadwipa Brahmins, priests of the wet (*sak*) land, i. 76 ; iii. 224, 225

Sāka medha, the sacrifice of the wet (*sak*) or autumn season, iii. 227

Sakala, capital of the Madras in N. Punjāb, iii. 191 ; iv. 368

Sakti mountains of Western Bengal, sacred to the god Vasu, ii. 93, iii. 148, 193, 285, 301

Sakti, worship of the signs of sex, iii. 136

Sakuntalā, the little bird-mother of the Bhāratas, legend of, iii. 318, 319 ; connection with the Kanva Brahmins, iii. 318, 324

Sākyas, a name of the Ikshvākus or Kuntibhojas, iii. 325

Sāl-fish. *See* Fish-god.

Sāl-tree, (*Shorea robusta*), parent-tree of the Dravidian races, ii. 51 ; iii. 159, 194, 231 ; vi. 513 ; marriage-tree of the Bagdis, Bauris and Lohars, iii. 153, 209 ; tree grasped as her parent-tree by Māyā the mother of the Buddha, iii. 159 ; parent-tree of Shaliya, the parent-king of the Madras or Takkas, iii. 191, 262 ; iv. 368 ; Ooraon, Burmese and Santal festivals to the sāl-tree, i. 13 ; iii. 231 ; sons of the sāl-tree become sons of the sāl-fish, iii. 285 ; vi. 512 ; sāl-tree made their parent-tree by the sons of the pine-tree, iv. 349 : vi. 511

Salai tree, (*Boswellia thurifera*), the sacred incense-tree of India, iii. 300

Salii, dancing priests of the Sabine god Quirinus, Preface, xxxii.

Samuel, the prophet, called Samlah of Masrekah (the vine land), in the list of the kings of Edom, iii. 316 ; vi. 520 ; the successor of Dagon the fish-god, vi. 543

Santals, their great Māgh festival, ii. 125 ; iii. 201 ; marriage to the mahua-tree, iii. 153, 209 ; Santal sub-tribe descended from Saren, the Pleiades, ii. 126 ; iii. 287 ; peculiar Semitic customs of Sarens, iii. 304 ; Santal festival to the sāl-tree, iii. 231 ; Santal lunar year beginning with the winter-solstice, iii. 304, 305

Sar, *Shar* or *Sara*, primæval goddess-mother of the corn-growing races, the Basques of Asia Minor, Preface, xvii ; name traced to the Basque *zare*, a basket, *zar*, a willow, Preface, xx, xxi ; to the Northern *shar* or *shard* a piece of pottery and a seed-husk, Preface, xxii ; to the seed-basket or jar, the Hindu Droṇa and the god Prajāpati, Preface, xxiii ; Shard of the Egyptian scarab or beetle (*khpr*), and the sheath of the year, Preface, xxv ; Sara wife of Ab-ram, the sun-god, the husk enveloping the seed-grain, Isaac, Preface, xxiv ; i. 26, 27 ; became the Armenian cloud-goddess Shar, iii. 260 ; the mystic basket of the Bacchic processions, the Greek Liknos, the barley-mother Dēmētēr, Preface, xix ; the Vedic Saranyu and Saramā, the Greek, Lithuanian, Czech Leto, the Wend Lada wolf and dog, summer-mother of the twin gods of the barley-growers and miners, Night and Day, born on the Xanthus, the yellow river in Asia Minor, and as the yellow god,

Hari or Yamuna on the river of the twins (*yama*), in India, i. 16, 17; ii. 49, 126; iii. 213-215, 239; vi. 506; birth of twin sons of Saranyu daughter of Tvashtar, god of the year of two seasons, mother of the sons of Vivasvat, as told in the Rig-veda, iii. 210, 211; Armenian Shari, Akkadian Istar, both become in Sumerian Sar-Sar, a name of Ia, the rain-god, while As-sār, the fish-god, is the six Sars, iii. 161 note, 289; the Vedic and Akkadian Sar-ana or Saranyu, the Greek Erinnyes and Hekate all mean the cloud-goddess of the fire-wolf, the mother of Adar or Atri, the fire-god of the year of three seasons, iii. 215, 216; Sar, the enclosing snake, and Sar-pedon, one of the triad born of Europa, iii. 217; Sarasvati, the flowing river, the mother Sar-i of the god Hari, iii. 218; Sar and Sar-ganu the irrigator, parent-god of the Akkadians, Serug of the Jews, and Sar-rabu the great (*rabu*) Sar, parent-god of the Phœnicians. iii. 219, 220, 225, 236; called by Shuites of the Euphrates Emu or Amon, the supporter or house-pole of the Ammonites and Egyptians, iii. 236, 237; Sar or Shar as Para-shara, the overhanging (*para*) cloud (*shara*,) father of Vyāsa the alligator (*see* Alligator), father of the Indian royal races, i. 21; iii. 225, 300, 301; the mother-goddess of the Sanskrit autumn season Shar-ad, and of the race who offered Shrāddha or funeral feasts to their ancestors, Preface, xxvii; Ooraon festival of Sar as the sāl-tree, ii. 124, 126; iii. 231; Sar as Shar-yāta, born (*yata*) of Shar, father of Su-koniya, she who has the essence of life (*su*), and her husband Chyavana, the earthquake god, iii. 259, 260; Santals call their parent-stars the Pleiades Sar-en, or the god Sar, iii. 287; Sar, the Akkadian constellation Aquarius, mother of the sun-god, iv. 340; Sar, daughter of the mother-mountain Istar or Ba, iv. 345; Sar, the mother (*matā*), the Sarmati or Sauro-matæ, sons of the cloud (*sar*) or of the lizard (*sauro*), sons of the Scythian fathers and Amazonian mothers, v. 429; vi. 510; mother of the dog, wolf and bear races, vi. 510, 512

Ṣara-mā, mother (*mā*) of Sara, the celestial bitch of the Rigveda, who opened the year by waking the Ribhus, iii. 187; vi. 510; the star Sirius, who stole the cows of light of the Paṇis or trading races, iv. 332, 341

Sarasvatī, mother river of the Indian Agni-worshippers, iii. 136; in the Vedic goddess-triad, mother of the immigrant Northern agriculturists, who called themselves the sons of the rivers, iii. 173; wife of Shushna the demon of drought (*see* Suhra), taken over by Indra, iii. 183; originally the Harahvaiti river of the Takkas, iii. 190; vi. 510; the river where Indra got drunk, iii. 206; river of the Purus on which the pure and intoxicating Soma grows, iii. 206; a form of the goddess Sar or Sar-i, iii. 218

Sarganu Sargon, (*see* Sar), name of the ancestral parent god, son of Sar, taken by Sargon, the great conquering king of Assyria, iii. 219, 220

Sarna, mother village-grove of the matriarchal Dravidian races, ii. 41, 52; iii. 154; generally in Western Bengal of sāl-trees, ii. 51; formed of primæval forest-trees left standing, iii. 153, 154; the Sarna, called Lumbini, where the Buddha was born, iii. 159

Satyavatī, the fish-mother, mother of all the royal races of India, i. 21. *See* Fish-god.

Satyrs, sons of the Phrygian goat-god, Pan, and their affinity with the Gaurian race, vi. 544; they had, like their king Midas, asses' ears, iii. 307

Saurāshtra, name of Guzerat, the kingdom (*arāshtra*) of the Saus or Sus, the Indian trading races, Preface, xxvii; iii. 207, 208

Sautramani, festival at which Indra was cured of drunkenness, iii. 207, 208

Savitar, sun-god of the Rigveda, ii. 106

Saval or *Sawul*, the Babylonian sun-god, the Hebrew Saul, iii. 316; both Savit ar and Savul contain root *sav*, from *su*, to beget, ii. 106

Sek-nag, the rain-god, supreme god of of the Turanian Gonds who became the Shesh-nag of the Mahābhārata, iii. 177, 229; of the Takkas of the Punjāb, iii. 191, 229; also the god Shesh-ai of Hebron, killed by Caleb the dog, iii. 189 note 2; ritual of his worship, iii. 229; compared with that of the gymnopædia to Apollo Paian, ii. 87, 88; iii. 328, 329; the snake Amhah of the Egyptians, iii. 252; the Ahir Budhnya of the Rigveda, iii. 268

Semele, the mother of Dionysus, the Phœnician goddess Pen-Samlath, iii. 316. *See* Dionysus.

Semites, a composite race, sons of the mother-goddess Sar, and the sun-god Ram, the parent-gods of the growing grain, Preface, xxiv; worshipped the sheep-mother Idā as Iṛu the Iberian goddess of the three seasons of the grain, the sacred triangle, Preface, xiii; iii. 171; these were the three gods destroyed by Caleb, iii. 189 note 2; as the sons of Dan, the judge, they worshipped the phallus, iii. 241; were the building-race, the Iberian sons of Eber, who first grew barley and traced their parentage to the father-boar, the sun-god, who killed the old year to make way for the new, and the mother-sow sacred to the mother-earth, iii. 177-180; when their component tribes coalesced into a nation they called themselves the sons of Shem, the name, son of the fish-god (*see* Fish-god), the classifying and naming race, i. 30; became a nation in Arpachsad (Armenia), the son of Shem, and made Shelah, the spear or fire-drill, Arpachsad's son, their god, iii. 179 193; this became the Ashēra or rain-pole, the Ba'al or husband of the land worshipped in Syria and India, iii. 193, 194; Shelah, also the son of Judah, the fire-god, was father of the first artisans, the weavers and potters, iii. 179, 180; the rain-pole, originally the house-pole, iii. 160; became the meridian-pole of the heavens, turned by the twin gods Night and Day, the parent-gods of the Hittites, or twin races, sons of Esau, the goat-god of the Jews, and his two Hittite wives, iii. 259, 260, 307 (*see* Goat-god); this race of shepherd-farmers, worshippers of the goat-god, were opponents of the worshippers of the emasculated fire-drill, and called themselves sons of the stallion ass, iii. 255; their priests and rulers were the sons of Manasseh, iii. 256 (*see* Manasseh); the ass-parent of the Hittite Semites, shown in Exodus to be especially sacred to the Semites, who originally offered human sacrifices, iii. 277; the fire-worshipping sons of the boar-god, and shepherd-sons of the goat-god, migrated southward in two divisions which became the sons of Joktan, or the Eastern Semites, sons of Keturah, the Sanskrit Vritrā, (*see* Keturah), and the other the Euphratean or Western Semites, iii. 179; the Eastern Semites called the Kasidi, or conquerors from the land of Arpa-Khesed, by the Akkadians, iii. 182; became the Magi among the Persians, iii. 184, 185; the Bhrigus or Medah, sons of the dog, in India, and sons of Caleb, the dog, among the Jews, iii, 187-189; the western division became the sons of Terah, the antelope, of the Jews (*see* Antelope), of Dara, the antelope, the god Ia, of the Akkadians, iii. 180; and of Dharti, the mother-goddess of springs, in India, iii. 194, 195; who became Gan-dhārī, the goddess-mother-bird of the springs (*dhāra*), who laid the egg whence the Kuṣhite race was born, iii. 248, 249 (*see* Bird-mother myth); these sons of the antelope (*riṣhya*), the parents of the Brahmin Rishis, made Krishna, the Indian black antelope, their father-god, iii. 149; iv. 337; and became in Irān the worshippers of Keresāspa the son of Sāma, the Semite husband of the moon-goddess, iii. 306; and in India

the race called Karṇa Suvarna, whose god was Karṇa, the horned moon, the son of Aṣhva, the sun-horse or river, iii. 306, 307, 326; this race of Central Asian horsemen established the Semite lunar year of thirteen months, iii. 307; Semite history began with the sons of Dan, Hushim and Shuham, the Hus and Shus, iii. 259, 260; and in that of Judah and his offspring, iii. 189; the united Semites were the descendants of the thirteen children of Jacob, the thirteen lunar months of the year, and of his four wives, Leah the wild cow, and Rachel the ewe, daughters of Laban, the moon and sun-gods of Haran, and of the transformed wives of Lamech the god of the Linga, iii. 271, 272; their history traced in that of the kings of Edom, iii. 291, 316; of the sons of Gad and Ashur, iii. 289, 290; in the worship of Sin the horned moon-goddess of the Jews, Hindus, Sumerians, Akkadians, Minyans and Sabæans, iii. 141, 291, 306, 325, 327; to whom Sinai, the mother-mountain of the lunar confederacy, was consecrated as the sign of Semite supremacy, iii. 291; v. 494-498 their progress as the Phœnician sons of Tur, iii. 292, 293; iv. 409, 410; date of Sallimannu or Solomon, their fish-god, traced to the age of the first temple-builders, who worshipped the father-god, shrouded in the inner naos, iii. 295, 300; Semitic history as told in that of incense-worship, iii. 300-302: of the succession of the priestly orders forming the tribe of Levi, Preface, xv, xvi; v. 488, 489; of the victory of Esther or Ashtoreth, the moon-goddess, iii. 273; of the conquests of Ephraim under Joshua, the son of Nun, the fish-god, iii. 226, 241, 302; iv. 351, 352; v. 488-499: of Tamar the palm-tree, the parent-tree of the Shus of India and the twin races, iii. 241; iv. 344, 347; evidence of Semite rule in Greece, vi. 519, 520, 533; evidence of Semite connection with Dionysus worship, vi. 542, 543, 546, 547; of the story of Troy, vi. 552; in that of the Minyan Pelops, vi. 556; Semite forms of government in Athens and in the Amphictyonic League, vi. 558, 559: Semite sacrifices in Crete, vi. 559

Set, Egyptian god, whose name means the vanquished (*st*), god of the worshippers of the Crocodile, i. 10; iv. 363; the god who ruled the Egyptian year before the calculation of the lunar year, ii. 128, 129; the Great Bear, the forethigh of Set in Egyptian mythology, and he one of its stars, iii. 264; ruled with Nebthat, the Southern sun of winter, iii. 271

Seven, the sacred number of the moon-worshippers, the sacred seven days of the week, the seven strings placed by Hermes on the constellation of the Tortoise-shell to turn it into the Lyre, ii. 49; iv. 412; seven wives of the four Gond fathers, ii. 49; seven sacred sheaves of Kuṣha grass, made at the Soma sacrifice, iii. 163; the seven Gandharva guardians of Soma, iii. 195, 226, 299; iv. 349; the Sāt-pāk, or seven circles traversed by the bride at Bagdi, Bauri, Lohar and Brahmin weddings, iii. 209; seven pieces into which Lingal cut the year-snake Bhour-nag, iii. 223; the festival of Sek-nag, the Gond rain-god, held every seven years, iii. 229; seven gods of the Gonds, iii. 288; the seven bears, antelopes and bulls, with which the seven stars of the Great Bear were successively identified, ii. 84; iii. 257, 264; the seven Maruts or winds, iii. 258; iv. 346; the seven children of Leah, the wild cow, iii. 290; the seven Orak-bongas of the Santals, and the seven spirits worshipped by the Bhuiyas, iii. 303, 305; Bathsheba or the seven (*sheba*) measures (*bath*), mother of Solomon, the fish-god, iii. 307; the seventh day, consecrated by the Semite Assyrians, Zends and Jews, iii. 309; the seven Lumasi, iii. 314, 315; iv. 355-372; the number sacred to all the races who worshipped the shepherd-god called, Ṣhiva or Sheba, the seven; the god

Saiv of the Ural-Altaic Finns, Sheba of the Hindus, and Seb of the Akkadians, iii. 309, 317 ; iv. 362

Seventeen, its significance as a sacred number, ii. 129 ; iii. 207 note 1 ; iv. 384

Shakuna, the kite, brother of Gandhārī, bird-mother of the Kuṣhite race. *See* Bird-mother myth

Ṣhambara of the Rigveda, the Yaudhya or Johiya Rajputs of the Punjāb, named from the Ṣhaṃba or throwing javelin of the Parthians, the Pārthava of the Mahābhārata, and the Kunti-bhojas which they carried, worshippers of Keresāshpa, son of Sāma the Semite, iii. 307, 308 ; their javelin was that given by Indra to Karṇa the moon-god, son of Prithu, the Parthian mother, for the golden mail and earrings of the horned moon, iii. 307. *See* Keresāshpa, Karṇa

Ṣhan-tanu, long-enduring (*tanu*) work (*ṣhan*), father of the royal races of India, iii. 190, 225

Sharmishtha, she who is most protecting (*sharman*), the earthly wife of Yayāti who put Devayānī, the heavenly wife, down a well, mother of the three earlier ruling races, headed by the sons of Druhyu, the sorceress (*druh*), goddess of the banyan-tree (*Ficus Indica*), iii. 239, 240, 272

Shelah, meaning the spear or fire-drill, son of Arpachsad (Armenia) and of Judah, father of the weavers and potters, iii. 179, 189. *See* Semites

Shishu-pāla, the nourisher (*pāla*) of children (*shishu*), year god with three eyes and four hands, the three and four seasons of the earlier year, slain by Kriṣhṇa with the discus, iii. 251 ; the king of the bird (*chedi*) land of Chedi, Preface, xl

Ṣhiva, the tribe so called in the Rigveda, a generic name for all the cattle-herding races in India, ii. 113, 114 ; iii. 222 ; the shepherd-god of the Hindus, the Akkadian Sib, iii. 221, 222 ; the god Saiv of the Ural-Altaic Finns, and father-god of the sons of Sheva or Sheba (*seven*), iv. 362 ; called Sankha or Sankhara, meaning number, the number seven, iii. 309, 317 ; husband of the witch-mother Māgha, iii. 225 ; made Ambā, the mother-star of the Pleiades, the bisexual deity of the twin races, iii. 237 ; the three-eyed bull-god of the year of three seasons, iii. 254

Ṣhuna-ṣhepa, the dog's (*ṣhuna*) penis (*ṣhepa*), Vedic story of the sacrifice of, iii. 188, 196, 197

Ṣhūra-sena, the army of the bull (*shur*), the people of the holy land of Mathura, v. 449 note 3, 450

Ṣhus, *Shu*, *Su-varṇa*, *Saus*, *Saos*, *Sauri*, called in the north Hus, name of the Sumerian trading races of the Euphratean delta and Western India, who traced their descent to 'Khu,' the mother-bird of the Akkadians, Egyptians, and Kuṣhites, Preface xxxvi-xl ; iii. 140, 141 ; iv. 342 ; the sons of Shu-hu, the mountain-goat, the god Uz, iii. 149 ; of the Euphrates, iii. 175 ; of Shua, wife of Judah, iii. 189 ; iv. 344 ; of the Udumbara fig-tree (*Ficus glomerata*), iii. 238, 239 ; of Dan, the judge, called Hushim, and Shuham, iii. 259, 260 ; worshippers of the Semite moon-god Sin or Shinī, iii. 273, 305 ; rulers of Shushan and worshippers of Susinag, iii. 273 ; sons of the fish-god, the totem of the Hindu and Sumerian Shus, iii. 285, 286 ; became the navigating Phœnicians, iii. 288 ; subjects of the conquering king called Husham in Genesis, Hushrava in the Zendavesta, and Shushrava in the Rigveda, iii. 291, 303 ; the Jain Shus of Sindhu-Savarna in the West, and of Karṇa-Savarna in the East of India, iii. 324, 327 ; men of the yellow race, iv. 341

Shyēna, bird which brought Soma from heaven. *See* Bird-mother myth

Siegfried, the German sun-god, myth of, vi. 531

Sikhs, descendants of the Takkas, the race who wore their hair uncut, iii. 279

Sin, *Sīnī*, *Sinh*, or *Singh*, the horned moon. *See* Moon-god

Sinai, the mother-mountain sacred to Sin, the moon consecrated by the Sabæan-Arabian Shus as the Semite rival to and successor of the earlier mother-mountain of the East, iii. 291; v. 479, 494, 498

Sindhava, land of the moon (*sin*), name given to India by the Sumerian Semites, ii. 48; iii. 140

Sindhu, the moon (*sin*) river, the river Indus, iii. 140

Sin-gir, original name of the Euphratean delta, iii. 141

Sirius, the dog-star, ushers in the rainy season in the Zendavesta, iii. 142, 143, 257, 258; iv. 332, 346; v. 432; opens the year of Prajāpati in India, iii. 270; the dog of Orion, iv. 409 note 1; one of the hounds of Merodach, vi. 512; Isis Satet in Egypt, iv. 409. *See* Isis, Saramā, Sukra, Tishtrya, Tishku

Sitā, the furrow and moon-goddess. *See* Moon-god

Six, the sacred number of the twin races who believed in the divinity of pairs, and whose mother-stars were the six Pleiades, iii. 287; the mother-stars of the Māghadas and of the South Arabians, v. 426; 427; the six sons of Brahma, headed by Marīchi, the spark of fire, father of the Kushite race, the six gods, sons of Māga of the Gonds, and six sons of Ia of the Akkadians, iii. 150, 287, 288; six-rayed Cypriote and Hittite star still borne on the Turkish banners, iii. 288; the god Assar and the six Sars, iii. 289, 293; six gods or days of creation, i. 29; iii. 289; v. 423; six gods of the Hittites, Preface, xxix; six gods of the Ashura, whose god was Ashura, or Ahura Mazda, iii. 288; v. 415; the six Āditya or primæval gods of the Rigveda, v. 421, 422; their Tri-kadru-ka, or six days' festival, v. 424; the six Dhishnyas, or burnt-out hearth-mounds, in the Hindu sacrificial ground, v. 464, 465; the six seasons of the Zend and South Indian year, ii. 78, 115; union between the South Indian races, who reckoned six, and the North Indians, who reckoned five seasons in the year, v. 437

Skirophoria, the festival of the umbrella (*skiron*) at Athens, vi. 516

Snake, parent god of the earlier matriarchal races, the ring of cultivated land round the mother-grove, ii. 52; Vala-bhadra, the blessed (*bhadra*) Vala, or enclosing snake, slain by Indra, the rain-god of the barley-growing races, ii. 58; the Vritra or enclosing snakes of the Rigveda, the aboriginal matriarchal tribes, iii. 138, 147, 194; the Greek enclosing snake Echis, the mother snake of the Achæans, iii. 176, 194; vi. 505; of Achilles, the young sun-god, vi. 531; the goddess Ashi (*azi echis*) Vanguhi, the encircling snake of the Zendavesta, the Chesti and Chista (*chest*) of the Din or divine law, iii. 218; Echis, the same word as the Sanskrit and Egyptian snake Ahi, iii. 194; the Srāvana (the illustrious), rain snakes of the Hindu Nāgas, sons of the rain-snake and of the Anguineum ovum or snake's egg of the Druids, ii. 67, 68, 131; iii. 249; the two mother snakes, or the Caduceus of Hermes, the Ahi or Echis, the Nāga or rain-snake, iii. 229, 230; the Akkadian snake-mother of seed, Davkina, called Tsir-du, the holy (*du*) snake (*tsir*), mother of Dumuzi, the son (*dumu*) of life (*zi*), the year-sun of the barley-growing races, iii. 151; Azi Dahāka the biting-snake (*azi*) of Babylon, god of the burning summer who will not give rain, iii. 179, 182, 183; the Nāga rain-snake, the guardian god of the house-pole, iii. 194; the goddess Kadrū, the tree (*dru*) of Ka, the village grove, the mother-goddess of the Nāgas, iii. 238, 239; the Egyptian and Kushite Uræus, or Nāga snake, the sign of royalty, iv. 346; the Nāga rain-snake of Elam, iv. 331 (*see* Susi-nag); the mother-snake of the Finns, iii. 245, 246; the stars as snake-mothers in Gond, Greek, Hindu, and Akka-

dian mythology, iii. 294; the constellation Hydra, the rain-snake, iv. 333-336. *See* Naga, Nakshatra

Soma festival, the Haoma of the Zends, names derived from the roots *Su* and *Hu*, iii. 139, 140; originally the great annual rain-festival of the Dravido-Turanian Dānavas, and Ashuras, the trading race of Shus, sons of the bird (*khu*), worshippers of the rain-god called Suk-ra or Shuk-ra in India, Shuk-us by the Akkadians, Ukko by the Finns, which became Ushāna in India, Usha in the Euphratean countries, the name of the rain-god ruling the year of five seasons in India and the Persian Gulf, and of the Soma plant, iii. 147; Soma and Haoma, the supreme god of Vedic and Zend theology, iii. 134, 135; Soma (*rain*) brought from heaven by the frost or winter-bird Ṣhyēna, iii. 338 (*see* Bird-mother myth); worshipped in the Rigveda as the moon, called Pāvamana the cleanser, iii. 139; the original goddess-mother of seed (*su*), worshipped as the seed-mother Davkina, called Shus, mother of Dumuzi, the year sun, iii. 151; Vedic, Akkadian, and Finnic theology of Soma, iii. 139-144; the Soma-mountain plant of Persia and Afghanistan (*Periploca aphylla*), iii. 137; called Giristha, or the dweller on the mountains (*giri*), iii. 162; Indian Soma plants—Turmeric, sacred to the yellow race, worshipping the twin gods; the Palāsha tree, to the Mons or Mals and Gonds; Kuṣha grass, the mother-plant of the Kuṣhika, sons of the antelope, iii. 138; festival of the Kuṣhika confederated races, grouped round the mother-mountain of the East, still surviving in that to Juggernath at Pūri, iii. 148, 162, 163; the original Soma altar covered with Kuṣha grass (*Poa cynosuroides*), iii. 163; of which the Soma 'prastara,' originally the magic rain wand, was made, iii. 164; Soma triangle on the altar, denoting the gods of the year of three seasons, made first of Palāsha wood, sacred to the Ho Kols and Gonds, afterwards of the Gum-tree (*Gmelina arborea*), sacred to the sons of the house-pole (*gumi*), iii. 165 (*see* Gumi gosain); the Soma rain or Vashat call to the rain (*varsha*) gods, iii. 165; changes in the Soma ritual made by the sons of the horse, iii. 166; Soma sacrifice instituted by the sons of the Ass (*see* Ass), worshippers of the Ashvins or twin gods, and perfected by the Ikshvaku, sons of the sugar-cane (*iksha*), iii. 167; history told in the rain-cross marked on the Soma altar, iii. 167, 168; the rain-cross in Egypt and India, and the cross of the fire-god, or St. George's cross, i. 17, 18; summary of the history told by the Soma ritual, iii. 168-174; intoxicating drink (*surā*), originally drunk at the Soma festival, iii. 204, 205; an infusion of Kuṣha grass, one of the Soma plants (p. 138), young and roasted corn substituted at the Sautramani festival of the barley growers, iii. 206; Soma made from Kuṣha grass and corn, from intoxicating drink (*surā*), and from honey, drunk at the Vājā-peya festival, iii. 207, 208; the Soma festival, one of the Vaiṣhyas, or trading classes, from whose mother-tree the Udumbara (*Ficus glomerata*), the pole of the sacrificial Soma hall, was made, iii. 238; the first Soma year one of three seasons, indicated by (1) the oblations called the three Upasads; (2) by the three-lipped cup of the Ashvins, and by the three Soma mixings (*Tryāshira*) of milk, sour milk, and barley of the corn-growing and cattle-worshipping races, iii. 241, 242; the Soma of the Kshatrya warriors and the Vaiṣhya traders first made from milk, into which the juice of their parent-tree, the Bur-tree (*Ficus Indica*) (*see* Sharmishṭha) was infused, iii. 242; the barley-meal cup of the Soma bird of the Shus (*khu*), the Gridhra, or vulture, called Marka, the cup of the dead (*mahrka*)

and the cup called the creating (*manthin*) cup of the Tryāshira ritual, both offered to the moon-god, iii. 243, 244; Soma sacrifice to Prajāpati, the god Ka of the Ashuras, and the year of five seasons (*see* Year-reckonings), iii. 270; the Soma festival of the Asuras, called Trikadru-ka, that of the three Kadrūs or tree (*dru*) mothers to three gods or seasons reduplicated into six, v. 423-425; this traced to the earlier Triambikā festival of Rudra and his three wives in India, and of Hekate in Greece, v. 427, 428; the Soma festival changed into a water festival by the later Sombunsi, or sons of the moon (*Soma* or *Sin*), iii. 308, 309; their sacramental Soma cups, consecration (*dīksha*) and penance, (*Tapas*) brought by the Shyēna bird to Kadrū, the tree (*dru*) of Ka from Krishānu the rainbow-god, iii. 302; they instituted the Dīkshaṇīya or initial bath of baptismal regeneration to be taken by all Soma sacrificers, Preface, xliv-xlvi; iii. 309; in this form of the festival the sacrificer was obliged during its continuance to drink only fast milk (*vrata*) making himself son of the cow race, Preface, xlv; Soma festival of Su commemorated by the Buddhists in the story of Su-medha, the sacrifice (*medha*) of Su, and by its product the religion of the trading Jains, the Paṇis, or traders of the Rigveda, iii. 323-327

Sombunsi, or sons of the moon, the lunar Rajputs, descended from the water-drinking race, who use milk, curds and whey, and running water as the ingredients of their Soma festival, iii. 325; who prohibited the use of intoxicating drinks, iii. 323; a prohibition still observed by the upper classes throughout India, iii. 309; the Malli allied with the Shus called Sombunsi, Preface, lix, lx

St. George, the Greek Geourgos, the rain-god, i. 9-15; iii. 232; his cross the cross of the fire-god, i. 18

Su or *Shu*, the creating germ of life, the Akkadian and Egyptian fire-god, i. 6; iii. 144, 251; iv. 344; name formed from the Akkadian and Egyptian Khu, the bird, the Finnic Ku, the begetter of the sons of the bird who laid the egg whence the Ugro-Finns were born, Preface, xxxvi-xli; iii. 148; the root of the Indian sacred Soma, meaning the sap or essence of life, ii. 131; iii. 139, 309; iv. 342, 344; a Southern form of the original root, iii. 140; the parent-god of the Shus of Shu-gir, the Euphratean delta, and of Shushan of the Suvarṇa, of the delta of the Indus, and Sau-rāshtra, iii. 140, 141; of the sons of Shu, the begetting-stone, sacred to the Babylonian fire-god Adar, iii. 144; the Egyptian gods the first children of Rā, Su, and Hu, the sons of Shu-hu, iii. 201 note; Shu-hu or Shu-ga, the Akkadian mountain-goat, sacred to the Mul-lil, god of sorcery (*lil*), who became the goat-god Uz, iii. 149, 161; the god Su, called Su-koniya, the daughter (*koniya*) of Su, daughter of Sharyāta, the cloud-goddess Shar, iii. 259; Su, the root of Savetar, Savul, and Sawul, the Hindu and Babylonian sun-god, ii. 106; the god Su-dharvan, the begetting (*su*) bow (*dharvan*), the rainbow god, guarding Soma, and father of the Ribhus, the makers of the seasons (*see* Alligator); the goddess Su-bhadrā, the blessed (*bhadra*) Su, bride of the sun-horse, called also Durgā, the mountain twin-sister of Krishṇa, the black antelope, and wife of Rāma Chandra, the sun and moon-god, iv. 337, 338; Su-gi, the creating (*su*) spirit-reed, or reed of the bird (*su*), the constellation of the Great Bear and Libra, iv. 337

Sukra, *Shukra*, *Sakra*, *or Sakko*, the rain-god of the Hindus before Indra, name derived from an Akkadian and Indian root *suk* or *shuk*, meaning wet, i. 6, 14, 39; ii. 117; Sak, kar, the rain-god in the myth of Shamir, i. 29; etymology of Sak-Shak, iii. 141, 142; Shukra, the rain-god of Sāka-dvipa (Northern

India), iii. 146, 147 ; Sak and Suk, Akkadian names of Nuz-ku, the dawn and rain - messenger, the prophet-god, iii. 172 ; name Shukra identical with that of the Vedic god Shushna, slain by Indra, iii. 183 ; victory of Indra over Shushna, and that of Thraētaona over Azidahāka identical, iii. 185 ; Shukra, the generating-fire, iii. 188 ; the star Sirius, iii. 244, 245, 258, 312 ; which opens the year of five seasons of Prajāpati, iii. 270, 271 ; head of the thirty-three Buddhist gods of the Tavatimsa heaven, iii. 266

Sūrparaka, Surat, the early Dravidian port on the Tapti, ii. 98 ; iii. 283

Susi-nag, the great Nag or rain-snake of Elam and of the race of the Shus, whose image was borne on the Parthian banners, iii. 140, 228, 284 ; the king of Shushan, iii. 273

Svastika, origin of the sign, i. 18 ; iii. 221 ; used in the Bronze Age, when the Alban Mount was an active volcano, i. 19 ; Svastika, or the Trojan goddess, representing the mother-altar, iii. 171

Ṭakkas or Tugras, also called Ṣhiva (*which see*), allies of Aryan Tṛitsus, ii. 113, 114 ; called Vāhlika, or people of Balkh, on the Oxus, iii. 190 ; still a powerful Punjāb tribe, founders of the city Taxila (*Takka-sila*), the rock (*sila*) of the Takkas, iii. 190 ; race of artificers, whose name, like that of their Vedic god Tvashtar, comes from the root *tvaks*, to make of two (*tva*), iii. 190, 191 ; their three gods worshipped as a trident, iii. 191 ; connection with the Gonds, iii. 191-193 ; their three gods originally mother-goddesses, iii. 193, 207 ; called Tri-garta, or people of the three sacrificial pits (*garta*) of the Kabiroi, iii. 196, 197 ; their banner the Yūpa or phallic sacrificial stake, iii. 197, 198 ; their progress through India as the Māghadas, bearing the household fire, iii. 200 ; identity with the Gond worshippers of Sek Nag, iii. 228, 229 ; fathers of Bhuju, the devouring-flame, the fire-god, iii. 260, 261 ; conquered by Hu-shrava, or Su-Shrava, kings of the Shus, iii. 273, 274 ; a long-haired race like the present Sikhs, iii. 279. *See* Māghadas

Takma Urupa, Zend fire-god, twin-brother of Yima, predecessor of Azi Dahāka god of the year of three seasons, iv. 346, 352

Tamar, wife of Judah, the Babylonian male and female palm-tree, sacred to the twin races in Babylonia and Western India, iii. 241 ; iv. 344, 347 ; mother-goddess of Achan, heir of Zerah, her son, v. 499. *See* Palm-tree

Tammuz, Semitic form of Dumu-zi (*which see*)

Tara-pennu, snake star-goddess of Gonds, ii. 93 note

Taurus, constellation. *See* Bull father-god

Temenos, the Greek, same as the Indian Sarna, the central place in the settlement, consecrated to the gods of life, iii. 154, 194

Te, *Tete*, Akkadian god of the foundations, iii. 267 ; Teh-teh, a star of the Great Bear in Egyptian astronomy, iii. 267 ; Te-man, the land of Arabia, iii. 291 ; Te-te, the first month of the Akkadian year, iii. 291

Teli, the caste of oil-sellers in India, descended from the yellow race of builders and potters who worshipped the eleven gods of generation, ii. 87 ; their connection with the Greeks through the myth of Æsculapius and the oil-press and the flower and oil-mother Athene, ii. 85, 86, 88

Teo-cipactli, Mexican fish-god, i. 25

Thraētaona of the Zendavesta, the Trita and Trita Aptyā of the Rigveda, the rain-god, conqueror of Azi-Dahāka, the biting snake of the burning summer, iii. 136, 179, 182, 185, 223 ; one of the three fathers of Zend mythology, iii. 246 ; his two wives, iii. 180 ; his vulture, the snow-bird, iii. 247 ; iv. 342 ; is the Shyēna bird of the Rigveda which brought Soma, iii. 248

Thirty-three, the thirty-three lords of the ritual order of the Zendavesta,

the twenty-eight days of the lunar month, and the five seasons of the year, iii. 266; the thirty-three gods of time of the Rigveda and of the Buddhists, iii. 266; v. 437; the thirty-three Egyptian judges in the hall of the Ma'at, iii. 267

Tiāmut, the mother (*mut*) of living things (*tiā*), the Akkadian sea-mother goddess of the twin races, worshipping eleven gods of generation, iii. 266; the constellation Kratēr, iv. 333-335; mother-goddess of the race who made Ucchaiṣhravas, the long-eared horse or ass of Indra, their father-god, iv. 335

Tishku, name of Istar, as the star-goddess of the rain, probably Sirius, iii. 142; iv. 333

Tiṣh-trya, the star Sirius, opening the Zend year at the summer solstice, iii. 142, 143, 257, 258, 269; iv. 341; v. 432; his successive mythical forms, i. 11; iii. 321; his alliance with the three-legged ass, iii. 256; iv. 340

Tishya, Vedic name for Sirius, and Hindu term for the 360th part of the circle, iii. 320

Triambikā, the three Hindu mother-goddesses of the three seasons of the year, headed by Ambā, the chief star in the Pleiades, the mythical history, iii. 197, 215; iv. 336, 338; ritual of their festival, iii. 197; the earliest form of the Soma sacrifice or rain festival, v. 427, 428

Tri-kadru-ka, rain festival of the three Kadrus or mother-trees, consecrated to the 'boat' (the moon-boat) or the water-bird, v. 424, 423-428, 468. *See* Soma

Trisūla of Delphi, and its meaning, iii. 302, 329; iv. 388

Troy, the boundary (*tar*) city of those who worshipped the moon-god Apollo, and the Great Bear Artemis, destroyed by the invading Aryans, vi. 551, 553

Tur, the meridian pole of the Akkadians, i. 9; iii. 292; which became the Greek Taurus, the Chaldaic Tūr, the bull, or the revolving-pole, the Hebrew Shur, the father-god of the Turanians, Preface, xxx; iii. 293; v. 449 note 3, 450; the father-god of the Turvashu and Turanians, the Phrygian god, to whom, as Patorī Turi, the father Tur, a terra-cotta whorl, found at Troy, was dedicated, iii. 293; became the Hebrew Dōr, the revolving-pole, and Doru, the spear, the father-god of the Dorians, iii. 297

Turmeric, sacred plant of the yellow races, who offered human sacrifices, and of the Hindu Telis, ii. 87; iii. 138, 233, 277; offered to the Nāga gods by Ho Kols, and sent by the Brahmin bridegroom to his bride, iii. 278

Tur-us, Akkadian name for the star Ka-stōr, the support (*stor*) of Ka, iii. 300; iv. 339

Tur-vasu Turanians, the people whose god (*vasu* or *an*) is the Tur, the meridian or rain-pole, first appear as the worshippers of the the Viru or phallus, called Fryano in the Zendavesta, Virāta and Virupaksha in India, the shepherd-sons of Idā or Eda, the sheep, iii. 136, 137; their Tur was the house-pole or rain-pole set up in India by their god Vasu on the Sakti mountains, iii. 148; sons of the goat and deer-god Ukko, Uk-ku, Ushāna, and Uz, iii. 148, 149; they offered in India animal sacrifices at the solstices called Tur-āyana, iii. 162; these were originally to the house-pole (*gumi*) their father-god, iii. 160; this still survives as the May-pole, ii. 133; they, with the Yadu, were the sons of Devayāni, forming the twin Vedic confederacy of the Yadu-Turvashu, iii. 148; they ruled the confederacy of the sons of Kuṣh, the tortoise, and of their parent Kuṣha grass, grouped round the mother-mountain of the East, in Afghanistan, whence Indra, the rain-god, gets the rain, sacred to the Hindus, Akkadians, and Zends, iii. 143, 146; were the first makers of the earth-altar of the rain-mother, thatched with Kuṣha grass, iii. 163-168; on which animal sacrifices were first offered, iii. 170; their god Vāsuki, by making the pole called

Mount Mandara revolve, churned out the rains, iii. 177; they were the Basque-Iberian barley growers, iii. 180; the founders of religious marriages celebrated by priests, iii. 224; they became sons of the revolving-pole (*tur*) by observing the revolutions of the circumpolar stars, the constellation of the Great Bear, as told in the myth of Ixion, ii. 83, 84; they were the race of Viru or Phallus worshippers, sons of the goat and banyan-tree (*Ficus Indica*), iii. 239; united with the sons of the Udumbara-tree (*Ficus glomerata*), iii. 238; defeated by the Pārthava and Srinjaya, iii. 214; they first appointed the Asipu, or professional recorders of history, and were the first students of the stars, and worshippers of the gods of time, called the Ashvins, iii. 241; they worshipped Varuṇa, the god of the rainy (*var*) heaven, and abhorred the fire-worshipping sons of emasculated gods, iii. 255; their god, the Tur or meridian-pole, made to revolve by the Ashvins, the twin-stars of Gemini, iii. 259; the Yadu and Turvasu, the twin-gods of the rainy and autumn season, iii. 272; history of the Turanian king Frangrasiyan and his ally Keresavazda, the god of the horned (*keresa*) club, the trident of the Takkas, iii. 273; they were a great irrigating race, iii. 274; conquered by the king of the Hus or Shus, iii. 274; worshipped the barley-eating god Pūshan, iii. 274; the race called Malli in India, iii. 284; became sons of the fish-god, iii. 286; genealogy of the sons of the Tur and their identity with the Egyptian Tur-sha, the Tur-sene, Tursena, and Tyrrhenians of Lydia, Lemnos, and Etruria, iii. 293; were sons of the ass and of the Phrygian Satyrs, iii. 307; they were the first navigators and maritime traders of the ancient world, iii. 296; iv. 356; their first settlement out of India at Bahrein, called Turos, iv. 346, 347

Tvashtar, the primæval creating-god of the Rigveda, whose name, formed from the root *tvaks*, means the double (*tva*) maker, iii. 190, 191; whose votaries drank spirits, ii. 89; iii. 207; the god of the Takkas, worshipped as Takht Nag and Basuk Nag, iii. 191; the god of the female deities of the matriarchal races, iii. 207; father called 'the red one,' the fire-god of Saranyu (*see* Sar), mother of the twins Night and Day, whose father was Vivasvat, he of the two (*vi*) forms, iii. 210; maker of one year-cup, iii. 227

Twin races, first the yellow gardening race, the Hittites, iv. 339, 368; sons of the fire-worshipping sons of the fire-god, and of the mother-tree Bhaga, v. 422 (*see* Hittites); afterwards sons of the Nāga or plough-god, the star Aryaman, ruling the year of five seasons, and the sons of Bhaga, the gardening-god of the yellow race, whose year had six seasons, v. 417, 418; the sons of the alligator and the bull, v. 418; of the plough-god and fire-drill, v. 422; the sons of the Hyades united with the cow-mother Rohinī (Aldebaran), joined with the sons of Ambā, the Pleiades, the Southern races, v. 433; of the bull and rain god, v. 435; the race who made eleven the number of the year of five and six seasons their sacred number, v. 437

Ucchai-ṣhravas, the long-eared horse or ass of Indra, the rain-god, father-god of the twin races born from the Amrita or water of life churned by Vāsuki, iii. 256; iv. 335, 349. *See* Ass.

Udumbara, tree (*Ficus glomerata*), parent-tree of the Vaiṣhya or traders. *See* Fig-tree, Vaiṣhya

Ukko or *Uk-ku*, Finnic thunder-god, original form of the Hindu Ushāna, iii. 147, 148; vi. 511

Urvakshaya, the Zend ancient (*ur*) speaker (*vaksha*), son of Danu, the Judge, Preface, xxviii; iii. 218, 307. *See* Danu

Ur-vashi, the ancient (*ur*) creatrix (*vashi*) mother of the Soma fire,

and of Ayu, the father of historic time, iii. 166, 168. *See* Pururavas

Usha, *Ushāna*, names of Istar and of Sukra, the rain-god, iii. 147, 148. *See* Istar, Ukko

Ushi-dhau, Zend name for the mother mountain of the East. *See* Kharsuk-kurra

Ushinara, a name of Pururavas, father of Shiva, and of a tribe named in the Rigveda, iii. 222; the King of the East, iii. 318

Uz, Akkadian goat-god, name derived from Finnic Ukko, iii. 149. *See* Goat-god, Esau

Vaiṣhya, the Hindu trading caste who gave the mead cup in exchange for intoxicating spirits at the Vājapeya sacrifice, iii. 208; sons of the Udumbara tree (*Ficus glomerata*), and founders of the Soma sacrifice, ii. 118; ii. 238; iv. 367; sons of the goat, iii. 338; iv. 403; of the bur-tree (*Ficus Indica*), iii. 342; the race who instituted ceremonial shaving, Preface, xliv, xlv; iii. 279; first worshippers of the household fire, and founders of the Pāka sacrifice of sour and sweet milk, curds, whey, and clarified butter, iii. 327, 328; invested with the sacred girdle at 12 years after conception, iv. 403; their girdle made of woollen threads, iv. 406

Vajjians, sons of the tiger (*vyāghra*), name of the united Mallis and Licchavis, iii. 193, 325

Vanaṇt, star of the West in Zend mythology, Aquila, or rather Corvus, iii. 257 note; iv. 332-336, 343

Varaghna bird who smites (*aghna*) the rain, the speaking-bird who inspired the fathers of Zend mythology, iii. 240. *See* Bird-mother myth

Vareṇa, the four-cornered garden of the Zend rain-god, iii. 246

Vareṇya Devas of the Zend god Añro Mainya, the five seasons of the year of Varuṇa or Prajāpati, v. 429 432

Vareshava, son of Dānu, rain-bird of the Zendavesta, iii. 247. *See* Bird-mother myth

Varṣhāgiras, the people who possess rain (*varsha*). *See* Nahusha

Varuṇa, the Greek Ouranos, who imprisoned the Cyclopean fire-gods, ii. 88; the god of rain (*var*), who made barley grow, and to whom black sheep, ewes, and rams were offered, iii. 168, 216, 217, 218; the god of conjugal union, iii. 219, 288; the god of the summer season, Varuṇa Praghāsāh, whose victims were the ewe and the ram, iii. 173, 227, 228; god of the Turvasu, sons of the Ass, iii. 255; the god Ka, iii. 263; the employer of the third of the Ribhus Vibhvan, the master-smith, iii. 227; iv. 364; the father-god of the Zend Vareṇya Devas, the year of five seasons, v. 428, 429

Vasa-tivarī, the sharp (*tivra*) creator (*vasu*), Soma water drawn from running streams, iii. 207, 310

Vashishṭha, he who is most-creating (*vasu*), the god of the fire ever burning on the altar of the Aryan opponents of Vishvāmitra, the sun and moon god of the Bhārata, ii. 110, 112, 117; the son of the lightning and the star Canopus, iii. 257, 261; contest with Vishvāmitra, the sun and moon-god, iii. 317, 318; identified with the 'spotted bull' of the Rigveda, the Great Bear, iv. 378 note 3

Vaski, Finn name for copper, iii. 177

Vasu, *Vāsuki*, the creating (*vas*) god of the Vaso or Baso, the forest races, the spring-god charmer of the rains, successor of Sukra or Seknag, iii. 152, 177, 229; called Basuk Nag by the Takkas, iii. 191; father-god of the Takkas ruling the Sakti mountains, god of the bamboo rain-pole of the Gonds, iii. 193, 301; fish father-god, father of the fish-mother, iii. 285; of the Yadu-Turvasu, iii. 287

Vāsu-deva, the god Vasu, father of Balarām, the moon-god, and Krishṇa the sun-antelope, v. 465-468

Vāyu, the wind-god, father of the Pāndava Bhima, the god of summer, ii. 75; iii. 273; who consecrated Soma, iii. 138

Verethragna, Zend form of Vedic

Vṛitrahan the slayer (*han*) of snakes (*vṛitra*), owner of the magic mother-bird, iii. 246

Vidarba, the double (*vid*) four (*arba*) races, ii. 64; iii. 313; the Gonds, iii. 223, 224

Viru, form of the Finnic Piru, from Bhur, meaning fire, i. 37, 38; the phallic god of the Linga worshippers called Virāta, or Viru-paksha, ii. 64; iii. 136, 137. *See* Turvasu

Vishnava, the Western Hindus, ii. 58

Vishnu, the Vedic boar-god slain by Indra, counterpart of Zend Uzi-Dahāka, iii. 182; the boar-god who had become the bull-god, iii. 260. *See* Krishṇa

Vishvāmitra, the sun and moon-god of the Bhāratas. *See* Moon-god

Vivaṣvat, he with the two (*vi*) forms or creative powers (*vaṣvat*), Zend Vīvanghat, author of light, ii. 117, iii. 321; father of the twin-gods Day and Night (*ushāsā-nakta*), and of the Ashvins, ii. 72; iii. 210, 241; the god of the Sadas, or sacrificial hall of the gods consecrated at the Soma sacrifice, iii. 238

Vyāsa, *Vyaṅsa*, father of the royal races of India, and of Indra, i. 10, 21. *See* Alligator

Wolf, totemistic mother of the fire-worshipping twin races, sons of Day and Night, i. 16; iii. 213; vi. 505, 506, 510; Lukē (light), the Northern wolf-mother of life and light, Vrika, the Sanskrit wolf, meaning the destroyer, the plough of the barley growers, mother of darkness and death, iii. 215; wolf-goddess, wife of Rijraṣhva, the blind house-pole, iii. 260; v. 490; vi. 503; mother of the sons of the pine-tree and the bear-goddess Artemis, iii. 263; nurse of the sons of the bull race, iii. 323; the constellation Lupus, Akkadian Ur-bat, star of the dead (*bat*) mother of the sons of the Akkadian god Kusa or Kuṣh, and of the god Kurgal, the great (*gal*) Kur, father of the Kuṣhite race, v. 496; children of Deucalion and Pyrrha, led by wolves to the Lukoreia, the wolf-grove, vi. 513

Yadu-Turvasu, twin races descended from Yayāti and Devayānī, now the Yandheya Rajputs of the Punjāb, ii. 108; iii. 307, 308; worshippers of the rain-god, ii. 110; ruling races of the age of the Asipu, iii. 241; twin gods of the rainy and autumn seasons, iii. 272; the race to whom the Kanvas guardians of the Bhāratas were priests, iii. 260, 295, 319; Yadus water-drinkers, iii. 274, 275; sons of Vasu, father of the fish-god, iii. 287, 285; rulers of Sindhu-Suvarṇa, iii. 324

Yavanas, *Yāvati*, or *Yona*, the people who sowed barley (*yava*), the barley growers, iii. 214, 324; who changed Puse, the alligator, and Māghā, the witch-mother, into Pūshan, the bull, and Idā, the sheep and cow mother, iii. 250

Yav-yāvati, the barley (*yava*) river of the young dawn or of the sons of barley, a name for the Jumna in the Rigveda, iii. 214

Yayāti, son of Nahusha, the Nāga snake, the rain-god, i. 14; his two wives and five sons, iii. 239, 240; father of Mādhavī, meaning strong drink, iii. 318

Year-reckonings, oldest agricultural year (1.) that of the races of the Southern hemisphere, Western India, the Peruvians, Mexicans and Druids divided into two periods of six months each marked by the Pleiades, one beginning in November, when the dead were worshipped, and the other in April, Preface, xi, xii; ii. 123, 124, 125, 130, 131, iv. 331, 401; still survives in European festivals of All Hallow Eve, All Saints' and All Souls' Day, ii. 132; Egyptian year of Osiris, Akkadian year of Dumu-zi, as Orion, began in November, ii. 127; iv. 351, 387, 401, 402 (*see* Orion); the Pleiades year survives in the Gond festival to the Nagur, or plough-god, beginning their year in April, ii. 132; iii. 201, 230; in the European and Syrian festival of St. George, the plough-god, i. 8, 12; in May-day

and the Easter eggs of Southern Europe, ii. 133 ; year of the Santals, Ooraons, and Mundas begins in January-February, sacred to the fire-mother Māgha, ii. 125 ; iii. 201, 304 ; survives in European Carnival and St. Valentine's Day, iii. 234 ; iv. 387 ; (II.) these early years followed by the year of three seasons of the barley-growing races of Asia Minor, the three golden apples of the Hesperides, beginning with the birth of the sun-god at the winter solstice, iii. 132 ; the seasons of sowing, flowering and harvest, the triad or sacred triangle of the Hindus, Akkadians, Semites, Egyptians, Greeks and Kabiri, Preface, xii, xiii ; iii. 164, 169, 199 ; the three primæval smiths of the Edda, vi. 504 ; the three brothers, sisters and tasks of popular fairy tales, Preface, xii. ; ii. 78, 79 ; the three Charites worshipped by the Minyans of Orchomenos in the Bronze Age, Preface, xxv ; the three Ribhus, or makers of the three seasons of the Chātur-Māsya in the Rigveda, iii. 226, 227 ; the Greek Erinnyes, the Sanskrit Sar-anyu, and the three formed Hecate, the Zend Fravashis the Northern Norns, iii. 203, 215, 216 ; iv. 341 ; v. 428 ; the three-lipped Soma cup of the Ashvins, iii. 241 ; and the triple flagon (τριλάγυνονδεπας) of Pholos, vi. 550; the three Soma mixtures of milk, Gavāṣhir the spring season, Dadhyāṣhir, milk clotted with the heat of summer, Yavāṣhir or Soma mixed with barley, the autumn harvest and the three Soma Upasads or seasons, iii. 242, 243 ; the three-eyed bull-god Samirdus of Babylon Gud-ia of Telloh, Ṣhiva and Shishupāla in India, god of the year of three seasons, iii. 254; the three seasons of the three-legged ass of the Zendavesta, iii. 256 ; iv. 349 ; the year of three seasons symbolised by the constellations Corvus, Cratēr and Hydra, iv. 332-335 ; the three mother-goddesses Ambā, Ambikā and Ambalikā, the year of three seasons preceding that ruled by the bride of the sun-horse Subhadrā, iv. 336, 338 ; the three seasons of the three-mouthed snake Azi-Dahāka, iv. 346 ; the first year of the Lumasi ruled by the stars of the Great Bear, Virgo and Arkturos (Böotes), beginning with the autumnal equinox, iv. 357, 364 ; this was the year of the barley-growing races of Asia Minor and Syria, Macedonia, Sparta and the Peloponnesus, iv. 330 ; the three seasons of the year of Orion, of the fire-worshippers, iv. 352 ; the three seasons marked by the three threads of the Brahmin sacrificial girdle, and by those of the Parsis, iv. 403, 405 ; (III.) the year of four seasons, including the season of fruits made by the Ribhus who made the year-cow, iii. 227 ; this was the year of the antelope race, iv. 364 ; the year of the solstices and equinoxes beginning with the autumnal equinox made by the Ashvins, sons of the ass, iii. 269 ; the four-squared division of time, iii. 319 ; the year measured by the Gnomon, the divining-pole of the Turvasu, iv. 412 ; the year of the black antelope ruled by the four stars of the Lumasi, Sirius, the mother-star, the rain-star Hydra, the star of the black antelope, the autumn and winter Aquila, the creating mother-bird, the spring, and Leo, the star of the burning summer, iv. 369, 372 ; (IV.) the year of five seasons of the twin races who offered animal sacrifices at the solstices, iii. 174, 162 ; iv. 348 ; the five seasons of the Gond year, iii. 230-234 ; of the Egyptian year, iii. 267, 271 ; iv. 409 ; the year of the Indian supreme god Prajāpati, beginning with the rainy season and the summer solstice, iii. 269, 270 ; the Zend year of five seasons of the animal sacrificers ruled by the water-mother, the rain-goddess, iii. 270, 271 ; the year of five seasons of the Indian sons of Yayāti, beginning with the rainy season, iii. 272 ; that of their successors, the Pāṇḍavas, beginning with the winter solstice, ii. 75 ; iii.

258, 273; the Zend year of five seasons of the Vareṇya Devas, beginning, like the year of Prajāpati, with the season of Indra, the rain-god, iv. 429-432; the year of five seasons, and of lunar months of twenty-eight days each, forming the 'thirty-three' lords of the ritual order of Zend, Vedic, Egyptian and Buddhist chronology, iii. 266, 267; (v.) the year of six seasons, or the double three of the Zend and twin races, sons of Tamar, the palm-tree, ii. 115; iv. 405; the six ritū of the Hindus, ii, 78, 115; the year of the Zend neophytes, who wore the thread typifying the perfect circle of 360 degrees, iv. 405-408; (vi.) the year of the ring (*annus*) of months of the ten lunar months of gestation and eleven months sacred to the gods of generation, denoted by the name Dāsa-ratha, the ten (*dāsa*) chariots (*ratha*), father of Rāma, god of the Bhāratas and Kuṣhikas, the ten kings of Babylon, and the ten patriarchs, i. 26; iii. 191, 265; iv. 283; the annus or ring the earliest year of the Romans, iv. 283; the year-ring of Dushmantā and Sakuntalā, iii. 319; the year of conception of Idā, the mother-mountain of Noah and Manu's flood, and of Kriṣhṇa and Durgā, iv. 387-389; the eleven keys of the musical bow of the god Lingal, ii. 49; the eleven god-mothers of the Sleeping Beauty, ii. 79; eleven parent-gods of the Telis, ii. 87; of the growers of barley worshipping the Ashvins, ii. 94; iii. 265, 266; they, multiplied by three, make up the thirty-three lords of the ritual order of the Zendavesta fixed by Ahura or Ashura Mazda, iii. 266, 267 (*see* Thirty-three); the eleven stars of Joseph's dream, iii. 266; Vāhlika, father of the Takkas, and his ten sons, iii. 272, 273; the eleven Akshauhinis, or divisions of the Kaurāvya, and the seven of the Pāṇḍavas, iii. 273; Haman and his ten sons killed by Esther, the moon, and Mordecai (Marduk), the young bull-god, iii. 273; (vii.) the discus or year-ring of Vishnu, iii. 254, 319; the Semitic year of thirteen lunar months, iii. 254; the year measured by the heavenly circle of 360 degrees, the year of Osiris when brought back by Isis, the moon-cow, ii. 128, 129; iv. 449; names the thirteen wives of Kaṣhyapa, the thirteen months of the lunar year, iii. 303; the thirteen children of Jacob, lunar months, iii. 272; names of the thirteen lunar months of the Santal year, iii. 304; the thirteen months of the lunar year of the cosmological hymn of the Rigveda (Rig. i. 164), iii. 304, 305; the year of thirteen lunar months reckoned by Ural-Altaic Turks, iii. 307; the year of thirteen lunar months measured by the thirty stars marking the course of the moon from November to February, and the ten stars, the ten kings of Babylon, marking the course of the Fish-sun from February to November, iv. 376-387; (viii.) the year of the bull Pūsh-an and Arya-man, ii. 102; iii. 268, 287; v. 417, 419 note 2, 420

Yellow race first offered human sacrifices to the rain-god, i. 19; to Artemis (the bear-mother) in the Tauric Chersonesus, Asia Minor and Syria, i. 24, 25; were Turanian Hittites, ii. 68; the yellow Chinese the great gardening and farming race of Asia, i. 31; Indian Telis, oil-pressers, descended from the yellow race, ii. 87; disseminated the worship of the revolving pole (*tur*), ii. 88, 89; Kapila-vastu, a city of the yellow (*kapila*) race, iii. 159; their gods, the twin gods Day and Night, born on the river Xanthus (yellow), and the yellow god Hari of India, iii. 213, 214; their settlement, as the barley-growing wolf race, on the Jumna, iii. 214, 215; the Kurrum, or barley festival of the yellow race, iii. 232, 233; sons of Kapila (yellow), iii. 272; yellow turmeric their national plant, iii. 278; the yellow veil and and boots of the Roman bride, and

the wolf's fat smeared on the door-posts, iii. 278; they wore their hair long, iii. 279; the pigtails of the Hittites and Mundas, iv. 339; the yellow Sumerian traders of the Persian Gulf and Western India, iv. 341; the yellow Hittites, twin sons of the ass, the nucleus of the confederacy of the Vaiṣhya, or trading castes, iv. 340. *See* Ashvins, Kathi, Vaiṣhya

Yudishthira, the eldest of the Pāṇḍavas, son of Dharma, the god of law and order, meaning 'he who has most of the spirit of Yu, or steadfastness, the god of spring,' ii. 75; iii. 263, 273; born under the constellation Māgha, iii. 258

Yūpa, the phallic sacrificial stake of the Takkas, sacred to Vishnu, iii. 197, 198, 272; the sacrificial stake (*yūpa*) of Hari, Vedic name of Mathura, iii. 214

Zarathustra wedded to the goddess Anāhita of the water-springs, whose sons are guarded by the never-dying fire on the altar, iii. 169

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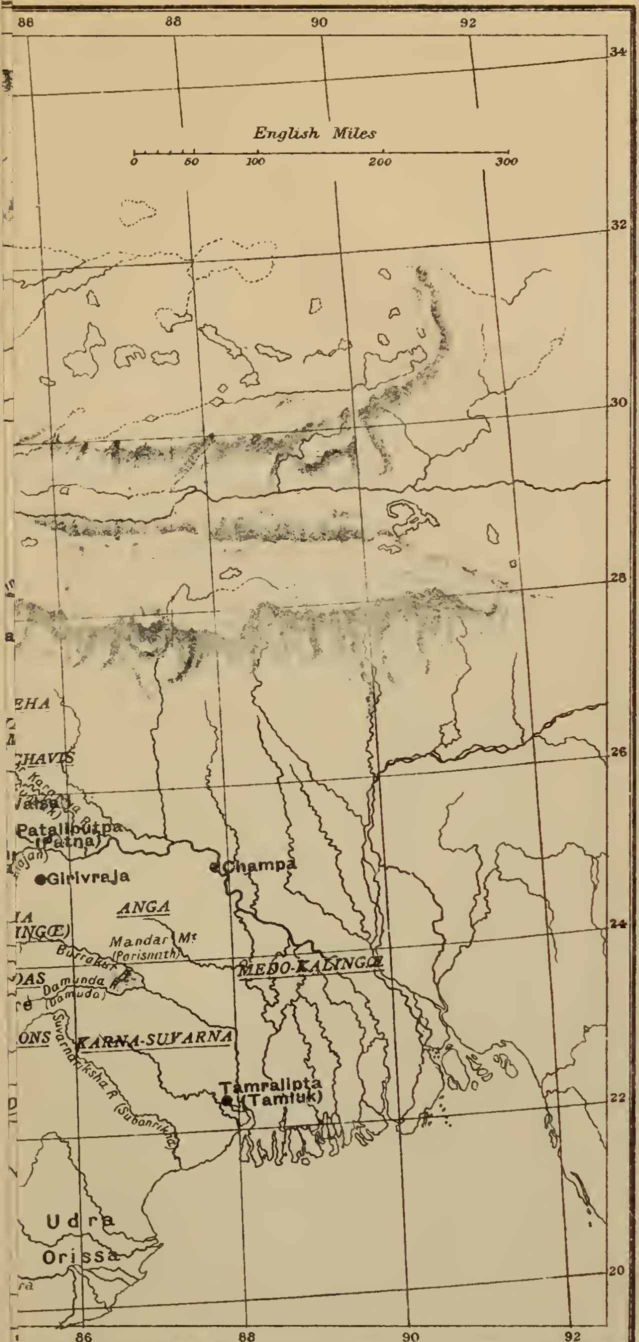

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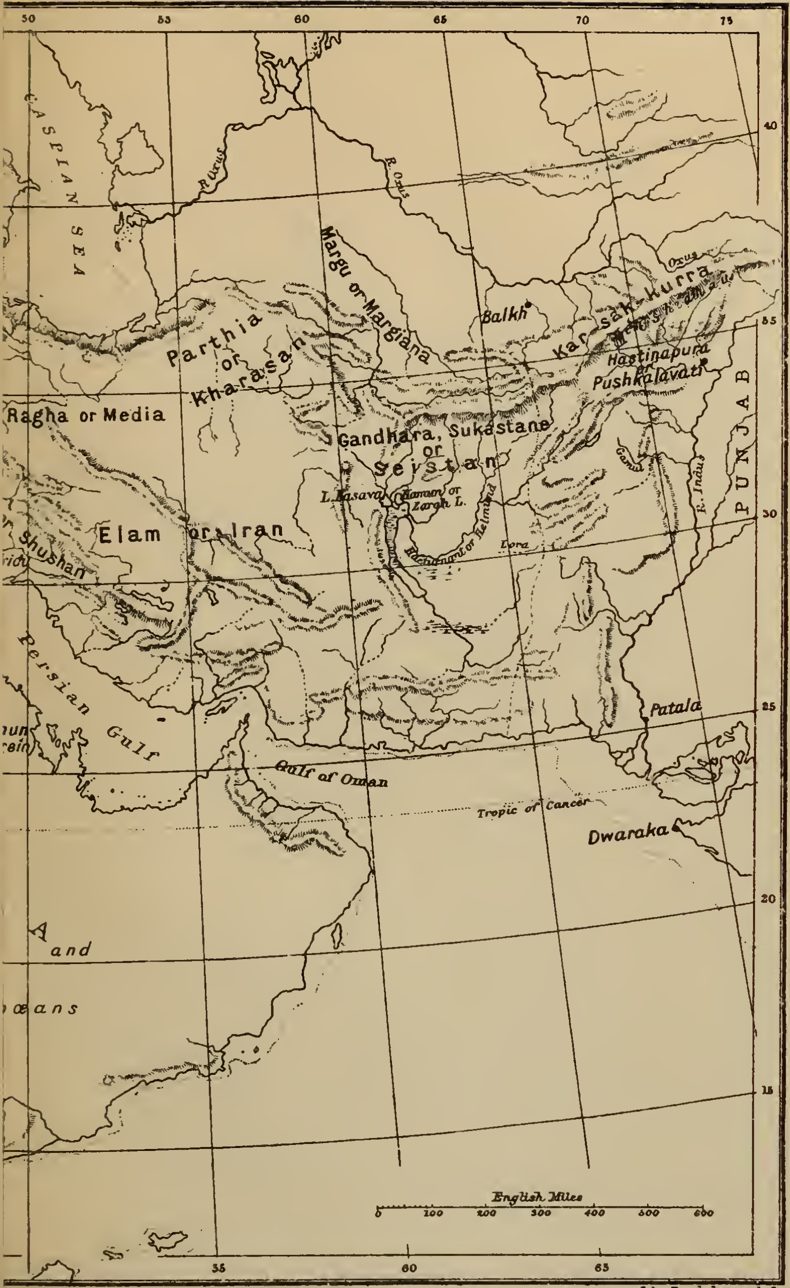

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